Wanley's (N.) Wonders of the Little World, or General History of Man, wherein by many Thousands of Examples is shewed what Man hath been from the first Ages of the World to these Times, displaying the various Faculties, Capacities, Powers and Defects of the Human Body and Mind, in a great variety of most interesting relations; also accounts of surprising Escapes, strange Discoveries of long Concealed Murders, *edition*,

THE

WONDERS OF THE LITTLE WORLD:

OR,

A General Hiſtory of Man.

IN SIX BOOKS.

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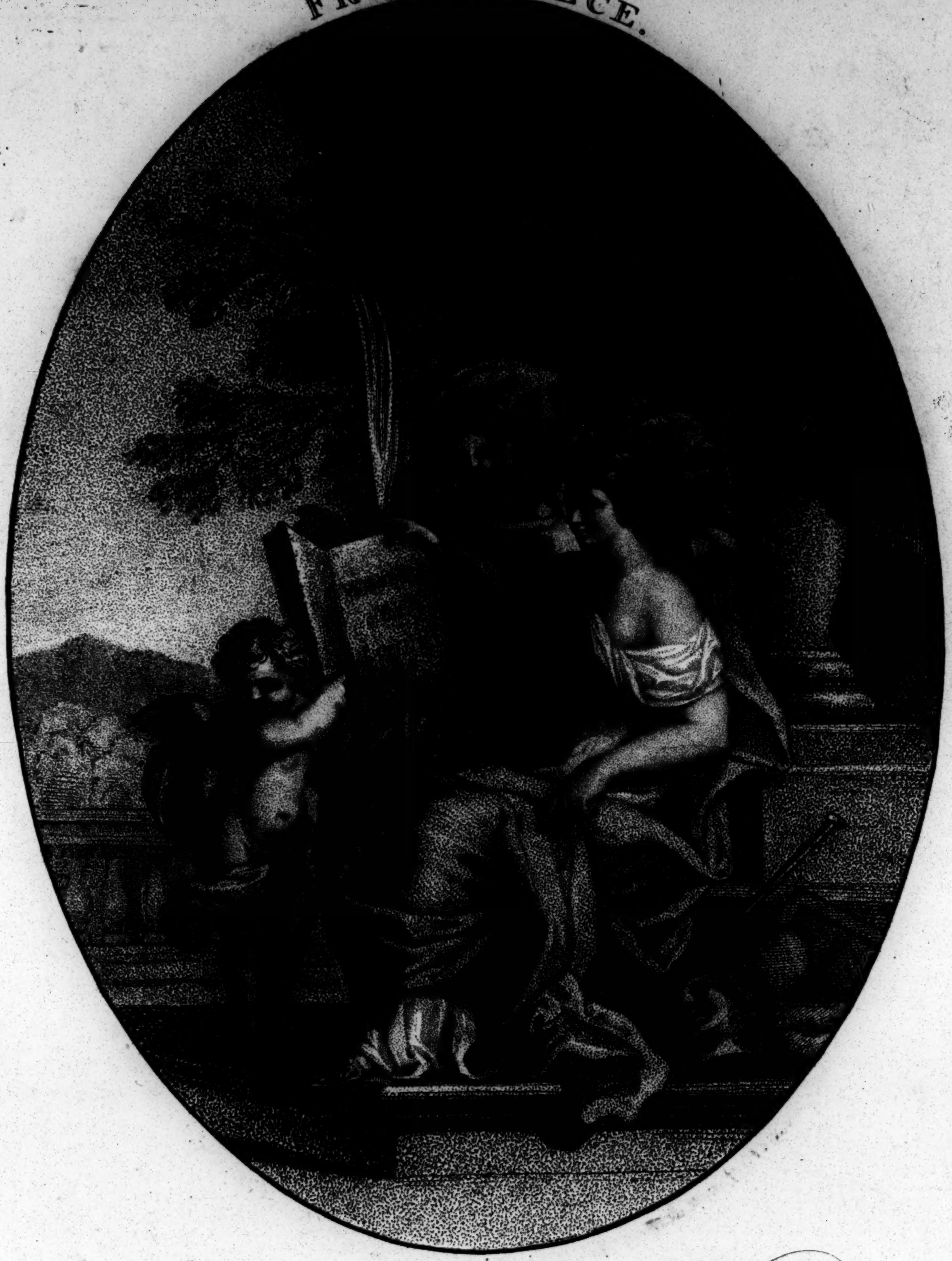

History collecting into one Volume, the most remarkable Wonders of the

LITTLE WORLD OF MAN.

THE WONDERS OF THE LITTLE WORLD: OR, A General Hiſtory of Man.

IN SIX BOOKS.

DISPLAYING THE VARIOUS
Faculties, Capacities, Powers and Defects of the Human Body and Mind,
In ſeveral Thouſand moſt intereſting Relations of Perſons remarkable for Bodily Perfections or Defects:

Such as, Strength and Beauty,
Stature and Agility, &c.

Or, for Weakness and Deformity,
Dwarfishness or Unweildiness, &c.

Or for extraordinary Virtues or Vices of the Mind:

Such as, Piety and Benevolence,
Patriotism and Domestic Affection,
Generosity and Frugality,
Friendship and Hospitality,
Wisdom and Prudence,
Chastity and Patience,
Fortitude and Valour,
Moderation and Temperance,
Learning, Industry and Ingenuity, &c.

Or, Profaneness and Persecution,
Tyranny and Brutality,
Avarice and Prodigality,
Ingratitude and Treachery,
Folly and Presumption,
Adultery, Rage and Revenge,
Cowardice and Pusillanimity,
Gluttony and Drunkenness,
Ignorance, Sloth and Stupidity, &c.

Or for the uncommon Powers or Weakness of the Senses and Affections:

As, the Memory,
Sight,
Feeling,
Taste,
Smelling, &c.

And of Love and Hatred,
Fear and Anger,
Joy and Grief,
Desire and Hope,
Scorn and Envy, &c.

TOGETHER WITH ACCOUNTS OF
The INVENTION of ARTS, the ADVANCEMENT of SCIENCE;
Surpriſing ESCAPES from DEATH and DANGERS;
Strange DISCOVERIES of long-concealed MURDERS,
And a vaſt Variety of other Matters equally curious.
The Whole collected from the Writings of the moſt approved Historians, Philosophers and Physicians, of all Ages and Countries.
Forming a complete System of the Mental and Corporeal Powers and Defects of Human Nature;
And intended to increaſe Knowledge, to promote Virtue, to diſcourage Vice, and to furniſh Topics for Innocent and Ingenious Conversation.

By NATHANIEL WANLEY, late M. A. K
And Vicar of Trinity Pariſh, Coventry.

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M.DCC.LXXXVIII.

BRITISH MUSEUM

THE

EDITOR's PREFACE.

IF “the proper ſtudy of mankind is man;” if the knowledge of our nature is uſeful and important; if a diſplay of the moſt wonderful powers and affections of mind and body, that have ever diſtinguiſhed human nature, can afford entertainment; there needs little apology for reviving this uſeful work.

The learned author was perfectly ſenſible of the truth of Lord Bacon's obſervation, “That the only way to inveſtigate the nature of any object whatſoever, is to collect together and compare all the obſervations and experiments that have been made of its properties.” A rule which has baniſhed hypotheſes and vain conjecture, and given riſe to *experimental philoſophy*, to which we ſtand indebted for ſo many invaluable diſcoveries.

Man is the object of Mr. Wanley's inquiries; and he rightly conceived that the various facts recorded in hiſtory, of the moſt remarkable inſtances of the extent of his paſſions and vices; of his moderation and virtues; of his wit and mental acquirements; were ſo many experiments to determine a juſt knowledge of the MIND of Man. And thoſe Hiſtorical Facts which give the moſt extraordinary examples of extreme ſtrength, ſtature and beauty, or of the weakneſs, deformity or diminutiveneſs of body, its longevity, and the exceſſes of every kind it has been capable of ſuſtaining; ſuch facts are alſo experiments of the utmoſt limits that nature has taken in the conſtruction of the HUMAN BODY: and both together mark out the Boundaries of HUMAN NATURE, in a manner that muſt be ſatisfactory to the true Philoſopher, and at the ſame time muſt afford a moſt agreeable Hiſtorical Collection for thoſe who make Entertainment the chief end of their reading.

For this purpoſe he ranſacked the Hiſtory of all Times and Nations, and, at an expence of labour and learning which renders him as great an inſtance of Human Induſtry as is to be found even in his own Book, he has gleaned together ſeveral thouſand Hiſtorical Facts, which he has diſpoſed in ſuch order as to form a complete ſyſtem of the mental and corporeal POWERS and DEFECTS of Man: and has furniſhed that volume of Human Triumphs, which, Lord Bacon ſays, was wanting to complete what Valerius Maximus and Pliny the Elder had begun.

A work of this kind requires not only immenſe labour and reading to collect, but alſo an equal ſhare of taſte and diſcernment to reject what is leaſt intereſting, probable or agreeable. We muſt not gratify the love of the marvellous, at the expence of probability and common ſenſe. When Lord Bacon recommends a collection of the *ultimities* of human Nature (ſee his Treatiſe on the Advancement of Learning, lib. iv. c. 1. p. 179—181.) he ſpeaks only of his virtues and excellencies: it is eaſy to imagine a detail of the vileſt actions which have been perpetrated by the moſt abandoned and profligate of mankind, would furniſh a volume neither fit to be written or read. Thoſe vices and cruelties, which even the leſs worthy part of mankind ſhudder to think on, need not be delineated in order to be deteſted: we muſt not lead our readers

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in a bog, in order to ſhew them its filth and inconvenience, leſt we pollute more than inſtruct them. We may expatiate at large on the examples of virtue: but, in the exhibition of vice, we muſt not affront the chaſte and the virtuous, nor too much terrify the tender and humane, whom we wiſh to retain among our readers and patronizers.

Notwithſtanding our author's merit, it muſt be acknowledged that he is not every where equally happy in the choice of his ſtories; and that ſome immaterial and diſagreeable relations might be exchanged for ſuch as are more pertinent, intereſting, and entertaining. To expunge the former, and ſupply the latter with ſome tolerable judgment, has been my chief deſign; and I ſhall think my time well employed if the alterations and additions ſhall be found worthy of the approbation of the judicious.

Though the generality of men are deſirous of knowledge, and covet to be acquainted with uncommon occurrences; yet thoſe have a difficult taſk that undertake their information. For the ſubject is ſo obnoxious to error, the track ſo rough and uneven, and readers ſo prepoſſeſſed with prejudices, jealouſies and cenſoriouſneſs, that the diligent collectors of ſuch examples oftener meet with reproaches than teſtimonies of gratitude: this is probably occaſioned by vanity and fondneſs of philoſophizing upon matters of fact, and being more curious to find out the reaſon of things than the truth of them. But though it is an argument of ingenuity to ſearch into the reaſon and cauſe of things, yet it is abſurdity and folly to be invincible opiniators againſt manifeſt convictions, or to think Omnipotency cannot do what he pleaſes, becauſe ſome men are reſolved to be blind, and will not believe what they ſee.

Not that every thing that is publiſhed ought to be ſwallowed with an implicit faith, for that would reduce the world into a ſtate of error, ignorance, and confuſion; but where things are reputably atteſted by perſons of honour and probity, and related without ſuſpicion of vanity, oſtentation, or intereſt, it is an act of prudence, as well as a ſign of modeſty, either to give them credit, or at leaſt ſuſpend our cenſures; becauſe the things we are ignorant of are much greater in number than thoſe we know.

It muſt be granted that ſome writers have abuſed the world with idle, impertinent, falſe, and ridiculous ſtories; but it does not therefore follow, that all muſt be condemned for the tranſgreſſions of a few. The author of this performance has collected his materials from authors in the higheſt claſs of reputation for candour, ingenuity, and veracity.

This work, it is hoped, will be found to contain a great variety of excellent Hiſtory, calculated to increaſe knowledge, promote virtue, diſcover the odiouſneſs of vice, and furniſh topics for innocent and ingenious converſation. And if that maxim be true, 'That men are more influenced by examples than precepts,' here are enough to better men's lives, by imitating the examples of the juſt; and to deter others from the commiſſion of groſs enormities, by abhorring the practices of the wicked. By theſe examples magiſtrates and maſters may know how to govern, and ſubjects and ſervants to obey; the vicious may learn to be virtuous, the witty to be diſcreet, and the raſh and intemperate to be modeſt and ſober; the rich to be charitable, and the poor to be thankful; the brave to be merciful, the learned to be humble, the great to be peaceable, the extravagant to be abſtemious, the coward to be valiant; thoſe that have leiſure, to be innocently diverted; and all men attain to the knowledge of themſelves and their duty; and that they may have theſe good effects upon every reader, is the ſincere wiſh of

The EDITOR.

THE
WONDERS OF THE LITTLE WORLD:
OR,
A GENERAL HISTORY OF MAN.

BOOK I.

Which treats of the Perfections, Powers, Capacities, Defects, Imperfections and Deformity,

OF THE

BODY OF MAN.

CHAP I.

Of the ſtrange Conſtitution, and Properties of ſome human Bodies.

THAT the original of man's body is nothing elſe beſides the duſt of the ground, is a certain and unqueſtionable truth. Yet as out of that duſt there ſprings ſuch variety of trees, plants and flowers, with different forms, colours and virtues, as may reaſonably ſolicit a conſidering mind to a juſt veneration of the wiſdom and bounty of the Creator: ſo, though all human bodies are framed of the ſame coarſe materials, yet ſome of them are endowed with ſuch peculiar properties, and qualities ſo removed from the conſtitution of others, that man need travel no farther than himſelf, for a ſufficient theme, wherein he may at once enlarge his thoughts to the praiſes of his Maker, and admiration of his own wonderful compoſure.

Every man is a moving miracle: but there are ſome that may juſtly move the wonder of all the reſt. For,

1. Saint Auſtin ſaith, he knew a man, who could ſweat of his own accord as often as he pleaſed. *De Civ. Dei, l. 14. c. 23. Zuin. Theat. Vol. 2. l. 5. p. 419.*

2. Avicenna writes of one, that when he pleaſed could put himſelf into a palſy; nor was he hurt by any venomous creature, but when he forced and provoked them to it; of which notwithſtanding, themſelves would die, ſo poiſonous was his body. *Cal. Rod. Ant. Lect. l. 20. c. 16. Schenck. Obſ. Med. l. 1. Obſ. 3. p. 85.*

3. I knew one, ſaith Maranta, who was of that ſtrange conſtitution of body, that he was made looſe by aſtringent ſimples, and on the contrary bound up by thoſe that were of a looſening nature. *Schenck. Obſ. Med. l. 3. Obſ. 3. p. 384.*

4. There are ſome families of that marvellous conſtitution, that no ſerpent will hurt them, but inſtead of that they fly their preſence. The ſpittle of theſe men, or their ſucking the place, is medicinal to ſuch as have been bitten or ſtung with them: of this kind are the Pſylli and Marſi; thoſe alſo in the iſland of Cyprus, whom they call Ophiogenes, and of this race and houſe there came one Exagon ambaſſador from that iſland, who by the command of the Roman conſul was put into a great tun or pipe, wherein were many ſerpents, on purpoſe to make experiment and trial of the truth of this property. The iſſue was, the ſerpents licked his body, in all parts, gently with their tongues, as if they had been little dogs, and he remained unhurt to the great wonder of them who beheld the manner of it. *Plin. Nat. Hiſt. l.* 28. *c.* 3. *p.* 298, 299. *Paſch. Leg. c.* 8. *p.* 43. *Solin. c.* 8. *p.* 207. *Plut. in Catonem minorem, p.* 787.

5. When Pyrrhus King of Epirus was dead, and all the reſt of his body conſumed in the funeral fire, the great toe of his right foot was found intire, having received no damage at all by the flames. This toe, that was ſo able to preſerve itſelf after his death, had alſo in his lifetime a healing kind of virtue in it againſt diſeaſes of the ſpleen, which uſed to retreat at the powerful touch of it. *Kornman de Mirac. Mortuor. l.* 3. *c.* 8. *p.* 8. *Plut. Vita Pyrrhi, p.* 384. *Fulg. Mem. l.* 1. *c.* 6. *p.* 151. *Delrii Diſq. Magic. l.* 1. *c.* 3. *Quæſt.* 4. § 19. *p.* 36. *Donat. Hiſt. Med. l.* 6. *c.* 3. *p.* 306.

6. I know a family at Liege, in which all the perſons of both ſexes, ſick and well, ſummer and winter, ſleeping and waking, have their noſtrils extremely cold: whence it fell out, that adminiſtering phyſic to two brothers, ſeized with a burning fever, when upon the eleventh day there was no criſis, nor any appearance that there would be, finding the noſtrils of both of them colder than ice, I adjudged they would die; and ſo did three other phyſicians with me: yet both eſcaped and are yet alive, being the 14th year after the diſeaſe. *Henric. ab Heers. Obſ. Med. l.* 1. *Obſ.* 29. *p.* 244.

7. Quintus Curtius tells of Alexander the Great, that as often as he ſweated, there iſſued a fragrant odour from his body, that diſperſed itſelf amongſt all that were near him. The harmony of his conſtitution was ſuch, as occaſioned that natural balſam to flow from him. *Donat. Hiſt. Med. p.* 306. *Curt. Kornman de Mir. Mort. l.* 4. *c.* 95. *p.* 38.

8. That is a wonderful ſtory which is related by Jovianus Pontanus, concerning one Colan of Catana in Sicily, ſurnamed the Fiſh, who lived longer in the water than on the land. He was conſtrained every day to abide in the water: and he ſaid that if he was long abſent thence, he could ſcarce breathe or live, and that it would be his death to forbear it. He was ſo excellent in ſwimming, that as a ſea-fiſh he would cut the ſeas in the greateſt ſtorms and tempeſts, and in deſpite of the reſiſting waves ſwim more than five hundred furlongs at once. At laſt in the Sicilian ſea, at the haven of Meſſina, diving for a piece of plate which the King had cauſed to be caſt in as a prize to him that could fetch it from the bottom, he there loſt his life; for he was never ſeen after, being either devoured by a fiſh, or engaged in the cavities of the rock. *Alex. ab. Alexand. Gen. Dier. l.* 2. *c.* 21. *p.* 91. *Sandys on Ovid. Met. l.* 13. *p.* 252.

9. It is related of Lord Bacon, that he had one peculiar temper of body, which was that he fainted always at an eclipſe of the moon, though he knew not of it, and conſidered it not. *Lloyd's State Worthies, p.* 837.

10. Rodericus Fonſeca, a phyſician of great reputation in Piſa, bought for his houſhold employment a negro ſlave, who as often as ſhe pleaſed took burning coals into her hands or mouth without any hurt at all: this was confirmed to me by Gabriel Fonſeca, an excellent phyſician in Rome; and by another of deſerved credit, who told me he had frequently ſeen the trial, and red hot coals held in her hand till they were almoſt cold, and this without any impreſſion of fire left upon her: and I myſelf ſaw the ſame thing done by a female negro, in the hoſpital of the Holy Ghoſt, to which I was phyſician. *Petr. Serv. in Diſſert. de Ung. Armar. p.* 29, 30.

11. It is familiarly known all over Piſa, of Martinus Ceccho, a townſman of Montelupo, that he uſed to take hot coals in his hand, put them in his mouth and bite them in pieces with his teeth, till he had extinguiſhed them. He would tread upon them with his bare feet. He would put boiling lead into his mouth, and ſuffer a burning candle to be held under his tongue, as he put it out of his mouth; and many ſuch other things as may ſeem incredible: all this was confirmed to me by divers Capuchins, and my worthy friend Nicholaus Accurſius, of the order of St. Francis. *Petr. Serv. in Diſſert. de Ung. Armar. p.* 33, 34.

12. In 1759, there lived in Grays Inn Lane, Holborn, Mr. Robinſon, a tinman, whoſe ſtomach was of ſo wonderful a conſtruction, that it would

contain any quantity of food he pleaſed to ſwallow, and could diſcharge it again in the ſame ſtate as before it was eaten. He would eat many ſcores of oyſters, and at pleaſure produce them again on a diſh, as if they were juſt opened; and could do the ſame by eels, or any ſmall fiſh. He is ſtill remembered by all the old inhabitants of that part of London, who know the truth of this ſingular property, by which he uſed to amuſe his friends with many amazing and diverting pranks.

13. A boy was born in Suffolk, with a clear ſkin, but, in ſeven or eight weeks after, it began to turn yellow, like the jaundice, without his being ſick, and by degrees thickened, and grew to a duſky colour; as it appeared when he was ſhewn to the Royal Society, it was like a thick caſe made of a rugged bark or hide, with briſtles in ſome places, and covering exactly every part of his body except his face, palms of his hands, and ſoles of his feet. This rugged covering he ſheds every Autumn, when it is about three quarters of an inch thick, being callous and inſenſible, and not bleeding when cut: though ſometimes, after hard working, it would crack and cauſe the under part to bleed. He has nothing beſides uncommon. His mother cannot remember any fright, and her other children are no ways remarkable. *Vide Philoſ. Tranſ. abridged, vol.* 7, *p.* 483.

14. On the 14th of March, 1729, was born Charles, the ſon of Richard Charleſworth, a carrier at Longnor, in the county of Stafford. At his birth he was under the common ſize, but he grew ſo amazingly faſt, that by the time he was four years old, he was near four feet high, and in ſtrength, agility, and bulk, equal to a fine boy of ten years old. At five he was four feet ſeven inches high, weighed eighty-ſeven pounds, could with eaſe carry a man of fourteen ſtone weight, had hair on his body as a man, and every ſign of puberty, and worked as a man at his father's buſineſs: this was the time of his full vigour, from whence he began gradually to decreaſe in ſtrength and bulk like a man in the decline of life; and at the age of ſeven years, his ſtrength was gone, his body was totally emaciated, his eyes were ſunk, his head was palſical, and he died with all the ſigns of extreme old age, and as if the months he lived had been years. *The above is extracted from the account publiſhed by Mr. Smith, a ſurgeon of the place, and tranſmitted to the Royal Society; and it is alſo confirmed in the Gentleman's Magazine for December,* 1734.

15. The ingenious and learned Mr. Oldenburg gives us a relation which he received from a perſon of great veracity in Germany, which take in the author's own words. I cannot but impart to you ſomething that lately happened in my family, viz. that having taken, two months ago, a nurſe for my little girl (ſince dead), that nurſe's boy being on that occaſion weaned, did, by repeated ſucking the breaſts of his grandmother, a woman of three-ſcore years of age, cauſe ſuch a commotion in her, that abundance of milk ran to her breaſts, for a ſufficient nouriſhment to the ſaid weaned boy. *Philoſoph. Tranſactions*, 1674.

16. It is recorded by the learned Diemerbroeck, in the ſecond book of his *Anatomia Corporis Humani*, that at Viaria, a town very near us, ſome years ago, a poor woman living before the town gate, being brought to bed of a fine boy, not long after the death of her huſband, and dying preſently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurſe to give the child ſuck, the grandmother of the poor babe, called Joanna Vuyltuyt, being yet living, a woman of threeſcore and ſix years of age, but very poor alſo, and not able to pay a nurſe, out of pity to the child, attempted, at that age, to give it ſuck herſelf, in which ſhe ſucceeded ſo well, that, by putting the child ſeveral times to her breaſts, they yielded milk in ſuch plenty, that it needed no other ſuſtenance.

17. Mr. Goodrick, a ſurgeon in St. Edmund's Bury, affirmed to me, ſays Mr. Oldenburg, that cutting a lad for the ſtone, he took from him, at one time, ninety ſmall ones, all of them of different ſhapes, ſize, corners, and ſides; ſome of which were ſo placed as to ſlide upon others, which had thereby worn their flats to a wonderful ſmoothneſs. And, in the ſame town, another perſon, when dead, had a ſtone taken from him, almoſt as big as a new-born child's head, and of the ſame ſhape. *Philoſ. Tranſ.* 1667.

18. Mr. Kirby gives an account of a man in Denmark, from whoſe body, when dead, thirty-eight ſtones were taken, that were pretty large; and of the leſſer ſort, ſome triangular and quadrangular; their flats worn to a great ſmoothneſs, and their corners blunted. The greateſt ſtone weighed two hundred and ſix grains; the leaſt three grains; all the thirty-eight ſtones weighing about forty-eight ounces. The matter of the ſtones was exceeding compact, like white clay; and although the ſeveral coats might be diſcerned in one of them he

broke, yet they were not eaſily ſeparated; but what he wondered at moſt was, that in the diſſection of the kidneys and ureters, there was no ſign of ſtone or gravel. *Philoſ. Tranſ.* 1673.

19. Frederic Slade, Doctor of Phyſic, and Fellow of the Royal Society, in a letter to the publiſher of the Philoſophical Tranſactions, gives the following relation of two human calculi. I here ſend you, ſays he, the figure of a ſtone of a prodigious ſize, and as rare a ſhape, ſomewhat indeed reſembling the kidney, for that was worn away, and this ſtone filled up the place. It weighs ſeven ounces and a half; and there is no hiſtory that relates any account of a ſtone generated in the kidneys that equals it, for its circumference meaſures ſeven inches upon the round. *Ibid.* 1684.

20. Colonel Townſhend, a gentleman of honour and integrity, had for many years been afflicted with a nephritic complaint. His illneſs increaſing, and his ſtrength decaying, he came from Briſtol to Bath in a litter, in autumn, and lay at the Bell-Inn. Dr. Baynard and I [Dr. Cheyne] were called to him, and attended him twice a day, but his vomitings continuing ſtill inceſſant and obſtinate againſt all remedies, we deſpaired of his recovery. While he was in this condition, he ſent for us one morning; we waited on him, with Mr. Skrine, his apothecary. We found his ſenſes clear, and his mind calm: his nurſe and ſeveral ſervants were about him. He told us, he had ſent for us, to give him ſome account of an odd ſenſation he had for ſome time obſerved and felt in himſelf; which was, that, compoſing himſelf, he could die or expire when he pleaſed, and yet by an effort, or ſome how, he could come to life again; which he had ſometimes tried before he ſent for us. We heard this with ſurpriſe; but as it was not to be accounted for from common principles, we could hardly believe the fact as he related it, much leſs give any account of it; unleſs he ſhould pleaſe to make the experiment before us, which we were unwilling he ſhould do, leſt, in his weak condition, he might carry it too far. He continued to talk very diſtinctly and ſenſibly, above a quarter of an hour, about this ſurpriſing ſenſation, and inſiſted ſo much on our ſeeing the trial made, that we were at laſt forced to comply. We all three felt his pulſe firſt; it was diſtinct, though ſmall and thready; and his heart had its uſual beating. He compoſed himſelf on his back, and lay in a ſtill poſture ſome time; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking-glaſs to his mouth. I found his pulſe ſink gradually, till at laſt I could not feel any, by the moſt exact and nice touch. Dr. Baynard could not feel the leaſt motion in his heart, nor Mr. Skrine the leaſt ſoil of breath on the bright mirror he held to his mouth: then each of us, by turns, examined his arm, heart and breath, but could not, by the niceſt ſcrutiny, diſcover the leaſt ſymptom of life in him. We reaſoned a long time about this odd appearance as well as we could, and all of us judging it inexplicable and unaccountable, and finding he ſtill continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at laſt were ſatisfied he was actually dead, and were juſt ready to leave him. This continued about half an hour. As we were going away, we obſerved ſome motion about the body, and, upon examination, found his pulſe and the motion of his heart gradually returning; he began to breathe gently, and ſpeak ſoftly: we were all aſtoniſhed to the laſt degree, at this unexpected change, and after ſome further converſation with him, and among ourſelves, went away fully ſatisfied as to all the particulars of this fact, but confounded and puzzled, and not able to form any rational ſcheme that might account for it. *Cheyne's Eng. Mal.*

21. Mr. Samuel Du Gard, Rector of Forton in Shropſhire, in a letter to Dr. R. Bathurſt, then Vice-chancellor of the Univerſity of Oxford, acquainted him, that about Candlemas, 1673, a child, about a quarter of a year old, at Lilleſhall in Shropſhire, was taken with a bleeding at the noſe, ears, and in the hinder part of the head, where was no appearance of any ſore. It continued three days, at the end of which the noſe and ears ceaſed bleeding; but ſtill blood came away as it were ſweat from the head. Three days before the death of the child (which was the ſixth day after ſhe began to bleed) the blood came more violently from her head, and ſtreamed out to ſome diſtance from it: nor did ſhe bleed only there, but upon her ſhoulders and at the waiſt, in ſuch large quantity, that the linen next to her might be wrung, it was ſo wet. For three days ſhe alſo bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her fingers ends, in ſuch quantity, that in a quarter of an hour the mother catched, from the droppings of her fingers, almoſt as much as the hollow of her hand would hold,

hold. All the time of this bleeding, the child never cried vehemently, but only groaned: though about three weeks before, it had ſuch a violent fit of crying, as the mother ſays, ſhe never heard the like. After the child was dead, there appeared, in thoſe places from whence the blood iſſued, little holes like the prickings of a needle. *Philoſoph. Tranſ.* No. 109.

22. A man living not long ſince in Briſtol, always ate his food twice, and truly ruminated as cows, ſheep, and other beaſts do, and always did ſo ever ſince he could remember. He began to chew his meat a ſecond time within a quarter of an hour after his meal, if he drank with it, if not, ſomething longer: after a full meal, his chewing laſted about an hour and half. If he went to bed preſently after meals, he could not ſleep till the uſual time of chewing was over. If it left him, it was a certain ſign he would be ſick, and was never well till it returned again. Before rumination, he ſaid, his victuals laid heavy in the lower part of his throat, till it had paſſed the ſecond chewing, and then paſſed clean away. And this he always obſerved, that if he eat of various things, that which paſſed firſt down came up firſt to be chewed. This account came to Dr. Sloan, from Mr. Day, at that time mayor of Briſtol, who ſaid, this perſon was about twenty years of age, and of tolerable ſenſe and reaſon. *Ibid.* 1692.

23. Mr. St. George Aſh, Secretary of the Dublin Society, in a letter to one of the Secretaries of the Royal Society, relates the ſtory of a girl, named Anne Jackſon, born of Engliſh parents in the city of Waterford in Ireland, from whoſe body, when about three years old, horns grew out in ſeveral places, wherefore the mother concealed her out of ſhame, and bred her up privately; but ſhe ſoon after dying, and the father being poor, the child was thrown upon the pariſh. She is now, ſays he, between thirteen and fourteen years of age, yet can ſcarce go, and I have ſeen children of five years old taller; ſhe is very ſilly, ſpeaks but little, and that not plainly; her voice is low and rough, her complexion and face well enough, except her eyes, which are very dead, and ſhe can hardly perceive the difference of colours. The horns abound chiefly about the joints and flexures, and are faſtened to the ſkin like warts; and about the roots reſemble them much in ſubſtance, though toward the extremities they grow much harder, and more horny. At the end of each finger and toe grows a horn as long as the finger and toe, not ſharp, but bending like a turkey's claw. On the other joints of her fingers and toes are ſmaller horns, which ſometimes fall off, and others grow in their places. On her knees and elbows, and round about the joints are many horns; two more remarkable at the point of each elbow, which twiſt like rams-horns; that on the left arm is above an inch broad, and four inches long. On her buttocks grow a great number, which are flat by frequent ſitting. At her arm-pits and the nipples of her breaſts, ſmall hard ſubſtances ſhoot out, much ſlenderer and whiter than the reſt. At each ear alſo grows a horn; and the ſkin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, ſleeps ſoundly, and performs all the offices of nature like other healthy people. *Ibid.* 1685.

CHAP. II.

Of Natural Antipathies in ſome Men, to Flowers, Fruits, Fleſh, and divers other Things.

THE ſeeds of our averſion and antipathy to particular things are often lodged ſo deep, that in vain we demand a reaſon of ourſelves for what we do or do not love. The enemies of our nature work upon us (it ſeems) whether we are aware or not. For the Lady Heneage, of the bed-chamber to Queen Elizabeth, had her cheek bliſtered by laying a roſe upon it, while ſhe was aſleep, ſaith Sir Kenelm Digby; and worſe hath befallen others, though awake, by the ſmell of them. *Sir Kenelm Digby's Treatiſe of Bodies, c.* 38. *p.* 336.

1. Cardinal Don Henrique de Cardona would fall into a ſwoon upon the ſmell of a roſe (ſaith Ingraſſia). And Laurentius Biſhop of Uratiſlavia was killed by the ſmell of them, ſaith *Cromerus de Rebus Polon. lib.* 8. *Schenck. Obſ. Med. l.* 7. *p.* 891. *Donat Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 305.

2. The ſmell of roſes, how pleaſing ſoever to moſt men, is not only odious but almoſt deadly to others. Cardinal Oliverius Caraffa, during the ſeaſon of roſes, uſed to encloſe himſelf in a chamber, not permitting any to enter his palace, or come near him, that had a roſe about him. *Schenck. Obſ. Med. l.* 7. p. 891.

3. The ſmell of a roſe, or ſight of it at a diſtance, would cauſe a noble Venetian of the family

of the Barbaragi to ſwoon, who was therefore adviſed by the phyſicians to keep at home, and not to hazard his life by going abroad while roſes continued. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 305. *Amat. Luſ. Cent.* 2.

4. I knew a ſtout ſoldier, ſaith Donatus, who was never able to bear the ſmell or ſight of the herb rue, but would evermore betake himſelf to flight at his firſt notice of its preſence. *Schenck. Obſ. Med. l.* 7. *p.* 891. *Donat. Hiſt. Med. l.* 6. *c.* 3. *p.* 306.

5. Johannes e Querceto, a Pariſian, and Secretary to Francis the Firſt, King of France, was forced to ſtop his noſtrils with bread, when there were any apples at table; and ſo offenſive was the ſmell of them to him, that if an apple had been held near his noſe, he would fall a bleeding. Such a peculiar and innate hatred to apples had the noble family of Fyſtates in Aquitain: we call them now the Fœſii. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 307. *Schenck. Obſ. Med. l.* 7. *p.* 890. *Petr. Servius in Diſſert. de Odoribus, p.* 19.

6. Uladiſlaus Jegello, king of Poland, did ſo abhor apples, that he was not able to endure the ſmell of them, ſaith Cromerus. *Schenck. ibid. p.* 890.

7. I have ſeen, ſaith Braſſavolus, the younger daughter of Frederick, king of Naples, that could not eat any kind of fleſh, nor ſo much as taſte of it; and as oft as ſhe put any bit of it into her mouth, ſhe was ſeized with vehement fits, and falling to the earth, and rolling herſelf thereupon, would lamentably ſhriek out: this ſhe would continue to do for the ſpace of half an hour, after which time ſhe would return to herſelf. *Schenck. l.* 7. *p.* 890.

8. Guainerius tells of himſelf, that hogs-fleſh was ſo very great an enemy to him, that it produced the ſame accidents to him that poiſon would have done, although he uſed but any part of it in ſauces: as alſo, that when his mother (who was deſirous to accuſtom her ſon to all kinds of meats) had prepared for him (without his knowledge) a diſh of that fleſh, minced into the ſmalleſt bits, and offered him to eat; within an hour after, he fell into a palpitation of the heart, and thence into fits, and thence into a vomiting, in which he brought up blood. *Zach. Queſt. Med. Legal. l.* 2. *tit.* 2. *p.* 73.

9. Antonius Poſtellus, a French boy, who dieted with my father, would eat nothing that was roaſted, boiled, or fried; contenting himſelf with bread, fruits and milk; nor could he eat the finer ſort of bread, but ſuch only as had coarſe bran in it. In the winter-time he ate dried apples, pears, cherries, nuts, &c. his milk alſo muſt be cold, for he could eat nothing hot or warm. In the mean time he was of good habit of body, freſh and well coloured: this cuſtom he kept many years, wherein he dieted with his father; and (as it is ſaid) he continued it afterwards. *Plat. Obſ. l.* 1. *p.* 238.

10. I ſaw a noble Counteſs, ſaith Horſtius, who (at the table of a Count) taſting of an udder of beef, had her lips ſuddenly ſwelled thereby; who obſerving that I took notice of it, told me, that ſhe had no diſlike to that kind of diſh, but as oft as ſhe did eat of it, ſhe was troubled in this manner; the cauſe of which ſhe was utterly ignorant of. *Schenck. Med. l.* 7. *p.* 891.

11. A learned perſon told me, ſaith the ſame author, that he knew one at Antwerp, that would immediately ſwoon, as oft as a pig was ſet before him, upon any table where he was preſent. *Schenck. Obſ.*

12. There lives a perſon amongſt us of prime quality, who at the ſight of an eel is preſently caſt into a ſwoon, even though it be brought to the table encloſed in paſte; he falls down as one that is dead, nor doth he return to himſelf, till the eel is taken off from the table. *Henric. ab. Heers. Obſ. Med. l.* 1. *Obſ.* 29. *p.* 247.

13. The moſt learned Johannes Heurnius writes of himſelf, that as oft as he eat of any pepper, or radiſh, he was ſure to be tortured with the cruel pains of the cholic. *Henric. ab Heers. Obſ. Med. l.* 1. *Obſ.* 29. *p.* 249.

14. The mildeſt medicines create ſuch diſturbances to ſome, as if they were of the moſt vehement ſort. Which phyſicians did frequently obſerve in an illuſtrious lady, who was the light and ornament of our age: for while they endeavoured to purge her but with manna, ſhe was ſuddenly taken with torments, loathings, belchings, wearineſs, and involuntarily ſweats, and other worſe and more dangerous ſymptoms did ever follow; yet with ſtronger medicines, ſhe was purged without any trouble. Alſo her nephew (though of a bilious temperament), a man excellently well verſed in the art military, and all other laudable ſtudies, could never be happily purged with manna; ſo that it ſeemed to be a certain peculiar property of that family. *Schenck. Obſ. Med. l.* 7. *p.* 891.

15. A noble Count of Arnſtadht had ſuch an antipathy to olive oil, that all kind of ſauces that

were prepared with it, and ſet in the room where he was, muſt ſuddenly be taken thence, or elſe he would immediately fall into deadly faintings. *Schenck. Obſ. l.* 7. *p.* 89. 1.

16. A ſtudent in the Univerſity of Hafnia was ſo overcome with melancholy, that he had thoughts of laying violent hands upon himſelf; but beforehand conſulted Dr. Chriſtianus Oſtenfeld, the King's Profeſſor of Phyſick, about that caſe of conſcience, who with forcible arguments laboured to reduce him to more Chriſtian reſolves, promiſing that by phyſick he would purge away thoſe melancholy humours, which occaſioned ſuch black and evil cogitations. In the mean time, he prepares an infuſion of antimony, and delivers it to his chamber-fellow, to be drank off in the morning. He upon the ſight of the infuſion, immediately found ſuch a loathing ariſe, that he beſought him to take away the medicine, and ſoon after ſuch abundance of humours were voided by him upwards and downwards, that in a ſhort time after he was ſound and ſafe, and with a cheerful and lively countenance gave thanks to his phyſician. *Barthol. Hiſt. Anatom. Cent.* 5. *Hiſt.* 64. *p.* 134.

17. Rondeletius ſaith, he knew a Biſhop of France, who when he was by no means able to take any phyſick, as oft as he had need, he uſed to have it prepared for him in a great quantity; that done, he cauſed it to be poured hot into a clean baſon, where he uſed to ſtir it to and fro with a ſmall ſtick, and to hold his mouth and noſtrils over the ſteam of it, by which he was purged as plentifully as if he had taken any convenient medicine for that purpoſe. *Schenck. Obſ. Med. l.* 3. *Obſ.* 3. *p.* 384.

18. When I was at Piſa, ſaith Fallopius, and was phyſician to the nuns of St. Paul's in the Eaſt, I often preſcribed pills to the Abbeſs of that place, who never ſwallowed them, but cruſhed them flat with her fingers, forming them as it were into little cakes, then ſhe moiſtened them on the one ſide with her ſpittle, and ſo applied them outwardly to the region of the ventricle, binding them on with a ſwathing band; and in the ſpace of four or five hours, ſhe would be as well purged, as if ſhe had ſwallowed down the pills themſelves. This I obſerved in her for two years together, and it ſeemed wonderful to me. *Schenck. Obſ. Med. ibid.*

19. That is wonderful, ſaith Donatus, which was obſerved in a boy, the ſon of a Count; that if at any time he eat of an egg, his lips would ſwell, in his face would riſe purple and black ſpots, and he would froth at the mouth, after the ſame manner as if he had ſwallowed poiſon. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 305. *Schenck. Obſ. Med. l.* 7. *p.* 890.

20. I knew (ſaith Bruyerinus) a maid born at Chauniacum in Flanders, who being ſixteen years of age or more, had been brought up only with milk, without any other kind of food; for ſhe was not able to endure ſo much as the ſmell of bread, and if the ſmalleſt particle of it was put into her milk, even at a diſtance ſhe would diſcover it by the ſmell. A wonderful thing, the truth of which, notwithſtanding, I am able to confirm, as being an eye-witneſs of it. *Schenck. l.* 7. *p.* 890. *Zach. Quæſt. Med. Legal. l.* 2. *tit.* 2. *p.* 73.

21. Jacobus Forolivienſis, the moſt excellent phyſician of his age, hath left it witneſſed of himſelf, that if at any time he eat garlick, he was no leſs tormented than if he had drank poiſon, the very ſame ſymptoms appearing in him, as are uſual in thoſe that are poiſoned; and was hurt by the ſmell of it, as if it had been ſomething peſtilential. *Schenck. l.* 7. *p.* 890. *Zach. Quæſt. Med. Legal. l.* 2. *tit.* 2. *p.* 60.

22. I know one (ſaith Amatus Luſitanus) who had never taſted of any ſort of fiſh; and when once a friend of his had invited him to a ſupper, and on purpoſe given him fiſh, well prepared and wrapt up in eggs, he immediately fell into fainting preſſures of the heart, accompanied with vomitings and looſeneſs, ſo that he almoſt died upon it. His name was Stephanus Surdaſter, a Spaniard of Toledo. *Schenck. l.* 7. *p.* 890. *Amat. Luſit. Cent.* 2. *Cur.* 36. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 305.

23. Germanicus could not endure the ſight or voice of a cock; and the Perſian Magi were poſſeſſed with an extreme hatred to mice. *Schenck. l.* 7. *p.* 889. *Zuin. Theat. Vol.* 1. *l.* 1. *p.* 66.

24. There was (ſaith Weinrichus) a perſon of a noble family, who was not able to bear that an old woman ſhould look upon him: and being once drawn out by force from his ſupper to look upon one ſuch, that which was only intended for merriment, as to him, ended in death, for he fell down and died upon it. *Schenck. l.* 7. *p.* 889. *Korman de Mir. Mort. l.* 4. *c.* 85. *p.* 34.

25. There is in Hafnia a man, in other reſpects ſtrong, healthful, and of a good courage, who yet as oft as he ſees a dog (though it be

never ſo ſmall a one), is not only affrighted, but alſo ſeized with convulſions in his left hand. *Barth. Hiſt. Anat. Cent.* 3. *Hiſt.* 28. *p.* 65.

26. Ten years ſince, I was called to Namurcum to the young daughter of a Nobleman, who as often as ſhe heard the ſound of a bell, or any loud voice ſpeaking or ſinging, ſo often was ſhe caſt into a ſwoon; ſo as that ſhe differed not from one that was dead. This perſon was cured by me by purgation, the waters of the Spa, and Anti-Epileptical medicines. *Henric. ab Heers. Obſ. Med. l.* 1. *Obſ.* 29. *p.* 253.

27. I know a nun in the monaſtery of St. Clare, yet living, who at the ſight of that inſect we call a beetle, is ſtrangely affected. It fell out that ſome young girls, knowing this diſpoſition of hers, caſt a beetle into her boſom, betwixt her breaſts; which when ſhe perceived, ſhe preſently fell into a ſwoon to the earth, deprived of all ſenſe, and remained four hours in cold ſweats; when ſhe came to herſelf, and recovered her ſpirits by degrees: yet ſhe could not obtain her former ſtrength in many days after, but continued trembling and pale. *Zach. Quæſt. Med. Legal. l.* 2. *tit.* 2. *p.* 61.

28. Marcellus Donatus ſpeaks of a Nobleman of Mantua, that could not endure the ſight of a hedge-hog without falling into fits and cold ſweats immediately upon it. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 3. *p.* 306. *Zach. Quæſt. Med. Legal. l.* 2. *tit.* 2. *p.* 61.

29. Mathiolus tells us of a German, who coming in winter-time into an inn to ſup with him and ſome other of his friends; the woman of the houſe, being acquainted with his temper, had beforehand hid a young cat in a cheſt, in the ſame room where they ſat at ſupper. But though he had neither ſeen nor heard it, yet after ſome time that he had ſucked in the air, infected by the cat's breath, that quality of his temperament that had antipathy to that creature being provoked, he ſweated, and a ſudden paleneſs came over his face; and to the wonder of all that were preſent, he cried out, that in ſome corner or other of the room there was a cat that lay hid. *Schenck. Obſ. Med. l.* 7. *p.* 889.

CHAP. III.

Of the Signatures, and natural Marks upon the Bodies of ſome Men.

Concerning the cauſes of thoſe impreſſions, which ſome bodies bring upon them from the womb, and carry with them to their graves, there is not ſo great a clearneſs, as to leave no room for doubt. For if the moſt of them are occaſioned through the ſtrength of the mother's imagination, there have been others of a peculiar form, ſo remote from being likely to leave ſuch lively touches upon a woman's fancy, ſo continued to the deſcendants of the ſame family, and ſo agreeable with the after-fortunes of the perſon ſo ſigned, as may poſſibly induce to farther inquiries. *Hakew. Apol.*

1. Marinus Barletius reports of Scanderbeg, Prince of Epirus (that moſt terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right arm a ſword ſo well ſet on, as if it had been drawn with the pencil of the moſt curious and ſkilful painter in the world. *Mar. Barlet. l.* 1. *Camer. Hor. Subſiciv. l.* 1. *c.* 69. *p.* 308.

2. Among the people called the Dakes, the children uſually have the moles and marks of them from whom they are deſcended, imprinted upon them even to the fourth generation. *Plin. Nat. Hiſt. l.* 7. *c.* 11. *p.* 161.

3. Laodice, the wife of Antiochus, dreamed that ſhe received a ring from Apollo, with an anchor engraven upon it. Seleucus, the child that ſhe then went with (who afterwards was remarkable for his famous exploits) was born with an anchor impreſſed upon his thigh; and ſo alſo his ſons and grandchildren carried the ſame mark upon the ſame place from the time of their birth. *Schenk. Obſ. Med. l.* 4. *Obſ.* 1. *p.* 543. *Fulgos. l.* 1. *c.* 6. *p.* 151. *Uſſerii Annal. p.* 475. *Juſt. l.* 15. *p.* 176.

4. It is obſerved by Plutarch, that the reſemblance of the natural properties, or corporal marks of ſome parents, are continued in their families for many deſcents: and ſometimes not appearing in the ſecond or third generation, do nevertheleſs ſhew themſelves in the fourth or fifth enſuing; whereof he brings an example of one in his time, called Python, who being deſcended of the Spartiatæ, the founders of Thebes, and being the laſt of that race, was born with the figure of a lance upon his body; which had been in former ages a natural mark of thoſe of that family, and diſcontinued in them for many years. *Plut. de Sera Numinis Vind. Zuin. Vol.* 2. *l.* 2. *p.* 180. *Fitz. of Rel. and Policy, par.* 1. *c.* 27. 283.

5. I have heard, ſaith Camerarius, when I was young, and it is at this day the common report and public fame (although I have not met with it in

any author) that the Counts of Habſpurg, the anceſtors of the houſe of Auſtria, have each of them (from the womb) a golden croſs upon the back, that is to ſay, certain white hairs after a wonderful manner formed in the figure of a croſs. It is equally remarkable, that the houſe of Auſtria have for many generations been famous for thick lips. The heireſs of Burgundy, who married Maximilian the Firſt, brought this mark of diſtinction into that family, according to Brantome, who had this information from Eleanor Queen of France, ſiſter to Charles the Fifth. *Camer. Hor. Subſiciv. l. 3. c. 42. p. 145. Johnſt. Nat. Cl. 10. c. 5. p. 340.*

6. Marcus Venetus, who for forty-five years travelled up and down in the countries of Aſia, reports in his Itinerary, that he came into the kingdom of the Corzani, the kings of which (though ſubject to the Tartars) boaſt themſelves of a nobility beyond that of all other kings of the earth; and upon this account, they are born in the world with the impreſſion of a black eagle upon their ſhoulder, which continues with them to the laſt day of their lives. *Camer. Hor. Subſiciv. l. 3. c. 42. p. 145. Johnſt. Nat. Hiſt. Cl. 10. c. 5. p. 340.*

7. A ſiſter of mine (ſaith Gaffarel) had the figure of a fiſh upon her left leg, cauſed by the deſire my mother had to eat fiſh when ſhe was big with child, and it is repreſented with ſo much perfection and rarity, that you would take it to be drawn by ſome excellent maſter; and the wonder is, that whenever the girl eat any fiſh, that upon her leg put her to a ſenſible pain. *Gaffarel's Curioſities, c. 5. p. 143.*

8. That which I now relate to the ſame purpoſe is very well known to all Paris. The hoſteſs of the inn in the ſuburbs of St. Michael at Bois de Vincenne (who died about two years ſince), had a mulberry growing upon her nether lip, which was ſmooth and plain all the year long till the time that mulberries began to ripen, at which time hers alſo began to be red, and to ſmell more and more, obſerving exactly the ſeaſon, and nature of other mulberries, and to come at length to the juſt bigneſs and redneſs of other mulberries. *Gaffar. c. 5. p. 144.*

9. A woman in the ſeventh month of her being with child, longed to eat roſe-buds in a time when they were difficult to be procured. She had paſſed two days thus, when, after much ſearch, there was a bough of them found in a private garden: ſhe greedily devoured the green buds of two roſes, and kept the reſt in her boſom. In the ninth month ſhe was happily delivered of a fair babe; upon the ribs of which there appeared the repreſentation of three roſes very red; upon his forehead and on either cheek he had alſo depicted three other exact reſemblances of a red roſe, ſo that he was commonly called the roſy boy. *Zacut. Luſ. Prax. Admir. l. 2. Obſ. 133. p. 251.*

10. Octavius Auguſtus the Emperor was all ſpotted on his body, his moles being diſperſed upon his breaſt and belly, in the manner, order, and number with the ſtars of the celeſtial bear. *Sueton. in ejus Vita, l. 2. c. 80. p. 104.*

CHAP. IV.

Of the marvellous Recompence of Nature in ſome Perſons.

THERE is no ſtronger argument of the bounty of Providence than that power which God has given to Nature, of ſupplying her own defects, and atoning for the privation of ſome members or perfections, by beſtowing on others a ſuperior degree of activity, force, and capacity. We find blindneſs compenſated by additional delicacy in the ſenſes of hearing and feeling; deafneſs ſupplied by accuracy of ſight; and the loſs or deformity of ſome limbs made up by the ſtrength and agility of others; ſo if Nature chance to fail in her good intentions, ſhe makes after proviſions to ſupply her former defects; or elſe prepares ſo fair a recompence in ſome other things, that we often ſee with admiration, that even her maimed productions have as little cauſe to complain of her, as thoſe upon whom ſhe hath ſeemed more ſtudiouſly to confer her favours. We have notable inſtances hereof in the following examples.

1. Myſelf and others (ſaith Camerarius) being once at Combourg in the houſe of Eraſmus Neuſtetetur; he ſent to a place, not far off, for one Thomas Schiveiker, a young man of one-and-thirty years of age, deſcended of a worſhipful houſe, and born without ever an arm, who did with his feet, all that a ready man could do with his hands. Having ſeated himſelf in a place equal with the height of the table whereon the meat was placed, he took a knife with his feet, began to cut bread and meat, which he carried with his feet to his mouth; and likewiſe the cup, with as much eaſe as another would have done with his hands. After dinner he wrote copies in Latin and German

letters, ſo fair and ſo ſtrait, that every one of us deſired to have ſome of them to keep, as a ſpecial monument. Being requeſted, he did with a penknife make pens very good to write with, which he gave us. While he was thus doing, I obſerved the make of his feet, and ſaw that the toes were long, fit to lay hold of things. This ſight, as it was pleaſing to us, ſo was it at another time to the Emperor Maximilian the Second, who paſſing that way, deſired to ſee the man; and having obſerved the ſtrange recompence of Nature, diſmiſſed him with a princely gift. *Camerar. Hor. Subſicivæ, Cent.* 1. *c.* 37. 169, 170. *Hiſt. Manual Arts, c.* 4. *p.* 50. *Sennert. Prax. Med. l.* 4. *part* 2. § 6. *c.* 7. *p.* 303. *Johnſt. Nat. Hiſt. Claſſ.* 10. *c.* 5. *p.* 335. *Keckerm in Phyſic. l.* 1. *cap.* 4. *p.* 1370.

2. Of late there was a man born without arms, that went about Germany, who had learned, by cuſtom turned into art, to handle a ſword, and flouriſh it about his neck; to fling javelins, and do other things ſo nimbly, and withal ſo ſurely, that he would commonly hit the mark. All other duties of the hands he performed with his feet. He was afterwards broken upon the wheel, for ſundry robberies and murders by him committed. *Camer. Hor. Subſiciv. Cent.* 1. *c. cap.* 37. *p.* 170.

3. I remember I have ſeen a woman at Baſil, ſpinning artificially with her feet, ſweeping the houſe, and performing all other offices of a good houſewife. *Plat. Obſ. l.* 3. *p.* 593.

4. I have alſo (ſaith the ſame Platerus) ſeen a man, who with his head and ſhoulders would take hold of things, and handle them after various manners. I have ſeen him with inſtruments and weapons held in that faſhion, to cleave, cut off, dig and ſtrike with a wonderful force; and yet both he and the woman before mentioned were without arms. *Plat. Obſ. ibid.*

5. A Swediſh woman, called Magdalene Rudolph Thuinby, was lately at Hafnia. She was aged forty-two; married to a German ſoldier. She was born without arms; and that there might be no ſuſpicion of fraud, by her conſent I ſaw that ſhe had nothing but ſhoulders; yet though ſhe thus was maimed, ſhe performs all offices with her feet, with that dexterity and readineſs, that ſhe is deſervedly the wonder of the ſpectators, and may ſeem to have no want of her hands. With her feet ſhe ſpins, and threads her needle; ſhe weaves; ſhe charges and diſcharges a gun: With ſciſſars and a knife, ſhe cuts papers into divers artificial figures; ſhe plays at tables and dice; ſhe drinks, and ſwathes her little infant; ſhe knows how to bring her feet to her breaſt and head, ſo as to take her child to her breaſt, as if ſhe did it with her hands. She feeds both herſelf and her child; and combs her hair. To conclude, without trouble ſhe doth all that is ſufficient for her own neceſſity, and to gratify others curioſity. *Barthol. Hiſt. Anatom. Cent.* 3. *Hiſt.* 26. *p.* 61.

6. There was a Nobleman in Spain, the younger brother of the Conſtable of Caſtile, born ſo deaf, that he could not hear a gun ſhot off cloſe by his ear, and conſequently dumb: Yet the lovelineſs of his face, vivacity of his eye, comelineſs of his perſon, and the whole compoſure of his body, were pregnant ſigns of a well-tempered mind. The phyſicians and ſurgeons had long employed their ſkill to help him, but in vain. At laſt a certain prieſt undertook to teach him to underſtand others when they ſpoke; and to ſpeak himſelf, that others might underſtand him. This attempt was at firſt laughed at; but after ſome years, with great pains, he taught this young Lord to ſpeak as diſtinctly as any man; and to underſtand ſo perfectly what others ſaid, that he could converſe all the day with them. King Charles the Firſt, when he was courting the Infanta of Spain, ſaw, and oft made trial of him, not only with Engliſh words, but making ſome Welſhmen of his train to ſpeak words of their language; all which he perfectly repeated, only for want of his hearing, his tone was rather vehement and ſhrill, than pleaſing. This art was brought to great perfection by our countryman Dr. Wallis, who taught ſeveral deaf and dumb perſons to ſpeak and converſe, and wrote a treatiſe on this ſubject. *Clark's Mirror, chap.* 44. *p.* 157. *Sir Kenelme Digby's Treatiſe of Bodies, chap.* 28. *p.* 254. 255.

7. Edward Bone, of Ladock in Cornwall, was ſervant to Mr. Courtney of that county: he was deaf from his cradle, and conſequently dumb, yet could learn and expreſs to his maſter any news that was ſtirring in the country. If a ſermon was preached within ſome miles diſtance, he would repair to the place, and ſetting himſelf directly againſt the preacher, look him ſtedfaſtly in the face, while his ſermon laſted. To which religious zeal his honeſt life was alſo anſwerable. Aſſiſted with a firm memory, he would not only know any party whom he had once ſeen for ever after, but alſo make him known to any other, by ſome ſpecial obſervation and difference. There was one Kemp, living not far off, defected in the

ſame manner, on whoſe meetings there were ſuch embracings, ſuch ſtrange and earneſt tokenings, ſuch hearty laughters and other paſſionate geſtures, that their want of tongues ſeemed rather an hindrance to others conceiving them, than to their underſtanding one another. *Fuller's Worthies, p.* 206. *in Cornwal.*

8. We have at Nuremburg (ſaith Camerarius) a young man and a young maid, born of one father and mother (of a good houſe and well known) that are of a ſingular quick conceit: for although they be deaf and dumb by nature, yet both of them read very well, write, and caſt accompts. The young man conceiveth at firſt, by ſigns that are made him, what he is required to do. If his pen be wanting, by his countenance he ſheweth his thoughts; and he is the quickeſt and cunningeſt at all games, both at cards and dice, that one can find amongſt the Germans, although they are very dexterous. His ſiſter paſſeth all other maids, for working with her needle all kind of ſempſtry, tapeſtry and embroidery. But above all, this is the moſt remarkable in them, that for the moſt part as ſoon as they ſee people's lips ſtir, they underſtand their meaning. They are oftentimes at ſermons; and a man would ſay, that they draw and conceive with their eyes the words of the preacher, as others do with their ears. When the preacher nameth the name of Jeſus, the young man is ready before any of the hearers to bow his knee. *Camerar. Hor. Subciſ. Cent.* 1. *c.* 37 .*p.* 171. *Johnſt. Nat. Hiſt. Cl.* 10. *c.* 6. *p.* 336.

9. There was one who was blind from the ſeventh year of his age, that from his youth had ſo accuſtomed himſelf to the making of organs, that with his own hands he made organs with pipes of wood and tin, of great price. Frederick Duke of Wirtemburg ſhewed me an organ of this blind man's making; and I heard the artiſt himſelf playing on it: looking upon his eyes, I could not diſcover any ſpot therein; but all thoſe who had lived with him for many years together, affirmed that he was blind; and proved that he could do theſe things, by a convincing argument, for that he worked in the dark, and he could diſcern the ſeveral ſorts of wood by the touch only. *Plat. Obſ. l.* 1. *p.* 110, 111.

10. Didimus of Alexandria, being blind, ſpent all his time in hearing, inſomuch that, by his diligent attention, he attained to that which others obtain by reading, and became ſo ſkilful in divine and human learning, that he excelled amongſt the divines of his time. *Socrat. l.* 4. *c.* 20. *p.* 331. *Camerar. Hor. Subciſ. Cent.* 1. *c.* 37. *p.* 171.

11. Our anceſtors have ſeen John Ferdinand, born in Flanders; his father was a Spaniard, a blind and poor man, who yet happily overcame that which moſt learned men find hard; for he was at once a very learned poet and philoſopher; he was alſo an excellent muſician, he played ſkilfully upon divers kinds of inſtruments, and was a great compoſer of muſic. *Camer. Hor. Subciſ. p.* 171.

12. Uldaricus Schonbergerus, a Doctor of Philoſophy, in our time, begat the admiration of all men; for though he was blind, yet with his ſingular wit and induſtry he attained to that, that few who had the advantage of their eyes ſurpaſſed him: he was learnedly ſkilled in the Latin, Greek, Hebrew and Syriack languages; an excellent naturaliſt; an acute diſputant in philoſophy; ſkilful in muſick; ſtudious both in painting and ſculpture; he would diſcharge a gun with that dexterity, that the bullet ſhould oft hit the mark. He died of late years at Regiomont, of which unuſual example, the excellent Simon Dachius hath left to poſterity an elegant elegy. *Barthol. Hiſt. Anatom. Cent.* 3. *Hiſt.* 44. *p.* 87, 88.

13. James Uſher, Lord Primate of Ireland, was firſt taught to read by his two aunts, who were blind from their cradles, and never ſaw letters; yet were they admirably verſed in the Scriptures, being able to have given a good account of any part of the Bible whenever aſked. *Clark's Lives, p.* 190, 191.

14. Nicaſius of Werd, born at Mechlin, falling blind when he was three years old, and not being able to learn one letter, he ſo profited in the knowledge of philoſophy, both human and divine, that all men were raviſhed with him. Having proceeded Maſter of Arts at Lovain, he was afterwards made Principal of Mechlin College, where he diſcharged his duty very well. He aſcended afterwards to the degree of Licentiate in Theology. And though he was blind, he read and preached openly. Furthermore, being made Doctor of the Laws in the Univerſity of Cologne, he read there, and expounded the Civil and Canon Law; repeating by heart the text which he had never read. He died at Cologne, *Anno Dom.* 1492. *Kornman. de Mirac. Vivor. p.* 76. *Camer. Hor. Subciſ. Cent.* 1. *c.* 37. *p.* 172.

15. I was told (ſaid Antonius de Palermo) by King Alphonſus of a Sicilian, born blind (then

living in the city of Gergento, of old called Agrigentum) who had followed him oftentimes on hunting; ſhewing to the huntſmen (who had their ſight well enough) the retreats of the wild beaſts. He added further, touching the induſtry of this blind man, that having by his ſparing and ſcraping gotten together about 500 crowns, which put him to a great deal of care; he reſolved at laſt to hide them in a ground of his. As he was making a hole in the earth to that end, a neighbour of his eſpied him, who as ſoon as the blind man was gone, ſearched, found the money, and carried it away. Two or three days after, the blind man returning to viſit his caſh, and finding nothing there, like one forlorn he frets and fumes; and, after much debating with himſelf, he concludes none but his neighbour could have played him this trick. Having therefore found him out, he began thus to addreſs him: “Neighbour, I am come to have your opinion; I have 1000 crowns, and the one half of them I have hid in a ſafe place, and for the other half, I know not what to do with them, having not my ſight, and being very unfit to keep any ſuch things; therefore, what think you? might I not hide the other half with the reſt in the ſame place of ſafety?” His neighbour approved, and commended his reſolution; and going ſpeedily to the place, carried back the 500 crowns, he had before taken away, believing he ſhould have the whole 1000 together. A while after the blind man goes to his hole, and finding there his crowns again, carried them home; and returning to his good friend, with a cheerful voice, ſaid to him, “Neighbour, the blind man ſees better than he that hath two eyes.” *Camer. Hor. Subciſ. Cent.* 2. *c.* 8. *p.* 28. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 6. *p.* 357.

16. Scaliger tells of one Antonius, who (as himſelf ſaid) was born at Naples. This man, although he wants arms, could toſs a pike with his right foot, mend clothes, write, eat, drink, and thread a needle; he could drive a nail into a piece of wood up to the head with a hammer; and then immediately pull it out again with pincers. Scaliger ſaw him in the province of the Allobroges; and ſuppoſes (as he tells Cardan) that there are fifty thouſand perſons alive, who ſaw and wondered at him. *Scalig. de Subtil. ad Card. Exerat.* 334. *p.* 1063.

17. There is a woman of Britain, who was born with arms and legs, diſtorted in ſo ſtrange and unuſual a manner, that ſhe might well ſeem unfit (to any man that ſees her) to do any thing. Yet ſhe had acquired from officious Nature ſuch a dexterity, that ſhe could ſpin with her tongue; with the ſame ſhe could thread a needle of the ſmalleſt ſize, with great expedition: with the flexure of her tongue only ſhe could readily tie that faſt knot, which we call the weavers knot; and with the ſame tongue ſhe would write, and that in a fair character; amongſt others, ſhe wrote the name of my ſon Petrius Tulpius, which I yet keep by me. *Nochol. Tulpii Obſ. Med. l.* 3. *c.* 54. *p.* 273.

18. I have ſeen one who was ſo thoroughly blind, that his eyes could not inform him when the ſun ſhined, for all the chryſtalline humour was out in both his eyes; yet his other ſenſes inſtructed him ſo efficaciouſly in what was their office to have done, that what he wanted in them ſeemed to be over-paid in other abilities. To ſay that he would play at cards and tables, as well as moſt men, is rather a commendation of his memory and fancy, than of any of his outward ſenſes: but that he ſhould play well at bowls and ſhuffleboard, and other games of aim, which in other men do require clear ſight, and an exact level of the hand, according to the qualities of the earth or table, and to the ſituation and diſtance of the place he was to throw at, ſeemeth to exceed poſſibility; and yet he did all this. He would walk in a chamber, or long alley in a garden (after he had been a while uſed to them) as ſtrait, and turn juſt at the ends, as any man could do with ſight. He would at the firſt ſalute of a ſtranger (as ſoon as he ſpoke to him) frame a right apprehenſion of his ſtature, bulk, and form. And, which is more, when he taught his ſcholars to declaim (for he was a ſchoolmaſter to my ſons, and lived in my houſe) or to repreſent ſome of Seneca's tragedies, or the like, he would by their voice know their geſture, and the ſituation they put their bodies in; ſo that he would be able, as ſoon as they ſpoke, to judge whether they ſtood or ſat, or in what poſture they were, which made them demean themſelves decently before him whilſt they ſpoke, as if he had ſeen them perfectly. Though all this be very ſtrange, yet methinks his diſcerning of light is beyond it all. He would feel in his body, and chiefly in his brain (as he hath often told me) a certain effect, by which he did know when the ſun was up; and would diſcern exactly a clear from a cloudy day. This I have frequently known him to do without miſſing, when for trial's ſake he hath been lodged in a cloſe chamber, whereinto the clear light or ſun

could not arrive to give him notice, by its actual warmth, nor any body could come to him, to give him private warnings of the changes of the weather. *Sir Kenelme Digby's Treatiſe of Bodies, c.* 28. *p.* 253, 254.

19. Pictorius Villinganus teſtifies, that he ſaw a Spaniard born without arms: yet with his feet he could ſpin, and uſe the needle with great curioſity; even to an equality with moſt women. He was alſo ſo dexterous in the management of his arms, that few ſoldiers were able to vie with him in his agility therein. He ſhot from a bow, in ſuch a manner, that he ſeldom miſſed the mark; and would with an axe give ſo ſtrong a blow, as to cut aſunder at one ſtroke a reaſonable piece of wood. *Keckerm. in Phyſic. l.* 1. *c.* 4. *p.* 1370. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 337.

20. Keckerman alſo ſpeaks of a ſcholar, that had but one little finger on each hand, and his feet were triangular, without any toes; yet had he more force in one finger, than others had with five: he wrote curiouſly and ſwiftly; and ſtood ſo firm, that in very ſlippery places, he would ſeldom ſlip. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 335.

21. Not leſs ſurpriſing than any of the foregoing examples is that of Dr. Blacklock, now living at Edinburgh, who loſt his ſight before he was ſix months old; yet this did not hinder him from becoming a perfect maſter of the Greek, Latin, and French languages; a good philoſopher, and ſkilful in all branches of erudition, except the mathematics. Mr. Spence (the author of Polymetis, who has written his life) adds, "He has a quick apprehenſion and a very tenacious memory, which, together with his induſtry, may account for his other acquiſitions; but his arriving ſo far towards an excellence in poetry, and that too in deſcriptive poetry, though his chief inlets for poetical ideas are totally barred, and all the viſible beauties of the creation have been long ſince blotted out of his mind, is the ſurpriſing part of his character. How far he has contrived, by the uncommon force of his genius, to compenſate for this vaſt defect; with what elegance and harmony he often writes; with how much propriety, how much ſenſe, and how much emotion; are things as eaſy to be perceived in reading his poems, as they would be difficult to be fully and clearly accounted for even by himſelf." *Blacklock's Life prefixed to his Poems by Mr. Spence.*

22. Dr. Saunderſon was born in 1682, and when a twelvemonth old loſt by the ſmall pox, not only his ſight, but his eyes alſo, which came away in abſceſs; yet he was maſter of the writings of Euclid, Archimedes and Diophantes, from hearing them read in their original Greek; would quote the moſt beautiful paſſages of Virgil and Horace in converſation with propriety. He was well verſed in the writings of Cicero, and dictated Latin in a familiar and elegant ſtyle.

When a boy, he ſhewed his propenſity to mathematical ſtudies: he could perform the moſt difficult arithmetical problems, and make long calculations by his memory, and form in his mind new theorems for their more ready ſolution.

At the age of twenty-five, he went to the Univerſity of Cambridge, not as a ſcholar but as a maſter. A young man without ſight, fortune or friends, and untaught himſelf, ſets up for a teacher of philoſophy in an Univerſity where it then reigned in the greateſt perfection; yet his lecture was crowded as ſoon as open, and the Principia of Sir Iſaac Newton, his Optics, and Arithmetica Univerſalis, were explained and illuſtrated by Mr. Saunderſon in ſuch a manner as made him univerſally admired: in a word, the nature of light and colours, the theory of viſion, the effects of glaſſes, the phænomena of the rainbow, and other objects of ſight, were treated in the lectures of this blind man, with a perſpicuity which has ſeldom been equalled and never ſurpaſſed.

His merit got him the friendſhip and reſpect of the greateſt mathematicians of his time: among his friends the Prince of Philoſophers, Sir Iſaac Newton, was the chief, whoſe candour and generoſity was equal to his genius. By his intereſt chiefly Mr. Saunderſon was choſen Lucaſian Profeſſor of Mathematics, in the room of Mr. Whiſton in 1721; and in 1728, when his late Majeſty viſited the Univerſity, he deſired to ſee this remarkable perſon, who waited on him, and was created Doctor of Laws by his royal favour. He died in 1739.

He had the ſenſe of feeling in the moſt acute perfection; he could obſerve the leaſt difference of rough and ſmooth in a ſurface, or the leaſt defect of poliſh, and actually diſtinguiſhed, in a ſet of Roman medals, the genuine from the falſe, though they had been counterfeited ſo as to deceive the eye of a connoiſſeur; but the Profeſſor, who had no eye to truſt to, could feel a roughneſs in the new caſt ſufficient to diſtinguiſh them by. He could feel the leaſt alteration in the atmoſphere, and knew when a cloud paſſed over the ſun: he could tell when any thing was held near his face, or when he paſſed by a tree, if the air was calm.

He had a board with holes bored at half an inch from each other; in theſe pins were fixed, and by drawing a piece of twine round their heads, he could delineate all rectilinear figures uſed in geometry, ſooner than any man could with a pen. He had another board with holes made in right lines for pins of different ſizes, by the help of which he could calculate and ſet down the ſums, products or quotients in numbers as readily as others could by writing.

He had a refined ear, a vaſt genius for muſic, and could diſtinguiſh to the fifth part of a note: by this ſenſe he knew any perſon whom he had ever once converſed with. He could judge of the ſize of any room into which he was introduced, of the diſtance he was from the wall; and if ever he had walked over any pavement in courts, piazzas, &c. which reflected ſound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it ſounded.

By the ſtrength of his memory he could multiply, divide, and extract the ſquare or cube root, to many places of figures; could go along with any calculator in working algebraical problems, infinite ſeries, &c. and correct immediately the ſlips of the pen, either in ſigns or numbers. In the knowledge of the mathematics he was equal to any, and in his addreſs as a teacher he was perhaps ſuperior to all. *The above account is extracted from Dr. Saunderſon's Life prefixed to his Algebra. We ſhall only add, that this work is the moſt perfect of its kind ever publiſhed: that it corroborates the truth of the account of the Doctor's great genius, and is a perfect model for mathematical compoſitions.*

CHAP. V.

Of the Head and Skull, and ſome unuſual Structures of them.

THE head of man is the ſeat of the mind, which inſinuates itſelf into all places and times; reaches the heights, ſearches the depths, and pries into all the recluſe cabinets of nature, wherein ſhe hath ſtored up the moſt choice and abſtruſe pieces of her workmanſhip; and theſe it contemplates and admires. No wonder then if Nature hath been ſolicitous to lodge ſo noble a gueſt, "in ſanctiore hominis parte," as the philoſophers called the head, the moſt honourable part of man, appointing its reſidence where it may repoſe with the greateſt ſafety and advantage, and be defended from caſualties by a wall of bone of that thickneſs and hardneſs in ſome men as is wonderful.

1. Nicolaus Ricardius, an Italian, had an head of an unreaſonable bigneſs, and his ſkull was of that ſolidity and hardneſs, that he oftentimes broke nuts, or the ſtone of a peach, with one blow of his head. *Jani Nicii Pinacothec. prima, p.* 43.

2. Some time after the Greeks had overthrown Mardonius and the Perſians, at the battle of Platæa, when the bones were freed of the fleſh, by lying in the field, and that the Platæans had gathered them together, to bury them in one place; amongſt the bones there was then found a ſkull, without any ſuture, but framed of one ſolid and intire bone. *Herodot. l.* 9. *p.* 544.

3. Milo, who was otherwiſe ſo famous for his wonderful ſtrength, is ſaid alſo to have made this trial: he would tie a lute-ſtring or bow-ſtring round about his head, and then, cloſing his lips, would keep in his breath with all the might he could, and then, as ſoon as the veins of his head were ſwollen with blood, the ſtring would burſt aſunder. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 385.

4. The diligent Bartholinus tells of a religious perſon of forty years of age, who had the hinder part of his ſkull ſo firm and compact (though Hippocrates affirms it to be the weakeſt thereabouts) that he was able to endure a coach-wheel to paſs over it, without any ſenſible damage to him. *Barth. Hiſt. Anat. Cent.* 5. *Hiſt.* 44. *p.* 97.

5. Amongſt the rarities of Pope Paul the Fourth, there is to be ſeen (ſaith Columbus) the head of a giant (for it is the biggeſt that ever I beheld) in which the lower jaw is ſo conjoined to the head, that it could not but be motionleſs when the perſon was living; for the firſt joint of the neck was ſo faſtened to the hinder part of the head, that it is impoſſible it could ever move. *Columb. Anat. l.* 15. *p.* 484.

6. In Portugal, near the town called Villa Amæna, there lived a rich man, whoſe wife was brought to bed of a man child, which at his birth had a broad and hard knot upon his forehead: his parents, by the advice of the phyſicians, made little of it. The child being arrived to five years of age, it alſo was in that time much grown out, ſo that the phyſicians betook themſelves to frequent purgations; but all in vain, for the knot (without any pain) grew out into a pyramidical horn, of the length

of a ſpan; broad at the root of it, and at the point the thickneſs of a man's thumb. Being grown to man's eſtate, he would not ſuffer it to be cut off, though both phyſicians and ſurgeons affirmed it might be done without danger. He addicted himſelf to his ſtudies, and made ſingular progreſs therein. *Zucat. Luſit. Prax. Adm. l. 3. Obſ. 93. p. 395.*

7. Hildanus reports, he ſaw a man who came into the world with a horn in the midſt of his forehead: it was inverted like that of a ram, and turned upwards to the top of his head. *Zacut. Luſit. Prax. Adm. l. 3. Obſ. 93. p. 396. Hild. Cent. 2. Obſ. 25. p. 104.*

8. Twenty-eight years after the death of Cardinal Ximenes, the grave wherein his body lay was dug up, his bones taken out, and his ſkull, which was once the palace of the greateſt judgment that ever appeared in Spain, was found to be all of a piece, without any ſuture. This was perhaps the cauſe of the continual head-achs he was ſo very ſubject to all his life. *Adminiſt. of Card. Ximen. c. 15. p. 145.*

9. Albertus, the Marquis of Brandenburgh, who was born the 24th of November, anno Dom. 1414, and had the ſurname of the German Achilles, had no junctures or ſutures in his ſkull, as is yet to be ſeen at Heilbronna, where it is kept. *Kornman. de Mir. Mort. l. 4. c. 78. p. 32.*

10. In Thebes amongſt the Tartars, the people in times paſt beſtowed on their parents no other ſepulchre than their own bowels, and yet in part retain it, making fine cups of their deceaſed fathers ſkulls; that drinking out of them in the midſt of their jollity, they may not forget their progenitors. *Purch. Pilg. tom. 1. l. 4. c. 16. p. 480.*

11. The men of the province of Darien paint themſelves when they go to the wars: and they ſtand in need of no helmet or headpiece, for their ſkulls have ſuch a natural hardneſs, that they will break a ſword that ſtrikes on them. *Purch. Pilg. tom. 1. l. 9. c. 1. § 1. p. 1010.*

12. Johannes Pfeil lived at Lipſia, and while he practiſed phyſick there, a citizen was his patient, who was ſo vehemently troubled with a daily intolerable pain in his head, that he could take no reſt night or day. The phyſician preſcribed, but to no purpoſe: for the ſick man, overpowered with the pain and want of reſt, gave up the ghoſt. Pfeil, his phyſician (with leave of his friends), diſſected the head of the deceaſed, and in the brain found a ſtone, of the magnitude and figure of a mulberry (by eating of which fruit the patient had ſaid, he had contracted his diſeaſe). This ſtone was of an aſh colour, and was ſhewn unto many, as matter of ſingular admiration. *Melch. Adam. in Vit. Germ. Med. p. 41.*

13. Pericles the Athenian was a well-ſhaped man in reſpect of his body; but his head was extraordinarily great, and of a very long figure: which is the reaſon that almoſt all the ſtatues that remain of him have helmets upon the heads of them; the artiſts taking that courſe to hide the deformity of this illuſtrious perſon. *Zuin. Theat. Vol. 2. l. 2. p. 291.*

14. Philocles, a comic poet, was Æſchylus's ſiſter's ſon. This man had a head that was ſharp, raiſed, and pointed in the crown of it like a ſugar-loaf. *Zuin. Theat. vol. 2. l. 2. p. 291.*

15. Mahomet, the great impoſtor, and framer of the Alcoran, is ſaid to have had a head of an extraordinary bigneſs. *Zuin. Theat. vol. 2. l. 2. p. 291.*

CHAP. VI.

Of the Hair of the Head, how worn; and other Particularities about it.

APULEIUS thought the hair of the head to be ſo great and neceſſary an ornament, that the moſt beautiful woman was nothing without it, though ſhe came from heaven, be born of the ſea, brought up in the waves, as another Venus. Though ſurrounded with the Graces, and attended with troops of little Cupids; though the girdle of Venus be about her, and ſhe breathe cinnamon and the ſweeteſt perfumes; yet if ſhe be bald, ſhe cannot be pleaſing even to her own Vulcan. As a beaſt without horns, a tree without leaves, and a field without graſs; ſuch (ſaith Ovid) is one without hair; it is doubtleſs a conſiderable ornament and additional beauty: how ſome have worn it, and concerning other accidents about it, ſee the following examples. *Cel. Antiq. Lect. l. 18. c. 10. p. 838.*

1. Cardanus relates of a Carmelite, that as oft as he combed his head, ſparks of fire were ſeen to fly out of his hair; and that thereupon he was invited to feaſts, that they who were preſent might ſee the trial and truth of it. *Bart. Hiſt. Anat. Cen. 3. Hiſt. 33. p. 77.*

2. Scaliger mentions a noble Lady of Caumont, whoſe hair while it is combed (it is his

own expreſſion) ſeems to vomit fire. *Scalig. de Subtil. Exercit. c.* 174. *p.* 567.

3. The very ſame thing often befel Petrus Jo. Faber, an excellent chymiſt, as he ſaith of himſelf: and he adds, that he ſaw a noble and beautiful maid, from whoſe hair (while combing it in his preſence) the ſparks flew into her lap, as ſtars falling from heaven; at which ſhe was ſo much affrighted, that ſhe had fallen into a ſwoon, had they not diſpelled her fears by jeſting with her about it. *Barthol. Hiſt. Anat. Cen.* 3. *Hiſt.* 37. *p.* 77.

4. The illuſtrious Prince Chriſtian, the fifth of that name, King of Denmark and Norway, when he combed his head, often ſaw and ſhewed to them that were preſent, ſparks of fire flying from his hair. *Barth. ibid. p.* 78, 79.

5. St. Auguſtine ſpeaks of ſome men, who at their pleaſure, and without moving of their heads, would bring all the hair of their head forward to their forehead, and then put it all backward to the hinder part of their head. *Schot. Phyſ. Curioſ. l.* 3. *c.* 34. *p.* 573. *Cæl. Antiq. Lect. l.* 20. *c.* 16. *p.* 942.

6. Clodion the Second, King of France, was called Le Chevelu, or the Hairy. He made a law, that none but kings, and their children, the princes of the blood, ſhould wear long hair, in token of command. This cuſtom, confirmed by the law of Clodion, hath been a long time obſerved in France, ſo as by this mark, Clodamire, the ſon of Clovis, being ſlain in battle by the Bourvignons, was known amongſt the dead. And in token of diſhonour, the French ſhaved ſuch as they degraded from the royal dignity, as appears by numerous examples; amongſt which that of Queen Clotilda is memorable, who choſe rather to cut off the heads of her young ſons, than to have their hair ſhaven; that is to ſay, ſhe preferred an honeſt death before the diſhonour of her children; for in cutting off their hair they were deprived of all hope to enjoy their degree, and were confined to a baſe eſtate unworthy of their greatneſs. *John de Serres Hiſt. of France, p.* 7. *Camer. Oper. Subciſ. Cent.* 1. *c* 36. *p.* 166.

7. Lucius Martius being about to ſet upon the Carthaginians under the command of Aſdrubal their General, while he made a military oration to his ſoldiers, his whole head ſeemed to be encompaſſed with a flame: this was beheld by the ſoldiers that ſtood about him to their great terror; but himſelf had no ſenſe of it, nor any damage by it. *Liv. l.* 25. *Val. Max. l.* 1. *c.* 6. *p.* 14.

8. Herodian ſaith of the Emperor Commodus, that his hair was yellow and curled; that as oft as he walked in the ſun, it ſeemed to ſparkle with fire, inſomuch that ſome ſuppoſed that he powdered it with duſt of gold; others looked upon it as an argument of divinity, and that he brought the early marks of it on his hair into the world with him. *Herodian, l.* 1.

9. Oſyris going from Egypt upon an expedition into Æthiopia, made a vow to nouriſh his hair until his return into Egypt again; whereupon it hath been a cuſtom, and is continued unto theſe times, that whenſoever the Egyptians travel into any other country, they nouriſh their hair till their return. *Diodor. Sic. Rer. Antiq. l.* 1. *c.* 2. *p.* 10.

10. The Caribbians are black haired as the Chineſe are: their hair is not curled and frizzled as that of the Moors, but ſtrait and long as thoſe of the Maldiveſe: and the women attribute the higheſt perfection of beauty to this black colour. It is reported alſo that the Indian women of Peru are ſo enamoured of black hair, that to make their own of that colour by artifice, when nature does it not, they are willing to endure incredible pains and torments. *Hiſt. of the Caribbee Iſlands, l.* 2. *c.* 9. *p.* 252.

11. In Spain many ladies, to make their hair ſeem to be of a golden yellow colour, perfume it with ſulphur, ſteep it in aqua fortis, and expoſe it to the ſun, in the hotteſt time of the day, nay in the very dog-days; and in Italy the ſame colour is much affected. *Hiſt. of Car. Iſlands, l.* 2. *c.* 9. *p.* 252.

12. Cteſias ſays, there is a race of Indians inhabiting certain valleys, who live two hundred years, and have this difference from other men, that in their youthful time their hair is white; but as they grow into age, it grows blacker by degrees. *Plin. Nat. Hiſt. l.* 7. *c.* 2. *p.* 156.

13. The Japaneſe pluck off the hairs from their heads, children before, the common people half way, the nobility almoſt all, leaving but a little growing behind, which grows long, and is tied up in knots; to touch which is by them conceived as great an indignity as can be offered to a man. *Purch. Pilg. tom.* 1. *l.* 5. *c.* 15. *p.* 667.

14. As Tacitus ſays it is of the Germans, ſo Boethius writes it was a cuſtom in France, that if any man accuſed his wife of adultery, and had lawfully convicted her thereof, he cauſed the hair of her head to be cut ſhort, and her garments to be alſo cut round in the middle, and

then the woman was to be led from ſtreet to ſtreet, in this ignominious poſture. *Camer. Oper. Subciſ. Cent.* 1. *c.* 36. *p.* 166.

15. The uſe of long hair, both in Germany and France, and other places, by degrees hath grown out of reputation, and many are of opinion, that the chief occaſion thereof was this: About the year 1460, Philip the Good, Duke of Burgundy, fell into a long and unknown kind of diſeaſe; and amongſt variety of other remedies made uſe of for his recovery, his phyſicians adviſed him to cut off his hair, which in thoſe days the nobility wore very long. When he had ſo done, finding that by reaſon of the novelty of the thing, he was laughed at by his friends, and the nobility about him; he ſent forth his edict, that all his courtiers, and the nobility in his dominions, ſhould have their hair cut in ſuch manner as he himſelf had. Five hundred noble perſons were ſhorn at Bruſſels in one and the ſame day: and that all others ſhould do the like, Petrus Vaſquembacchius, a noble perſon, was appointed to take the charge and care: by this means, both at Bruſſels, and in all the towns and cities of his dukedom, the nobility were deprived of their long hair, and were thereupon derided by the common ſort of people. *Camer. Oper. Subciſ. Cent.* 1. *c.* 36. *p.* 168.

CHAP. VII.

Of the Beard, and how worn by ſome Perſons and Nations.

THE following ſtories of the various forms and eſtimations, with which men have worn and regarded the beard, ſerve only to ſhew the capriciouſneſs of mankind, and the little agreement there is among them in the ideas of beauty and propriety. We find ſome of them looking upon it as the greateſt ornament and honour which could adorn the body, and preſerving every hair with the moſt religious ſolemnity: whilſt others have regarded it with an equal ſhare of diſguſt, and have been as induſtrious to ſhave, pluck and deſtroy every particle of hair from their chins: but all agree in conſidering it as diſagreeable in thoſe women on whom Nature has wantonly beſtowed it; and ſhe had none of the leaſt who is next mentioned.

1. In a town called Penheranda, which is thirty miles from Madrid, the King of Spain's court, there was a country woman called Brizida de Penheranda: ſhe was aged ſixty years: ſhe had a beard from her youth, which ſhe ſuffered to grow, ſo that in her age it reached down to the pit of her ſtomach. My anceſtors, who were perſons worthy of credit, have ſeen this woman; and I myſelf have ſeen her picture. *Zacut. Luſit. Prax. Adm. l.* 3. *Obſ.* 92. *p.* 394.

2. Franciſcus Alvarez Semedo, a Portugueſe, a Father of the Society of Jeſus, Procurator of Japan and China, upon his return thence to Rome, had a beard of that length that it reached down to his feet, ſo that for convenience ſake, he uſed to have it girt about him with a girdle. Whoever deſires to ſee his effigies, may behold it prefixed to his learned book of the Hiſtory of China. *Barth. Hiſt. Anat. Cent.* 1. *Hiſt.* 43. *p.* 61.

3. When Urban the Eighth was Pope, a Swiſs, coming in pilgrimage to Rome, obtained of the Captain of the Pope's guard to be admitted to receive the Pope's benediction, and to kiſs his foot. This man had a red beard of that length and breadth, that it covered his whole breaſt unto his knees, ſo that the Pope while he ſpoke to him (as he preſented himſelf before him upon his knees, and inquired of his country, and the ſtate of it) gave him the title of Father; for at the firſt ſight he thought it not a beard, but ſuch a garment as the Monks wear about their ſhoulders. P. Athanaſius Kircherus, an eye-witneſs, told me this I have now written. *Gaſp. Schott. Phyſ. Curioſ. l.* 3. *c.* 23. *p.* 518.

4. A perſon famous throughout the whole world by his writings, being at Rome, and returning in the winter at evening to his houſe, ſhut his windows and doors, and by a candle-light compoſed himſelf to ſtudy; when he ſaw a huge weaſel at the door, ſeeking a way to get out. He ſnatched up a ſtaff, and laid it ſo luſtily upon the weaſel creeping up the wall, that the blood ſpirted upon his ſtaff and hand: he opened the window, and threw out the dead weaſel, and betook himſelf to his ſtudy, ſuſtaining his chin and jaw with his right-hand, as it is uſual with ſtudents. The day following, as ſoon as he came into the ſight of his colleagues, he was received with great laughter; for he had loſt all the hair on the right-ſide of his face, which himſelf had not obſerved. He therefore ſoon left the company, and got the other

ſide ſhaved, and a medicine to procure hair applied: but when the hair was grown, he was received with no leſs laughter than at firſt; for thoſe hairs which were newly come were like the ſofteſt wool or down, and the other ſtiff as briſtles; and it would require no ſmall ſpace of time to have them matched with any ſuitableneſs. Who would have thought the blood of a weaſel to have been ſo potent a debilatory? *Gaſp. Schott. Phyſ. Curioſ. l.* 3. *c.* 23. *p.* 517.

5. The Turks, in the reign of Orchanes, and a long time after, uſed not to cut or ſhave their beards, but did wear them long; ſo that if the king would diſgrace any man, he would in his diſpleaſure command his beard to be cut or ſhaven. The manner of cutting or ſhaving their beards which they now uſe, they learned of the Italians, of whom they have alſo borrowed many other faſhions, not only differing, but quite contrary to their ancient manners and cuſtoms. *Knowl's Turkiſh Hiſt. p.* 183.

6. The Lombards, or Longobards, as moſt think, had their name from the great length of their beards, becauſe they only, of almoſt all the reſt of the Germans, did nouriſh their beards. *Zuin. Theat. vol.* 2. *l.* 2. *p.* 294.

7. The emperor Otho the Great, after the manner of the ancient Germans, uſed to wear his beard down to the breaſt; and his cuſtom was to ſwear by it, as often as he ſpake of any ſerious matter. *Zuin. ibid. p.* 294.

8. Adrianus the emperor (ſaith Dion) was the firſt of all the Cæſars who let his beard grow; and this he did on purpoſe to cover ſome natural marks and ſcars that were upon his face. *Zuin. ibid. p.* 295. *Alex. Genial. Dier. l.* 5. *c.* 18. *p.* 290.

9. The Romans anciently wore their beards long; and a bearded man, in a proverbial ſenſe, amongſt them, was as much as to ſay, a man of ancient ſimplicity and virtue; for it was late before ſhaving came in uſe amongſt them. Pliny ſaith, that P. Ticinius Mena was the firſt who, out of Sicily, had brought a barber to Rome, which was the four hundred and fifty-fourth year from the building of the city. *Eraſ. in Adag. Plin. Nat. Hiſt. l.* 7. *c.* 59.

10. The firſt among the Romans who uſually ſhaved his beard off, was Scipio Africanus, the ſon of Paulus Æmilius, afterwards Auguſtus; the ſlaves and ſervants might not do it, but were commanded not to cut their hair, or ſhave off their beards. *Alex. ab Alex. Genial. Dier. l.* 5. *c.* 18. *p.* 290.

11. Scach Sefi, king of Perſia, had commanded the execution of Urgulu Chan, his high ſteward. When his head was brought him, he touched it with a little wand, and looking upon it, ſaid, "It muſt be confeſſed that thou waſt a ſtout man; it troubles me to ſee thee in this condition, but it was thine own fault; 'tis pity, were it only for that good beard of thine." This he ſaid by reaſon his muſtachoes were ſo long, that coming about his neck, they met again at his mouth, which is accounted a great ornament in Perſia. *Olearius's Travels, l.* 6. *p.* 360.

12. Anno 1652, the French conſul at Alexandria, being charged with having done ſome unhandſome things in his employment, had his beard ſhaven off, as a mark of ignominy. His beard had ſuch a natural graceful curl, and was of ſo fair a flaxen colour, that ſome Turks would have given him a conſiderable ſum of money for it, and kept it for a rarity; but he choſe rather to bring it along with him into France. *Hiſt. of Caribbee Iſlands, l.* 2. *c.* 9. *p.* 253.

13. At the Gymnic games which Nero exhibited in the Septa, during the ſolemn preparation of the great ſacrifice (Buthyſia), he cut off the firſt beard he had, which he put within a golden box, adorned with moſt precious pearls, and then conſecrated it in the Capitol to Jupiter. *Sueton. in Neron. c.* 12. *p.* 238.

14. Of old time, amongſt the Greeks, and indeed almoſt throughout the Eaſt, they uſed to nouriſh their beards, reputing it an inſufferable injury and ignominy to have but one ſingle hair plucked out of it. It was therefore ordained, as the puniſhment of whoredom and adultery, that whoſoever ſhould be convicted of that crime, he ſhould have his beard publickly chopt off with a hatchet, and ſo be diſmiſſed as an infamous perſon. Beſides this, it was eſteemed the moſt ſacred pawn or pledge of any thing whatſoever. A man that had pawned his beard for the payment of a debt, would not fail to pay it. *Camer. Oper. Subciſ. Cent.* 1. *c.* 36. *p.* 166.

15. The Candians, or Cretans, looked upon it as a puniſhment to have the beard clipped off from them. And ſo of old amongſt the Indians, if a man had committed ſome great crime, the king of the country commanded that his beard ſhould be ſhaven, or cut off; and this was eſteemed the

greateſt mark of infamy and ignominy that could befal them. *Camer. Oper. Subciſ. Cent.* 1. *c.* 36. *p.* 167.

CHAP. VIII.

Of the Teeth; with their different Number and Situation in ſome.

NATURE hath provided mankind with teeth upon a two-fold account, the one is to reduce his meat and food into ſo ſoft and pliant a conſiſtence, as is moſt convenient for the ſtomach to receive it; and this by phyſicians is called the firſt digeſtion. A ſecond and principal uſe of the teeth is, for the furtherance of ſpeech, without which the pronunciation of ſome words cannot be expreſſed: but how it comes to paſs, that ſome have come into the world with them, and others have had none all the time they have lived in it, I leave it to others (if they pleaſe) to enquire.

1. Some children are born into the world with teeth, as M. Curius, who thereupon was ſurnamed Dentatus. So alſo was Cn. Papyrius Carbo, both of them great men. *Plin. Nat. Hiſt. l.* 7. *c.* 16. *p.* 164.

2. Pherecrates, from whom the Pherecratick verſe was ſo called, was born toothleſs, and ſo continued to the end of his life. *Schenk. Obſ. Med. l.* 1 *Obſ.* 3. *p.* 188.

3. The number of the teeth are 32, ſometimes I have ſeen one over ſaith Columbus, as in a certain noble perſon; ſometimes one or two under; in ſome alſo but 28 found, which is the leaſt number that is ordinary, though I obſerved that Cardinal Nicholas Ardinghellus had only ſix and twenty in his mouth, and yet he had never loſt any. *Reald. Colum. Anat. l.* 1. *c.* 10. *p.* 65.

4. Pyrrhus, King of Epirus, had no teeth in his upper jaw, that is, diſtinguiſhed as others have one from the other, but one intire bone throughout his gum, marked a little at the top only with certain notches, where the teeth ſhould be divided. *Plut. in. Vit. Pyrrh. p.* 384.

5. In the reign of Chriſtian the Fourth, King of Denmark, there were brought by the King's fleet ſome of the inhabitants of Greenland to Hafnia, that their language might be the better underſtood by us. Amongſt theſe barbarians there was one, who ſhewed to as many as had the curioſity to ſee it, that he had but one continued tooth, which reached from the one end of the jaw to the other. For which I have the ſufficient teſtimony of Dr. Thomas Finchius, a venerable perſon, in whoſe houſe the barbarian did often feed upon raw fleſh, according to the cuſtom of his own country. *Barth. Hiſt. Anat. Cent.* 1. *Hiſt.* 35. *p.* 48.

6. Euryphæus the Cyrenian, had in his upper jaw one continued bone inſtead of teeth. So had Euryptolemus King of the Cypriots. So, ſaith Melancthon, had a noble virgin in his time, in the Court of Erneſtus, Duke of Lunenburg, and the Duke ſaid ſhe was of great gravity and virtue. *Schenck. Obſ. Med. l.* 1. *Obſ.* 6. *p.* 188.

7. Driptine, the daughter of King Mithridates, by Laodice his Queen, had a double row of teeth; and though this is very rare in mankind, yet ſaith Columbus of his boy Phœbus, that he had a triple row of teeth. *Val. Max. l.* 1. *c.* 8. *p.* 32. *Columb. Anatom. l. c.* 10. *p.* 67.

8. It is conſtantly reported of Lewis the Thirteenth, King of France, that he had a double row of teeth in one of his jaws, which was ſome hindrance to him in the readineſs of his ſpeech. *Barthol. Hiſt. Anat. Cent.* 1. *Hiſt.* 35. *p.* 48.

9. There are teeth found to be bred in the palate of ſome men, ſaith Benedictus: Pliny gives the example of one ſuch. And it happened that I ſaw the ſame in a Roman woman, ſaith Euſtachius, which he cauſed to be cut out and burnt. He inſtances in another youth of eighteen years of age, who lived in a monaſtery of the Holy Trinity at Eugubium, in whom the ſame thing was to be ſeen. *Benedict. Anatom. l.* 3. *c.* 22. *Plin. Nat. Hiſt. l.* 11. *c.* 37.

10. Ariſtotle writes, that not only men in old age, but alſo women, ſometimes at eighty years of age, have put forth their great teeth. My wife, ſaith Donatus, in the thirty-ſixth year of her age, put forth the farthermoſt jaw-tooth. A learned man tells of himſelf, that in the fortieth year of his age he had a jaw-tooth came. Veſſalius alſo writes, that in the twenty-ſixth year of his age, he had one of his grinders that diſcovered itſelf. *Ariſtot. l.* 5. *de Gener. Animal. cap. ult. Donat. Hiſt. Med. l.* 6. *c.* 2. *p.* 299. *Johnſt Nat. Hiſt. cl.* 10. *c.* 8. *p.* 351.

11. Mutianus ſaith, that he ſaw one Zancles, a Samothracian, who bred his teeth again, after he was arrived to the hundred and fortieth year of his age. *Plin. Nat. Hiſt. l.* 11. *c.* 37.

12. Pruſias, the ſon of Pruſias, King of Bythinia, had inſtead of teeth one continued and entire bone in his upper jaw, nor was it any way

unhandſome to the ſight, or inconvenient to him for uſe. *Val. Max. l.* 1. *c.* 8. *p.* 31. *Plin. l.* 7. *c.* 16. *Solin. c.* 4. *p.* 181.

13. After the battle at Platæa, wherein ſo many thouſands of the Perſians fell, when the bones were gathered together to be buried in one place, there was found amongſt them a little ſkull; which, though it had diſtinct teeth in the jaw, yet they all, as well grinders as others, conſiſted of one ſolid bone. *Herodot. l.* 9. *p.* 544.

14. Zenobia, the Queen of the Palmyreans, as ſhe was in divers other reſpects a beautiful perſon, ſo ſhe had teeth of that bright and ſhining whiteneſs that in diſcourſe, or when ſhe laughed, ſhe ſeemed to have her mouth rather full of pearls than teeth. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 294. *col.* 2.

15. Nicholaus Sojerus, a Belgian, a perſon of great integrity and prudence, had a ſet of teeth of ſuch an unuſual property, that being ſtruck upon with a ſort of Indian wood, they were ſeen to ſparkle fire, as if they were flints. This was delivered me as a certain truth, by his own brother Gulielmus Sojerus, a perſon well ſkilled in the Greek learning. *Barthol. de Luce Homin. l.* 1. *c.* 13. *p.* 101.

16. The ancients had a great opinion of the teeth, as the principles of their being; they therefore buried them with care, when they fell out through time or accident: nor was reſpect done to them by the vulgar alone, but by the law-makers themſelves, as may appear by that law in the twelve tables; wherein, though it is forbidden to burn gold with the body, yet there is added, that ſuch as have their teeth faſtened with gold, may be buried or burnt with it. *Barthol. ibid p.* 103, 104.

17. The negroes of Moſambico are extremely pleaſed to have their teeth very ſharp, ſo that ſome uſe files to make them ſo. Among the Maldiveſe, they are no leſs deſirous to have them red, and to that end, they are continually chewing of betel. Among the Japaneſe, and the Camaneſe, they are induſtrious to have them black, and they purpoſely make them ſo, becauſe dogs teeth are white, whom they hate to imitate. *Hiſtory of the Caribbee Iſlands, l.* 2. *c.* 9. *p.* 253, 254. *Herbert's Trav. l.* 3. *p.* 318.

18. Phlegon Trallianus remembers, that in the reign of Tiberius the Emperor, in a part of Sicily there were dug up ſome dead bodies; and the teeth were found to exceed in length the foot of an ordinary man. *Kornman. de Mirac. Mortuor. part* 3. *c.* 42. *p.* 22.

19. In the days of Lewis Duke of Savoy, the Lord Michael de Romagnano, being then aged above ninety years, caſt his teeth; and had almoſt a complete new ſet that ſucceeded in the place of thoſe that were fallen out. And Anno 1372, when the Emperor Charles the Fourth reſided above the Rhine, one night in his ſleep he had one of his grinders that dropped out, and another immediately came in the room of it, which was the greater wonder to thoſe that were about him; ſeeing the Emperor at that time was in the ſeventy-firſt year of his age. *Kornman. de Mirac. Vivor. p.* 92.

20. In the time of King Edward the Third, there reigned a great peſtilence over moſt parts of the world, and from that time all that have been born, have two cheek-teeth leſs than they had before. *Fuller's Holy State, lib.* 3. *cap.* 2. *pag.* 146. *Chetwind's Hiſt. Collect. Cent.* 10. *p.* 283.

21. Eurydamus a Cyrenian, was victor in the Olympick game at whirl-bats: this man had his teeth ſtruck out by a blow that was given him by his enemy, all which he immediately ſwallowed, leſt his adverſary, being ſenſible of what had befallen him, ſhould thereupon take freſh courage. *Ælian. Var. Hiſt. l.* 11. *c.* 19. *p.* 275.

CHAP. IX.

Of the Tongue, Voice, and Manner of Speech in ſeveral Perſons.

SOME are of opinion, that Nature hath ſhut up the tongue with a double port-cullis of lips and teeth, on purpoſe that man, by their manner of diſpoſition, might have a conſtant and ſilent kind of admonition, that he ſhould not be over-haſty to ſpeak. It being eaſy to pull great miſchiefs upon ourſelves, by an unwary indulgence to this little member.

1. Donatus tells, that he knew one John Fugacinas, a merchant of Mantua, who had ſo long and flexible a tongue, that as oft he pleaſed, and with great facility, he would lick his noſtrils with it as an ox doth. *Hiſt. Med. Mirab. l.* 6. *c.* 3. *p.* 304.

2. Amatus Luſitanus relates of one James, that he had long hairs growing upon his tongue, which he ſometimes pulled up by the roots with his own hands, to whom he alſo ſhewed them; and adds, that although they were thus pulled out, they would neverthele ſs grow again. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 2. *p.* 302.

3. Schenkius gives the hiſtories of ſeveral perſons out of whoſe tongues were taken ſtones; from

ſome one only, from others more, ſome of the bigneſs of a pea, others of a bean, and ſome that hindered the liberty of ſpeech, which, upon their removal, was again reſtored. *Schenck. Obſ. Med.* 1. *Obſ.* 1. *p.* 182.

4. The wife of Nauſimenes, the Athenian, having found her ſon and daughter in the act of inceſt: ſtruck with the horror of a thing ſo unexpected, ſhe immediately became mute, and utterly bereaved of the uſe of her ſpeech. *Val. Max. l.* 1. *c.* 8. *p.* 30.

5. Maximilian, the ſon of the Emperor Ferdinand the Third, was altogether mute and dumb to the ninth year of his age, but by the benefit of Nature, he afterwards arrived not only tŏ ſpeech, but alſo to eloquence. The cauſe is ſuppoſed to be too great humidity, which in proceſs of time was waſted and conſumed. *Schenk. Obſ. Med. l.* 1. *Obſ.* 4. *p.* 180.

6. Ægles, a Samian wreſtler, was dumb from his nativity: but when the honour and reward of his victory was taken from him, inkindled with rage, he broke ſilence, and ſpoke ever after. *Val. Max. l.* 1. *c.* 8. *p.* 30.

7. Atys, the ſon of King Crœſus, beholding a Perſian ſoldier ruſhing upon his father to kill him, being before altogether dumb, ſtruck with fear and anger, he cried out, "Soldier, do not kill Crœſus:" by this means the ſtrings of his tongue being looſened, he ever after had a free uſe of it. *Schenck. l.* 1. *Obſ.* 2. *p.* 183. *Solin. c.* 7. *p.* 195. *Val. Max. l.* 5. *c* 4. *p.* 145.

8. Carneades the Cyrenian, an excellent philoſopher and logician, had from his youth ſo full and ſtrong a voice, that his maſter was conſtrained to call to him, that he would not roar in that manner. "Preſcribe me then," ſaid he, "the meaſure of my voice." "Your auditors," ſaid his maſter. *Zuing. Theatr. vol.* 2. *l.* 5. *p.* 382. *Laertii Vit. Phil. p.* 112.

9. Michael Balbus the Emperor, was ſo exceeding ſlow in naming of letters, and compoſing of ſyllables, that another might with more eaſe read over a whole book, than he was able to pronounce all the letters of his own name. *Zuing. ibid. p.* 383.

10. Peſcennius Niger, ſo called, becauſe though very white in all the reſt of his body, yet his neck only was extremely black: he is ſaid to have had ſo ſtrong and loud a voice, that when he ſpake in the camp, he might be heard at the diſtance of a mile, unleſs the wind was againſt him. *Cæl. Rhodig. Antiq. Lect. l.* 19. *c.* 12. *p.* 901.

11. When Darius fled from the Scythians, he came to the bridge upon the Iſther, which he found broken down: he had left Hiſticeus the Mileſian there with ſome ſhips to receive him at his coming: Hiſticeus had withdrawn himſelf as far as to be out of the Scythian darts: but being dark, and at the dead of the night, they could not diſcern any of his ſhips, ſo that *Darius* thought himſelf betrayed; yet cauſed an Egyptian, who had the ſtrongeſt voice of all mortals, to ſtand upon the ſhore, and call to him as loud as he could. He invoked the name of Hiſticeus with that notable ſufficiency, that he was heard by him in his ſhip at the firſt call, ſo that he came and delivered Darius of his fears. *Herodot. l.* 4. *Zuing. vol.* 2. *l.* 5. *p.* 385.

12. Johannes the Dumb had his ſurname given him upon the occaſion of his misfortunes; for in his voyage to Italy, he fell into the hands of Turkiſh pirates, who, upon his refuſal to turn Turk, endeavoured to pull out his tongue by the roots, at a wound they had made for that purpoſe under his chin; but that cruelty not ſucceeding according as they deſired, they cut off all the rolling part of the tongue, and by that means deprived the young man of his ſpeech. In this ſtate he had remained three years, when he was much frightened one night with lightning, which ſo affected his mind, that it diſſolved that tenacious bond which had hitherto tied up his ſpeech. When he found it reſtored, he ſcarcely believed it himſelf: and this unexpected ſpeech of his ſo wrought upon the whole family, that a young woman in the houſe did miſcarry upon the fright of it. The fame of this accident diſperſing itſelf abroad, I myſelf went to Weſopus, a little town in Holland, on purpoſe to ſee him, and found all things agreeable to the report that went of him. The man who three years before had loſt the half part of his tongue, I heard not only ſpeak diſtinctly, but alſo accurately, pronouncing any letters, though conſonants, which the learned ſay is not to be done but with the forepart of the tongue, which he wanted. He told me ingenuouſly, that in the time of the lightening, he perceived a greater motion in the muſcles of the tongue, but his ſwallow (to which the tongue is not leſs ſerviceable than to ſpeech) did as he acknowledged remain impedited; ſo that he then complained, no food would paſs into his throat, but ſuch as he thruſt down it by the help of his finger. *Nich. Tulpii Obſ. Med. l.* 1. *c.* 41. *p.* 77.

13. Gomara tells that there were ſome in Mexico that underſtood each other by whiſtling; “and Captain Smyth told me,” ſaith Purchas, “that in Virginia there are ſome natives thereof, who will, by hallooing and whoops, underſtand each other, and entertain conference on different ſides of a wide river.” *Purchaſ. Pilgr. tom.* 1. *l.* 8. *c.* 13. *p.* 1002.

14. Caius Gracchus the orator, a man by nature blunt, rude in behaviour, and withal over-earneſt and violent in his manner of pleading; had a little flute or pipe made on purpoſe, ſuch as muſicians are wont to rule and guide the voice gently with, according to every note as they would themſelves, teaching their ſcholars thereby to have a tuneable voice. Now when at any time Gracchus pleaded at the bar, he had one of his ſervants ſtanding behind him with ſuch a pipe; who, obſerving when his maſter was a little out of tune, would ſound a more mild and pleaſant note unto him, whereby he reclaimed and called him back from that loud exclaiming and vociferation which he uſed, and gently took down that rough and ſwelling accent of his voice. *Plut. Moral. p.* 122.

CHAP. X.

Of the Eye; its Shape, and the wonderful Livelineſs and Vigour of it in ſome Perſons.

THE brightneſs, vivacity, and ſenſibility of the eye, renders it as much the chief ornament and beauty of the countenance, as its internal ſtructure renders it productive of the moſt delightful ſenſations and indiſpenſable uſe. Although the ſphere of its activity is ſo ſmall, yet its power is ſo great, that all the paſſions of the ſoul are expreſſed by it in ſuch a manner, as irreſiſtibly to produce in its beholders the moſt pliant obedience. Of its invincible power and extraordinary effects, take the following inſtances:

1. Donatus affirms, that he ſaw the young ſon of a certain baker, the ſight or black of whoſe eye was ſo extended and large, that none, or at moſt a very ſmall part of the white could be diſcerned. *Hiſt Med. Mirac. l.* 6. *c.* 2. *p.* 303.

2. Cæſar Borgia, Duke of Valentia, had eyes ſo fiery and ſparkling, that his very friends and familiar acquaintance were not able to look upon them; though, when he was diſporting himſelf among the ladies, with an admirable change he could convert his fierce looks into thoſe of ſoftneſs. *Jovii Elog. l.* 4. *p.* 4. 201.

3. It is recorded by Francis Mendoza of the Duke of Briganza's one-eyed ſervant, that with his eye he could make any falcon or ſparrow-hawk in their flight fall down to the ground, as if they were dead; of which we can give no more reaſon, than why the loadſtone draws iron. *De Florib. Philoſ.* 4. *Problem.* 11.

4. Octavianus Cæſar had clear and bright eyes, in which he would have it to be thought that there was a divine vigour, and he was well pleaſed if any that looked earneſtly upon him, caſt down their eyes as at the ſplendor of the ſun. Sextus Aurelius writes of him, that he was beautiful in every part of his body, but eſpecially in his eyes, the ſight of which did ſhine after the manner of the brighter ſtars; ſo that one ſaid, “Oculorum tuorum fulmen ferre non poſſum.” *Sueton. in Auguſto, p.* 103. *Zuing. vol.* 1. *l.* 3. *p.* 231. *Camer. Oper. Subciſ. Cent.* 1. *c.* 81. *p.* 309.

5. In the eyes of Tamerlane there was ſuch majeſty, that a man could hardly behold them without cloſing his own, and many in talking with him, and often beholding of him, became mute; which occaſioned him oftentimes with a comely modeſty, to abſtain from looking too earneſtly upon ſuch as ſpake to him or diſcourſed with him. *Knowle's Turk. Hiſt. p.* 235.

6. Martin Luther had ſuch a lion-like vivacity of the eye, that all men were not able to look directly upon them. It is ſaid that there was one ſent, who, under the pretence of private conference with him, ſhould piſtol him; that he was courteouſly received by him, but ſo confounded with the vigour of his eyes, that he left him unhurt. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 295.

7. Anaſtaſius the Emperor was ſurnamed Dicorus, becauſe he had the apples of his eyes of two different colours, for that of his right eye was ſomewhat black, and that of his left was grey. *Zonaras in Annal. tom.* 3. *p.* 126.

8. Olo, the ſon of Syward King of Norway, by the ſiſter of Harold King of the Danes, had ſo truculent an aſpect, that what others did with weapons, he did with his eye upon his enemies, frighting the moſt valiant amongſt them with the brandiſhes of his eye. *Zuing. Theatr. vol.* 2. *l.* 5. *p.* 380. *Saxo-Grammatic. l.* 7.

9. Apollonides tells, that in Scythia there are a ſort of women which are called Bythiæ, that theſe have two ſights in each eye, and that they

kill as many as they look upon, when they are thoroughly angry. *Donat. Hiſt. Med. Mirab. l.* 6. *c.* 2. *p.* 302. *Solinus, c.* 6. *p.* 191.

10. Theodorus Beza had eyes of ſuch a brightneſs, that in the night-time, when it was dark, they ſent out ſuch a light, as formed an outward circle of it about them. *Barthol. de Luce Homin. l.* 1. *c.* 14. *p.* 107.

11. Mamertinus, in his panegyrick orations, ſaith thus of Julian the Emperor, while he warred upon the Barbarians: "Old men have ſeen the Emperor (not without aſtoniſhment) paſs a long life under the weight of arms; they have beheld large and frequent ſweats trickle from his gallant neck; and in the midſt of that horror and duſt, which had loaded both his hair and beard, they ſaw his eyes ſhining with a ſtar-like light." *Barthol. ibid. l.* 1. *c.* 14. *p.* 111.

12. The ſoldiers of Aquileia, by a private ſally ſet upon Attila: being at that time attended with a ſmall company, they knew not then that Attila was there; but they afterwards confeſſed, that nothing was ſo great a terror to them, as thoſe fiery ſparkles that ſeemed to break from his eyes, when he looked upon them in the fury of the fight. *Camer. Oper. Subciſ. cent* 1. *cap.* 57. *p.* 252.

13. It may ſeem incredible, that there ſhould be found a nation that are born with one eye alone: And yet St. Auguſtine ſeems not to doubt of it, but ſaith, that he himſelf did behold ſuch perſons. "I was now," ſaith he, "Biſhop of Hippo; when accompanied with certain of the ſervants of Chriſt, I went as far as Æthiopia, that I might preach the holy goſpel of Chriſt to that people; and in the lower parts of Æthiopia, we ſaw men that had but one eye, and that placed in the midſt of their foreheads." *Kornman. de Mirac. Vivor. p.* 70. *Aug. Serm. ad Fratres in Erem.* 37.

14. Maximus the ſophiſt, a great magician, and of whom Julian the Emperor learned magick at Epheſus. Of this man it is reported, that his eyes were voluble, and the vigour and agility of his ready wit did ſeem to beam from his eyes: whether he was ſeen or heard, both ways he ſtrangely affected ſuch as had converſation with him; ſo that the ſparkling motion of his eyes, and the eloquence of his ſpeech, rendered him irreſiſtible: and even eloquent perſons, and ſuch as were improved by long practice and experience, dared not to oppoſe him, when he had conference with them. *Zuinger. Theatr. vol.* 21. *l.* 4. *p.* 4. *p.* 3877.

15. Edward the Firſt, King of England, is deſcribed by Polydore Virgil to be a Prince of a beautiful countenance; his eyes were inclining to black, which, when he was inflamed with anger, would appear of a reddiſh colour, and ſparks of fire ſeemed to fly out of them. *Polyd. Virg. l.* 17. *Zuinger. Theatr. vol.* 1. *l.* 3. *p.* 260.

CHAP. XI.

Of the Face and Viſage; the Beauty thereof, both in Men and Women.

THE power of beauty is univerſally acknowledged; it hath been the object of love and admiration in all times and among all nations. Amongſt ſome it has been the indiſpenſable introduction to poſts of the higheſt truſt and authority; and among barbarous nations preſages of good or ill fortune were drawn from the beauty or deformity of perſons they accidentally met on their journey to any enterprize: nor can the moſt informed people avoid paying reſpect and attention to whatever comes from perſons of graceful deportment and beautiful form. Theſe may be termed nature's letters of recommendation; and thoſe who reject them, are rebels to her. Thus beauty hath found its favourers amongſt all ſorts of perſons; and it hath been reſpected even in the very theatre of blood and death: For,

1. Parthenopæus, one of the ſeven Princes of the Argives, was ſo exceeding beautiful, that when he was in battle, if his helmet was up, no man would offer to hurt him, or ſtrike at him. *Raleigh, Hiſt. World, l.* 2. *c.* 13. § 7. *p.* 371.

2. Tenidates the eunuch was the moſt beautiful of all the youth in Aſia: when Artaxerxes King of Perſia heard that he was dead, he commanded by his edict, that all Aſia ſhould mourn for him; and he himſelf was with difficulty comforted for his death. *Ælian. Var. Hiſt. l.* 12. *c.* 1. *p.* 300.

3. Antinoüs of Claudiopolis in Bythinia, was a young man exceedingly dear to Adrian the Emperor, for his beauty: ſo that when he was dead, the Emperor in honour of him, built a temple at Mantinea, and another at Jeruſalem: he alſo built a city near the river Nilus, and called it by his name: he cauſed his coin too to be ſtamped with his effigies. *Cælius Lect. Antiq. l.* 11. *c.* 5. *p.* 484. *Textor. Officin. l.* 2. *c.* 49. *p.* 139.

4. Alcibiades the Athenian was a perſon of incomparable beauty; and what is remarkable, the lovelineſs of his form continued conſtant to him, both in his youth, manhood, and age. It ſeldom falls out that the autumn of a man ſhould remain flouriſhing as his ſpring. *Plutar. in Alcib. p.* 139. *Textor. Officin. l.* 2. *c.* 49. *p.* 139.

5. Xerxes' army which he led to Thermopylæ againſt the Grecians, is computed by Herodotus to amount to the number of five hundred twenty-eight myriad, three thouſand and twenty-eight fighting men; amongſt all which almoſt incredible number of mortals there was none found who could compare with Xerxes himſelf, for extraordinary beauty in perſon, or elevated ſtature of body; nor any who, in reſpect of majeſtick port and mien, ſeemed more worthy of that command than he. *Herodot. l.* 7. *p.* 446. *Textor. Officin. l.* 2. *c.* 49. *p.* 147.

6. Demetrius Poliorcetes, ſon of Antigonus, King of Aſia, was tall of ſtature, and of that excellent and wonderful beauty in his face, that no painter or ſtatuary was able to expreſs the ſingular graces of it: there was beauty and gravity, terror and amiableneſs ſo intermingled with an almoſt invincible, heroick and kingly majeſty, that he was the admiration of all ſtrangers; and was followed wheresſoever he went on purpoſe to behold. *Diod. Sicul. Bibliothec. l.* 20. *p.* 694. *Plut. in Demetr. p.* 889. *Ælian. Var. Hiſt. l.* 12. *c.* 14. *p.* 308.

7. Maximinus the younger, was a moſt beautiful Prince. In the letter of Maximinus the father to the Senate concerning him, it is thus written: "I have ſuffered my ſon Maximinus to be ſaluted Emperor, as in reſpect of the natural affection I bear him: So alſo that the people of Rome, and the honourable Senate may ſwear they never had a more beautiful Emperor." His face had ſuch beauty in it, that when it was black and diſcoloured with death; yet even then there was a lovelineſs upon it. To conclude, when the head of the father being faſtened to a ſpear, was carried about, and there was a mighty rejoicing at the ſight, there was almoſt an equal ſorrow, at beholding that of the ſon, when it was borne about in like manner. *Capitolin. in Maximi Jun. p.* 6. *Textor. Officin. l.* 2. *c.* 49. *p.* 145.

8. Conradus, ſon to the Emperor Frederick the Second, King of Sicily and Naples, was ſo beautiful, that he was commonly called Abſalom; but of a ſlothful diſpoſition, and very degenerate from the virtue of his father. *Zuinger. Theatr. vol.* 2. *l.* 2. *p.* 285.

9. Frederick, Duke of Auſtria, in reſpect of the elegance of his form, had the ſurname of the Beautiful: he was made priſoner in battle by Lewis of Bavaria, and detained for ſome time in ſafe cuſtody: being afterwards ſet at liberty, he returned to Vienna, with his beard horridly overgrown, and with a ſqualid aſpect, who in time paſt excelled all the Princes of his age, in the beauty of his face and lineaments of his body. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 285. *Cuſpinian.*

10. Maximilianus, the firſt Emperor of that name, was of a juſt ſtature, a perſon in whom ſhined the imperial majeſty. There was no ſtranger but who knew him to be the Emperor amongſt thirty great princes, though he had never ſeen him before: there was ſomething in his countenance ſo great and auguſt, that ſerved to diſtinguiſh him from others. *Zuinger. ibid. p.* 285. *Cuſpinian.*

11. Spurina, a young man of Hetruria, was of exquiſite beauty: by this means he allured the eyes of very many illuſtrious ladies, though without deſign of his own. At length, finding he was ſuſpected by their parents and huſbands, he deſtroyed all the beauties of his face by the wounds he made in it: chooſing rather that his deformity ſhould be the evidence of his innocence, than that any comelineſs of his ſhould incite others to unchaſtity. *Val. Max. l.* 4. *c.* 5. *p.* 113. *Textor. Officin. l.* 2. *c.* 49. *p.* 146.

12. Abdalmuralis, an Arabian, the grandfather of Mahomet, ſo excelled in the beauty and lineaments of his face and body, that all ſorts of women who beheld him fell in love with him. *Steph. in Voce, p.* 10.

13. King Richard the Second was the goodlieſt perſonage of all the kings of England that had been ſince the conqueſt: tall of ſtature, of ſtrait and ſtrong limbs, fair and amiable of countenance, and ſuch a one as might well be the ſon of a moſt beautiful mother. *Baker's Chron. p.* 222.

14. Owen Tudor, an Eſquire of Wales, after the death of Henry the Fifth, married Catherine his widow. The meanneſs of his eſtate was recompenſed with the delicacy of his perſonage; ſo abſolute in all the lineaments of his body, that the contemplation of it might well make the Queen forget all other circumſtances. *Baker's Chron. p.* 255.

15. King Edward the Fourth (ſaith Comines) was the goodlieſt perſonage that ever mine eyes

beheld: exceeding tall of ſtature, fair of complexion, and of moſt princely preſence. When in the fourteenth year of his reign, a contribution was raiſed among his ſubjects towards his wars in France, amongſt others, a rich widow was called before him, whom he merrily aſked, what ſhe would willingly give him towards his great charges. “By my troth,” quoth ſhe, “for thy lovely countenance thou ſhalt even have twenty pounds.” The king looking for ſcarce half that ſum, thanked her, and lovingly kiſſed her; which ſo wrought with the old widow, that ſhe preſently ſwore he ſhould have twenty pounds more, and paid it willingly. *Baker's Chron. p.* 310. 312.

16. Tigranes was left by Xerxes with ſixty thouſand men, for the defence of Ionia, and was the moſt commendable perſon for beauty and ſtature of all that multitude of Perſians. *Herod. l.* 9. *p.* 205.

17. Epheſtion was preferred by Alexander above all the reſt of his commanders. He was of that noble preſence, that when the king and he firſt entered the tent of the captive princeſſes of Perſia, he was by them adored, inſtead of Alexander himſelf. *Zuin. Theat. vol.* 2. *l.* 2. *p.* 286.

18. Anatis, the wife of Bagazus, and ſiſter to Xerxes by the ſame father, was the moſt beautiful, and alſo the moſt intemperate, of all the women of Aſia. *Athen. l.* 13. *c.* 9. *p.* 609.

19. Zenobia, Queen of the Palmyreans, was of ſingular beauty, her eyes black and ſparkling with an extraordinary vigour, her voice clear, and ſhe had teeth of that whiteneſs, that many ſuſpected ſhe had placed ſomething elſe in their ſtead. *Sabel. l.* 7. *Ennead.* 7.

20. Cleopatra was the moſt beautiful of all the women in Egypt, and that beauty ſet off with ſuch an eloquence and peculiar grace in ſpeaking, that the great heart of Julius Cæſar was ſubjected by her after he had ſubdued Pompey. And after both were dead, when Auguſtus and Antony had ſhared the Roman Empire between them, ſhe had charms enough left to engage the latter ſo firmly in her ſervice, that his love was the only cauſe that he loſt the empire, his honour, and his life. *Suet. p.* 62. *in Auguſto.*

21. Aſpaſia, the daughter of Hermotimus the Phocenſian, ſurpaſſed all the virgins of her age in the elegance of her form. Ælian deſcribes her thus: her hair was yellow, and had a natural curl; her eyes large and full; her ears ſmall, and her noſe a gentle riſe in the middle; her ſkin was ſmooth, and her countenance of a roſe-colour; for which cauſe the Phocenſes, while ſhe was yet a girl, gave her the name of Milto. Her lips were red, and her teeth white as ſnow; her feet were ſmall, and her voice had in it ſomething ſo ſmooth and ſweet, that while ſhe ſpake, it was like the muſic of the Syrens. She uſed no feminine arts to render her beauties more advantageous, as being born and brought up by poor parents. She was as chaſte as lovely: ſo that, allured by both, Cyrus the younger, king of Perſia, made her his wife; and after his death ſhe was married to Artaxerxes. *Ælian. Var. Hiſt. l.* 12. *c.* 1. *p.* 288, 209.

22. Timoſa, the concubine of Oxgartes, is ſaid to have excelled all other women in reſpect of her incomparable beauty, and, for that reaſon, was ſent by the king of Egypt as a preſent to Statira, wife to the great king of Perſia. *Athen. Deipnoſ. l.* 13. *c.* 9. *p.* 609.

23. In the feaſt of Ceres Eleuſina, near the river Alpheus, there was a conteſt about beauty, in which it is ſaid the women of Tenedos uſed to excel, and to bear away the prize in this kind from all the reſt of the women of Aſia; ſome admire moſt the Hypepæ; and Homer will have the moſt beautiful women to be in Hellas. *Alex. ab Alex. dieb. Genial. l.* 5. *c.* 8. *p.* 263.

24. Jane Shore, concubine to king Edward the Fourth, and afterwards to the lord chamberlain Haſtings, by the commandment of king Richard the Third to the biſhop of London, was put to her open penance, going before the croſs in proceſſion upon a Sunday, with a taper in her hand; in which ſhe went in countenance and pace demure, ſo womanly, and albeit ſhe was out of all array, except her petticoat, yet ſeemed ſhe ſo fair and lovely, namely, while the wondering of the people caſt a comely red in her cheeks, that her great ſhame won her much praiſe, amongſt thoſe that were more amorous of her body, than regardful of her ſoul. Many alſo that hated her manner of life, and were glad to ſee her puniſhed, yet they more pitied her penance, than rejoiced therein. She lived till ſhe was old, lean, withered, and dried up; nothing left but ſhrivelled ſkin and hard bone; and in ſuch poverty, that ſhe was conſtrained to beg of many, who but for her had begged all their time. *Stow's Annal. p.* 449.

25. Phryne was a moſt beautiful woman, but a ſtrumpet. It is ſaid of her, that once at Athens,

fearing, in a cauſe of hers, to be condemned, in pleading for herſelf ſhe bared her breaſts, and diſcloſed ſome part of her beauties to the eyes of her judges, who were ſo enchanted thereby, that they pronounced her guiltleſs, though, at the ſame time, they ordained that thenceforth no woman ſhould be permitted to plead her own cauſe. The ſame Phryne being once at a publick feaſt, where it was cuſtomary to have a queen amongſt them, and the reſt were bound to do what they ſaw her to begin, it falling out that Phryne was queen, ſhe therefore put her hand into a baſon of cold water twice, and therewith waſhed her forehead; the reſt, that had painted their faces, had their artificial beauties turned into deformity by the water, and ſo were expoſed to the laughter of the company; but Phryne, whoſe beauty was native, and beholden to nothing of art, appeared, by this touch of the water, to be rather improved than any way impaired. *Heidfeld in Sphing. c.* 15. *p.* 349, 350.

26. Atalanta excelled all the Virgins of Peloponneſus for beauty. She was tall of ſtature; her hair was yellow, not made ſo by art, but nature; her face was roſy-coloured, and very lovely; yet was there ſomething therein ſo majeſtick and ſevere, that no timorous or diſſolute perſon could love her, or ſcarce endure to fix his eyes upon her. Her appearance in company was very ſeldom, and even that rendered her yet more amiable and admirable in the eſtimation of all men. She was exceeding ſwift of foot, and knew ſo well how to uſe her bow, that when Hylæus and Rhæcus, two diſſolute young men, came with purpoſe to attempt her chaſtity in her ſolitude, ſhe ſent two arrows to their hearts. *Ælian. Var. Hiſt. l.* 12. *c.* 1. *p.* 350, 351, 352.

27. Lais was a famous and renowned courtezan, ſo beautiful, that ſhe enflamed and ſet on fire all Greece with the love and longing deſire of her. After the love of Hippolochus had ſeized on her, ſhe quitted the mount Acrocorinthus, and flying ſecretly from an army of other lovers, ſhe went to Megalopolis unto him; where the women, enraged with ſpite, envy, and jealouſy, on account of her ſurpaſſing beauty, drew her into the Temple of Venus, and ſtoned her to death; whereupon it is called to this day, the Temple of Venus the murdereſs. *Plut. Mor. l. de Amor. p.* 1154.

28. Helena, that beautiful Grecian, who cauſed ſo much blood to be ſhed before the walls of Troy, and ten years ſiege to be laid to that city, is thus deſcribed by Dares the Phrygian, who was preſent in that war: "She was," ſaith he, "yellow-haired, full-eyed, exceeding fair of face, and well-ſhaped in her body; a ſmall mouth, her legs exactly framed, and a mole betwixt her eye-brows. As to her diſpoſition, it was open and ingenuous, and her deportment courteous and obliging to all ſorts." *Dares de Excid. Trojæ, l.* 1. *p.* 161.

29. Polyxena, ſaith Dares, was very fair, tall, beautiful in her features; her neck was long, her eyes ſparkling, her hair yellow and long, her body exactly ſhaped throughout, her fingers ſmall and long, her legs ſtrait, her feet as neat as could be wiſhed, and, in the whole, ſuch a one as for beauty excelled all the women of her time. Beſides which, ſhe was plain-hearted, bountiful, and affable to all perſons. *Dares de Excid. Trojæ, p.* 162.

30. Panthea was a noble lady, taken priſoner by Cyrus, king of Perſia. Araſpes, one of his favourites and minions, made a report to him that ſhe was a perſon of extraordinary and wonderful beauty, and therefore worthy to be looked upon and viſited; but ſuch was the chaſtity and gallantry of that prince, that he thus replied: "If ſo," ſaid he, "I ought the rather to forbear the ſight of her; for if, by your perſuaſion, I ſhould yield to go and ſee her, it may ſo fall out, that ſhe may induce me to repair unto her, even when I ſhall not have ſuch leiſure; and to ſit with her, and keep her company, neglecting the weightieſt affairs of the ſtate." *Plut. Mor. de Curioſit. p.* 142.

51. There were divers places wherein there were famous conteſts amongſt the women, who amongſt them all ſhould bear away the prize for beauty. At the feaſt of Ceres Eleuſina, near the river Alpheus, there was one of theſe contentions; and there it was that Herodice was adjudged to be the moſt beautiful of all the reſt of the pretenders. Thoſe women that were the contenders were called Chryſophoræ; the reward was a crown of myrtle to her who was pronounced to have the preference. *Cæl. Rhod. Antiq. Lect. l.* 24. *c.* 9. *p.* 1122. *Textor. Officin. l.* 2. *c.* 49. *p.* 143.

CHAP

CHAP. XII.

Of the Majeſty and Gravity in the Countenance and Behaviour of ſome Perſons.

THE Sophiti, a people of India, have the ſtature and comelineſs of the body in ſuch eſtimation, that they bring up none but ſuch as they judge to have ſuch a nature and limbs as promiſe a good ſtature of body, and a convenient ſtrength; as for the reſt, ſuppoſing their education will prove but labour in vain, they put them to death. And amongſt them, and the Æthiopians likewiſe, they made choice of ſuch to be their kings, as were moſt remarkable for ſtature and ſtrength, &c. Nor hath Nature itſelf ſeemed to ordain it otherwiſe, ſeeing that, for the moſt part, perſons of illuſtrious fortunes have a character of majeſty imprinted upon them very different from the common ſort. We read that

1. Pyrrhus, the king of Epirus, aſſaulting Argos, was there ſlain by the fall of a huge ſtone, caſt upon him from the top of an houſe: his ſoldiers having retreated, he was found dead by Zotypus, who, taking off his helmet, with the greater facility to cut off his head, was ſo terrified with the majeſty of his royal countenance (which even in death itſelf had not forſaken him) that he went his way, not daring to execute the villany he intended. But his covetouſneſs prevailing over his fears, he at laſt returned, yet ſo timorouſly ſet his hand to the work, that, not daring to look upon his face, he ſtruck ſometimes upon his neck, at others upon his face, and, with multiplied ſtrokes, had much ado at length to divide the head from the body. *Plut. in Pyrrh. p.* 405. *Fulg. l.* 2. *c.* 5. *p.* 277.

2. One of the chief men among the Gauls confeſſed to one of his friends, that he had fully reſolved to pretend to ſpeak with Auguſtus, in his paſſage over the Alps, and at his coming near him, to tumble him down headlong; but that Auguſtus, when he ſpake, and when he was ſilent, ſhewed ſuch an amiableneſs and majeſty in face and voice, that he relented, and was held back from his purpoſe. *Suet. in Auguſto, p.* 103.

3. When the Emperor Charles the Fifth went up to the top of the Pantheon in Rome, a certain Italian, moved with deſire of revenge, or tranſported with ſome other paſſion, reſolved to throw the Emperor headlong from a window, which is the higheſt part of it; but being amazed with the portly majeſty of the Emperor, he deſiſted from this miſchievous act, of which, before he died, he made confeſſion. *Camer. Hor. Subciſ. cent.* 1. *c.* 30. *p.* 148.

4. The Emperor Trajan having beſieged the Agarenians in a certain city of theirs, and going about the ſame in a diſguiſe, that he might not be known, was yet noted for his gallant age and majeſtic port, how well ſoever he ſought to diſſemble; ſo that the enemy, making full account that he was the chief commander of the army, ſhot many arrows at him, one of which lighted upon him that followed the Emperor, and killed him. *Camer. ibid. c.* 57. *p.* 251. *Dion. in vita Trajani.*

5. Sir Thomas Egerton, made keeper of the great ſeal by Queen Elizabeth, in the 38th of her reign, 1596, carried more gravity in his countenance and behaviour than any man in Chriſtendom; inſomuch that many have gone to the Chancery on purpoſe only to ſee his venerable aſpect and garb (happy they had no other buſineſs), and were highly pleaſed at ſo acceptable a ſpectacle. *Fuller's Worthies, p.* 177. *Cheſh.*

6. Ferdinand, King of Naples, being ſhut out both of Capua and Naples, departed with twenty galleys well appointed unto Ænaria, an iſland not far from Naples, having in it a commodious harbour, and a ſtrong caſtle, where Fortune, never firm but in miſery, ſeemed again to deride the poor remainder of his honour; for coming thither, the captain of the caſtle (unworthily named Juſtus), forgetting his duty to his ſovereign (of whom he had before received many extraordinary favours), moſt traiterouſly ſhut the gates of the caſtle againſt him at his landing; with which unexpected ingratitude the poor King was wonderfully perplexed; yet with earneſt entreaty and ample commemoration of the benefits and preferments which both his father and himſelf had in times paſt beſtowed upon him, he prevailed ſo much with this unthankful man, that he was content to receive him into the caſtle, ſo that he would come himſelf alone; of which offer (when no more could be got) the King ſeemed to accept; ſo the Captain having opened a port to receive him in, was in the very entrance thereof ſuddenly ſtabbed to the heart with a dagger by King Ferdinand, and ſlain in the midſt of his armed ſoldiers; which was done with ſuch a countenance and majeſty, that the warders, with their weapons in their hands (diſmayed with his look), forthwith, at his commandment, opened the

gate, and received him in with all his followers. *Knowles' Turk. Hiſt. p.* 455.

7. Darius, the ſon of Hyſtaſpes, hearing that ſome Perſians of great authority had a traiterous deſign againſt him, and a purpoſe to kill him as he hunted; he, undaunted at the news, commanded them to take their arms and horſes; then that they ſhould draw and aſſault him; and, frowning upon them, "Why do you not," ſaid he, "execute that for which ye are come hither?" But they obſerving the undaunted ſpirit and countenance of the King, not only relinquiſhed their purpoſe, but were ſtruck with ſuch a terror, that they caſt down their ſpears, adored Darius, and yielded themſelves to be puniſhed at his pleaſure. *Camer. Hor. Subciſ. cent.* 2. *c.* 6. *p.* 20. *Ælian. Var. Hiſt. l.* 6. *c.* 14. *p.* 196.

8. It is recorded of Alphonſus Eſte, the firſt Duke of Ferrara, that when the traitors who conſpired againſt him, and had him often in their power, and might have ſlain him; yet (as they afterwards confeſſed) they were ſo affrighted with the majeſty of his countenance, that all the ſtrength of their hearts and hands did forſake them. In this manner they delayed, till they were diſcovered by Hippolytus, and underwent the puniſhment of their deſigned treaſon. *Camer. Oper. Subciſ. cent.* 2. *c.* 6. *p.* 21. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 347.

9. The Emperor Maximilian the Firſt was made priſoner by the men of Bruges, and treated unworthily by them; yet in this ſolitude and extreme danger of his life, he retained the heroic greatneſs of his mind, and neither did nor ſpoke any thing that might miſbecome him. His greateſt enemies did revere his viſage, and the ſeditious people were awed by his preſence; for which cauſe he was but rarely ſuffered to be ſeen by them; for there ſat in his countenance and eyes a majeſty worthy of a great prince, ſuch as ſtrangely moved and ſhook the conſciences of the rebels: there was in him a gravity that extorted a due reverence from the moſt refractory amongſt them, all the lineaments of his body did ſo lively expreſs a royal and imperial dignity; his habit and gait were ſo decent, his motion ſo temperate, and his words had ſuch weight, that he drew the affections of all that beheld him. *Camer. Oper. Subciſ. cent.* 2. *c.* 6. *p.* 18. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 347.

10. Francis the Firſt, King of France, after that unhappy battle at Ticinum, where he (with the chief of his nobility) was taken priſoner, did yet remain undaunted, and carried himſelf with that princely behaviour, as if he, being overcome, had triumphed over the conqueror. He comforted the King of Navarre, Francis Bourbon, Anne Montmorance, and other great perſons who were in the ſame caſe with himſelf; ſaying, it was no wonder if ſome things fell out to man contrary to his will; and that Mars, above all the deities of the heathen vanity, was moſt mutable. His whole demeanor was ſo perfectly royal, that his enemies revered him with the greateſt obſervance: his illuſtrious conquerors ſtrove with emulation to adminiſter to him royal furniture, proviſions, and plate; and ſcarce could Bourbon, Lanoy, and Daualus be perſuaded to ſit down by him, though they had his command ſo to do. *Camer. Oper. Subciſ. cent.* 2. *c.* 6. *p.* 19. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 347.

11. In the perſon of the great Sforza, all other things did ſo anſwer to that military reputation and glory he had acquired, that being oftentimes in the ſame habit with many of his attendants, and at other times alone without any retinue, yet was he eaſily diſcerned and ſaluted as the chief and prince of the reſt, by the countrymen, and ſuch ruſtics as had never before ſeen him. *Camer. Oper. Subciſ. cent.* 3. *c.* 41. *p.* 139. *Zuin. Theat vol.* 2. *l.* 2. *p.* 286.

12. Alexander the Great, though he took little care of his body, is yet reported to be very beautiful: he is ſaid to have yellow hair, and his locks fell into natural rings and curls; beſides which, in the compoſure of his face there was ſomething ſo great and auguſt, as begat a fear in them that looked upon him. *Ælian. Var. Hiſt. l.* 12. *c.* 14. *p.* 309.

13. Caius Marius, being in the depth of miſery, and in great hazard of his life, was ſaved by the majeſty of his perſon: for while he lived in a private houſe at Minturn, there was a public officer, a Cimbrian by nation, that was ſent to be his executioner: he came to this unarmed old man, with his ſword drawn; but, aſtoniſhed at his noble preſence, he caſt away his ſword, and ran trembling and amazed. Marius had conquered the Cimbrian nation; and perhaps it was this that helped to break the courage of him that came to kill him; or poſſibly the gods thought it unworthy that he ſhould fall by a ſingle perſon of that nation, who had broke and triumphed over the whole ſtrength of it at once. The Minturnians alſo themſelves, when they had taken and bound him, yet, moved with ſomething they ſaw extraordinary

ordinary in him, ſuffered him to go at liberty, though the late victory of Sylla was enough to make them fear they might repent it. *Val. Max. l. 2. c. 10. p. 62. Plut. in C. Mario, p. 428.*

14. Ludovicus Pius, King of France, had many virtues worthy of a king and hero: this is alſo remembered of him, that, upon the taking of Damiata, he was circumvented and taken by Melaxala, the Sultan of Egypt; when unequal terms were propoſed to him, he refuſed them with great conſtancy; and although he was in great danger amongſt ſuch as had ſlain their own Sultan, and though, while he lay ſick, they ruſhed upon him with their drawn ſwords, either to kill him, or force him to ſubſcribe to unequal conditions; yet, with the majeſty of his face, and that dignity that was in his countenance, he reſtrained their fierceneſs, ſo that they deſiſted from giving him further trouble. *Camer. Oper. Subciſ. cent. 3. c. 41. p. 141.*

15. Alphonſus, King of Arragon, is famous for the like majeſty and princely conſtancy; of whom, after he was taken priſoner in a ſea-fight by the Genoeſe, Panulphus Collenutius thus relates; that he had ſuch a countenance of majeſty, and ſuch conſtancy, that, as well by ſea as land, at Milan, and in all other places, he commanded and was obeyed, in no other manner than if he had been free, and a conqueror. For, to omit other things, when he was brought before Iſchia, and the captain of the ſhip wherein he was, ſpoke to him, that he ſhould command that city to ſubmit itſelf to the Genoeſe. He gallantly replied, That he would not do it, and that he hoped they would not gain a ſtone in his juriſdiction without arms and blood: for he well knew, that none of his ſubjects would obey any ſuch command while he remained a captive. He ſo confounded the captain, that Blaſius the admiral was conſtrained to appeaſe him with fair words, and to declare, that the captain had not ſpoken this by any order from him, but that it was the effect of his own imprudence. So that it was commonly ſaid, that Alphonſus alone, in whatſoever fortune he was, was deſervedly a king, and ought ſo to be called. *Camer. Oper. Subciſ. cent. 3. c. 41. p. 141.*

16. Philippus Arabs having obtained the empire, in his journey towards Rome, made his ſon C. Julius Saturnius co-partner with him in that honour. Of this young prince it is ſaid, that he was of ſo ſevere and grave a countenance and diſpoſition, that from five years of age he was never obſerved to laugh, and thereupon was called Agelaſtus; nothing, how ridiculous ſoever, could provoke him to a ſmile: and when the Emperor, in the ſecular plays, broke out into an immoderate laughter, he, as one that was aſhamed or diſpleaſed thereat, turned away his face from him. *Pezell. Mel. Hiſt. tom. 2. p. 223.*

17. Caſſander having made Olympias, the mother of Alexander the Great, his priſoner, and fearing the inconſtancy of the Macedonians, that they would one time or other create him ſome trouble in favour of her, ſent ſoldiers with expreſs command to kill her immediately. She ſeeing them come towards her obſtinate and armed, in a royal robe, and leaning upon two maids, of her own accord ſhe ſet forward to meet them. At ſight of her, her intended murderers ſtood aſtoniſhed, revering the majeſty of her former fortune, and the names of many of their kings that were ſo nearly related to her. They therefore ſtood ſtill; but the kindred of thoſe whom Olympias had formerly put to death, that at once they might gratify Caſſander, and revenge the dead, ſlew the queen, while ſhe neither declined the ſword nor wounds, nor made any feminine outcry; but, after the manner of gallant men, and agreeable to the glory of her ancient ſtock, received her death; ſo that Alexander himſelf might ſeem to die in the perſon of his mother. *Pezell. Mel. tom. 1. p. 420.*

18. When Alexander the Great was dead, his ſoldiers were in expectation of riches, and his friends to ſucceed him in the empire; and they were not vain in ſuch expectation, ſeeing they were men of that virtue, and princely qualifications, that you would have thought each of them a king. Such majeſty and beauty in the countenance, ſuch ſtature, ſtrength, and wiſdom, were conſpicuous in all of them, that they who knew them not, would have concluded they had been choſen, not out of any one nation, but out of all the parts of the world. And, certainly, before that time, neither Macedon, nor any other nation, could ever boaſt of the production of ſo many gallant and illuſtrious perſons at once, whom Philip firſt, and after him his ſon Alexander, had ſelected with that care, that they ſeemed to be made choice of, not ſo much to aſſiſt in the wars, as to ſucceed in the government. What wonder is it then that the whole world was ſubdued by ſuch able miniſters, when the army of the Macedonians was conducted by as

many kings as captains, who had never found their equals, unleſs they had fallen out amongſt themſelves; and Macedon, inſtead of one, would have had many Alexanders, had they not armed for their mutual deſtruction. *Juſt. Hiſt. l.* 13. *p.* 153.

19. Guntherus, Biſhop of Babenberg, died in the year of our Lord 1064, in his journey towards Jeruſalem and the Holy Land. This prince, beſides the compoſedneſs of his life, and the riches of his mind, was alſo remarkable for the ornaments and perfections of the body; for in reſpect of the height of his ſtature, the beauty and princely gravity of his face, and the frame and deportment of his whole body, he ſo excelled all mortals, that, as he paſſed along in his journey towards Jeruſalem, the people flocked out of the cities and fields, for no other purpoſe but to have a ſight of him: ſo great a fame there went of his perfections both in body and mind. *Zuin. Theat. vol.* 2. *l.* 2. *p.* 284.

CHAP. XIII.

Of the ſignal Deformity, and very mean Appearance, of ſome great Perſons, and others.

THE philoſopher adviſes young folks frequently to contemplate their faces in a glaſs, that, if they were fair and handſome, they might thence be admoniſhed to make the beauties of their minds anſwerable to that of their bodies: and if they were not ſo, they might ſtrive to recompenſe the diſadvantageous appearance of their outſide, by the acquired ornaments of learning and virtue. This advice has been followed ſo well by ſome of thoſe that were none of the handſomeſt, that the dark-lanthorns of their bodies have been provided with very glorious lights; and they have outdone others in the accompliſhments of their minds, as much as they have fallen ſhort in the lineaments of the body. Others have remained monſters both in body and mind.

1. Ageſilaus King of Sparta, in his old age went with ſuccours to Tacchas King of Egypt: before he landed, there was a mighty concourſe of the Egyptians upon the ſhore, to behold the great captain, of whom there went ſuch extraordinary fame. They had preconceived, they ſhould ſee a glorious perſon in ſumptuous habit, a ſplendid retinue, and a countenance and ſtature comparable to that of the ancient heroes. When he landed in a ſhort and coarſe cloak, his ſtature very ſmall, and an aſpect that promiſed little, he was therefore openly contemned. "Is this," ſaid they, "the Anchor of our Hope? Is this the Reſtorer of a broken State?" But notwithſtanding he was thus deſpiſed, he proved himſelf a ſoldier and leader, even ſuperior to what fame had reported. *Lipſ. Monit. l.* 2. *c.* 15. *p.* 355, 356. *Eraſm. Adag. Drexel. Oper. l.* 3. *c.* 8. § 2. *p.* 424. *Plutarch. in Ageſilao, p.* 6116.

2. The great Philopœmen was a perſon of a very mean preſence, and one that neglected the ornaments of the body; for both which he ſometimes did penance. Once going to Megara, he ſent a ſervant before to tell his friend, he would be his gueſt in the evening: who upon the news went ſtrait to the market to ſeek for proviſions; leaving order with his wife, to put the houſe in ſuch order as might ſuit with the entertainment of ſo great a gueſt. Philopœmen outſtripped his retinue, and came ſooner than was thought of: and the woman ſuppoſing him, by the meanneſs of his appearance, to be one that was ſent before, ſet him to cleave wood for the fire; which he was buſily about when his friend returned from market; and amazed to ſee him thus employed, cried out, "Why does Philopœmen thus diſhonour himſelf and me?" The other ſmiling, replied, "I am only doing penance for my ill face, and bad clothes." *Lipſ. Monit. l.* 2. *c.* 15. *p.* 356. *Plut. Parallel. Polyb. Drexell. Oper. l.* 3. *c.* 8. § 2. *p.* 424. *Patrit. de Regno, l.* 2. *tit.* 3. *p.* 88.

3. Socrates the philoſopher is ſaid to have been flat-noſed, bald-headed, and crook-legged: and, therefore, when his two wives, Xantippe and Myrto, in a jealous fit of each other, were ſcolding together, "Why," ſaid he, "do you two handſome women fall out about a man whom Nature hath made ſo deformed?" *Zuin. Theat. vol.* 2. *l.* 2. *p.* 287.

4. Atila, King of the Hunns (ſurnamed the Wrath of God, by reaſon of thoſe horrible devaſtations he made), is thus deſcribed: "He was of low ſtature, broad and flat breaſted; his head greater than ordinary; his eyes very ſmall, his beard thin, his noſe flat; the colour of his body livid, and his eyes were continually rolling about." *Zuin. ibid. p.* 288. *Sab. l.* 1. *Ennead.* 8.

5. Haly, Baſſa of Epirus, and a great warrior in the time of Solyman, Emperor of the Turks, is thus deſcribed by Buſbequius: "He was an eunuch; but what was taken from his body ſeemed

to be added to his mind. He was of low ſtature, his body was puffed up, of a yellowiſh colour; his aſpect ſad; his eyes had ſomething cruel in them; he had broad and high ſhoulders, and his head ſunk down betwixt them; he had two tuſks, like thoſe of a boar, that hung out of his mouth, and his voice was hoarſe. In a word, he ſeemed to us the fourth fury." *Buſbeq. Epiſt.* 3. *p.* 115.

6. Gillias, a rich citizen of Agrigentum, the ſame who was called the very bowels of liberality, in reſpect of his marvellous hoſpitality, was ſent Ambaſſador to the Centoripines; and when he made his appearance amongſt the multitude that were on purpoſe convened, his preſence was ſo mean and deſpicable, in reſpect of what they had expected, that all the aſſiſtants broke out into a ſudden and unſeaſonable laughter at the ſight of him; which he obſerving, told them, "That they had the leſs cauſe to wonder at what they ſaw, ſeeing it was the cuſtom of Agrigentum to ſend Ambaſſadors ſuitable to the places they went to; mean perſonages to mean and baſe cities; and men of the moſt exalted form to ſuch places as were of reputation and dignity." *Diodor. Sic. Bibl. l.* 13. *p.* 366.

7. When Crœſus King of Lydia, a moſt wiſe Prince, invited Anacharſis the philoſopher to come to his Court; he wrote thus of himſelf: "That although Nature had made him deformed, crook-backed, one-eyed, lame of a leg, a dwarf, and, as it were, a monſter among men; yet he thought himſelf ſo monſtrous in nothing, as in that he had no philoſopher in his Court and of his Council." *Fitzherb. of Relig. and Policy, part* 1. *c.* 8. *p.* 59.

8. Xantippus, a Lacedemonian, was General of the Carthaginians at the time they took Attilius Regulus priſoner. This man was of a horrid and turbulent aſpect; his perſonage made no ſhew of dignity or comelineſs, and his ſtature was very ſmall; but with theſe diſadvantages, he had a ſharp wit, and a body ſo ſtrong, that he was too hard for thoſe that were much taller than himſelf. *Patrit. de Regno, l.* 2. *tit.* 3. *p.* 89.

9. Tyrteus, the poet, who was appointed by the Oracle to be the leader of the Spartans againſt the Meſſenians, and under whoſe conduct they became victorious after they had been three times overthrown by their enemy, was of a diſagreeable and contemptible aſpect, and lame of one foot; ſo that he was ſcoffed at by thoſe whom he came to aſſiſt: but they ſoon found how much ſo deformed a perſon was able to contribute to their ſucceſſes; for he ſo inflamed their creſt-fallen courage by his verſes, that they reſolved rather to die, than return without conqueſt. *Patrit. de Regno, l.* 5. *tit.* 3. *p.* 88.

10. Boccharis was a moſt deformed Prince, as ever Egypt had. Yet, as Diodorus Siculus ſaith of him, in wiſdom and knowledge he went far beyond all his predeceſſors. *Burton's Melanch. part* 2. § 3. *p.* 290. *Diod. Sic. Rer. Antiq. l.* 1. *c.* 2. *p.* 30.

11. As it is ſaid of Plato, that he was hunch-backed, and of Ariſtotle that he did ſtammer and ſtutter in his ſpeech; ſo we read of Agameſor, an academick philoſopher, that amongſt other deformities, he had a withered leg, and nothing left thereof but ſkin and bone, yet he was a wiſe prudent perſon. Being once met with ſome others at a feaſt, his companions, by way of mockery, made a law amongſt themſelves, that they ſhould all ſtand upon their right leg, and every one ſo drink his bowl of wine, or elſe pay a piece of money as a forfeiture. But when it came to Agameſor's turn to command, he charged all to drink in the manner they ſaw him: he then called for an earthen pitcher with a narrow mouth; into which, when he had thruſt his poor conſumed leg, he poured a cup of wine and drank it off; and when all the reſt had aſſayed, and found they could not do as he did, they were all enforced to pay the forfeiture, and had the malignity of their ſcoffing at him returned upon themſelves. *Plut. Moral. in Sympoſ. Quæſt. l.* 1. *p.* 653.

12. There was never a greater uniformity of body and mind than our own King Richard the Third, for in both he was equally deformed. He was low of ſtature, crook-backed, hook-ſhouldered, ſplay-footed, goggle-eyed, his face ſmall and round, his complexion ſwarthy, and his left arm withered from his birth. Born, ſays Truſſel, a monſter in nature, with all his teeth, hair on his head, and nails on his fingers and toes. Thoſe vices which in other men are paſſions, in him were habits. His cruelty was not caſual, but natural; and the truth of his mind was only lying and falſehood. *Baker's Ch. p.* 337. *Dan. Hiſt. Eng. l.* 3. *p.* 256.

13. An Emperor of Germany coming by accident into a church, where he found an ill-favoured crooked prieſt ſaying maſs, the Emperor deſpiſed him as unfit to diſcharge the ſacred offices of the church; but hearing him read in the pſalm appointed for the day, "It is he that made us, and not we ourſelves," the Emperor reproved himſelf

for his proud and harſh opinion, and enquiring into the qualifications of the prieſt, and finding him a perſon of exemplary piety and erudition, he made him Archbiſhop and Elector of Cologne; which great preferment he diſcharged with all the care and fidelity imaginable. *Fitzherb. Relig. &c. part.* 1. *c.* 8. *p.* 59.

14. Æſop, well known by his fables, that have obtained ſo great reputation in the world, was ſo much deformed in body, had ſo ill a face, and a ſtuttering delivery of his words, that one can ſcarce determine, whether he was more obliged to be grateful to nature for his being, or to complain and rail againſt her; to which misfortunes we may add his being a ſlave: yet in theſe circumſtances, which made him the deriſion of all the world, he preſerved the freedom of his mind independent from the frowns of fortune; and by the excellency of his wiſdom, ſupported himſelf under all theſe evils without complaining; which gave him eſteem among all people who had ſenſe enough to diſcern a clear and bright ſoul in the dark-lanthorn of a deformed body. *Cæl. Rhod. l.* 15. *c.* 26. *p.* 707.

CHAP. XIV.

Of the great Reſemblance of ſome Men to others.

THE faces of men are little tablets, which (though but ſmall in compaſs) the ſkilful hand of the great Artificer hath wiſely drawn over with ſuch infinite variety, that amongſt the millions, wherewith this globe of earth is inhabited, there is not any two of them to be found that are in all points ſo alike, but that they carry certain marks upon them, whereby they are diſtinguiſhable from each other. Were it not for this, no man could know to whom he is indebted, by whom he hath been injured, or to whom he is beholden; the murderer would be concealed in a crowd, and the world would be full of inceſts and adulteries. As for thoſe few that are extremely like, they are rarities that ſerve rather to adminiſter to our pleaſure, than our fears, through any error or miſtake that may ariſe about them.

1. Nicholas and Andrew Tremain were twins and younger ſons to Thomas Tremain, of Colecomb, in the county of Devonſhire, Eſq. ſuch was their likeneſs in all lineaments, they could not be diſtinguiſhed, but by their ſeveral habits, which when they were pleaſed in private confederacy to exchange for ſport, they occaſioned more mirthful miſtakes, than ever was acted in the Amphitrion of Plautus. They felt like pain, though at a diſtance, and without intelligence given. They equally deſired to walk, travel, ſit, ſleep, eat, drink, at the ſame time, as many creditable gentry of the neighbourhood (by relation from their father) will atteſt. In this they differed; that at Newhaven in France, the one was a Captain of a troop, and the other but a private ſoldier. Here they were both ſlain, 1564; death kindly taking them together, to prevent the lingering of the ſurvivor. *Fuller's Worthies, p.* 266. *Devonſhire.*

2. Artemon, a mean man among the commons, was ſo like in all points to Antiochus King of Syria, that Laodice the Queen, after that Antiochus her huſband was killed, concealed his death; and made Artemon perſonate Antiochus, till ſhe had by this means recommended whom ſhe pleaſed, and made over the kingdom and crown, in ſucceſſion and reverſion, to whom ſhe thought good. *Val. Max. l.* 9. *c.* 14. *p.* 273. *Plin. l.* 7. *c.* 12. *p.* 161. *Solin. c.* 5. *p.* 185, 186.

3. Vibius, a poor Commoner of Rome, and Publicius, one newly freed from ſlavery, were both of them ſo like unto Pompey the Great, that they could hardly be diſcerned from him. So fully did they reſemble the ſingular majeſty that appeared in the forehead of Pompey. *Plin. l.* 7. *c.* 12. *p.* 161. *Val. Max. l.* 9. *c.* 14. *p.* 272. *Solin. c.* 5. *p.* 186.

4. The father of Pompey, called Strabo, had yet the additional ſurname of Menogenes, which was that of his cook and ſlave, and this becauſe he ſo much reſembled him. *Plin. ibid. p.* 161. *Val. Max. ibid. p.* 273.

5. One of the Scipios was ſurnamed Serapius, becauſe a ſlave of his, no better than a ſwine-herd, of that name, did very nearly reſemble him. Another of the Scipios of the ſame houſe after him, was called Salutio, becauſe a certain jeſter of that name was like him. *Plin. ibid. p.* 161. *Val. Max. ibid. p.* 273.

6. Burbuleius and Menogenes, both players of interludes, ſo reſembled Curio the elder, and Meſſala Cenſorius, that though this latter had been Cenſor, neither of them could avoid the being ſurnamed after them. *Plin. ibid. p.* 162. *Solin. c.* 5. *p.* 186.

7. There was in Sicily, a certain fiſherman, who reſembled in all points Sura the Proconſul, not only in viſage and feature of the face, but alſo in putting

out his mouth when he ſpoke, in drawing his tongue ſhort, and in his thick ſpeech. *Plin. ibid. p.* 162. *Solin. c.* 5. *p.* 187.

8. Toranius, a merchant ſlave-ſeller, ſold unto Marcus Antonius, one of the greateſt Triumvirs, two moſt beautiful and ſweet-faced boys for twins, they were ſo like each other; although the one was born in Aſia, and the other beyond the Alps. But when Antonius came after to the knowledge of this, and the fraud was betrayed by the language of the boys, he was angry at Toranius that had made him pay two hundred ſeſterces as for twins, when they were not ſo. The wily merchant anſwered, that was the cauſe why he ſold them at ſo dear a rate. ‘For,’ ſaid he, ‘it is no wonder if two brethren twins, who lay in the ſame womb, reſemble one another; but that there ſhould be any found, born as theſe were in diſtant countries, ſo like in all reſpects as they, ought to be held as a rare and wonderful thing” Antonius at this was appeaſed, and well contented with his bargain. *Plin. ibid. p.* 162. *Solin. c.* 5. *p.* 187.

9. Anno 1598, there were with us at Baſil two twin-brothers, who were born at one birth in the ſeventh month 1538. They were ſo like to one another, that I have often ſpoke to the one inſtead of the other, though both were very well known to me; and that they had been frequently converſant with me. Nay, they were ſo like in their natural inclinations, that as they often have told me, what the one thought, has ſecretly come into the mind of the other. At the ſame time, if the one was ſick, the other was not well, and it fell out when one was abſent and ſick in Campania, the other at the ſame time was ſick at Baſil. *Plat. Obſ. l.* 3. *p.* 752.

10. Martinus Guerre, and Arnoldus Tillius, in features of the face were ſo exceedingly alike, that when Martinus was gone abroad to the wars, Tillius, by the near reſemblance of his form, betrayed the chaſtity of Martinus's wife; and not only ſo, but impoſed upon four of his ſiſters, and divers others both neighbours and kindred, who were not able to diſcover the difference betwixt them: and, which is ſtrangeſt of all, he lived with this woman as her huſband for ſome years together, the companion both of her board and bed. *Merſenn. Quæſt. & Comment. in Gen. p.* 124. *Henric. Steph. in Apolog. pro Herodot. p.* 7.

11. Medardus and Gerardus were twin-brothers and Frenchmen: they were not only born one and the ſame day, but alſo both of them in one day preferred to epiſcopal dignity; the one to the ſee of Rhotomage, and the other to that of Noviodunum; and leſt any thing ſhould be wanting to this admirable parity, they alſo both deceaſed in one and the ſame day. So that the philoſophers, Hypoclides and Polyſtratus, are not more remarkable than theſe twins. *Fulgoſ. l.* 1. *c.* 6. *p.* 188. *Kornman. de Mirac. Mortuor. l.* 8. *c.* 10. *p.* 7.

12. Two brothers at Riez, an epiſcopal city of Provence in France, were ſo perfectly like one another, that if one of them was ſick, the other was ſo too; if one began to have a pain in the head, the other would preſently feel it; if one of them was aſleep or ſad, the other could not hold up his head, or be merry: and ſo in other things, as I have been aſſured by Mr. Poitevin, a very honeſt man, and a native of that city. *Gaffar, Curioſities, c.* 6. *p.* 220.

13. At Mechlin, there were two twin-brothers, the ſons of Petrus Apoſtolius, a prudent Senator of that place (and at whoſe houſe Vives had friendly entertainment). The boys were both lovely to look upon, and ſo like, that not only ſtrangers, but the mother herſelf often erred in the diſtinction of them whilſt ſhe lived; and the father as often, by a pleaſing error, calling Peter for John, and John for Peter. *Vives, in Aug. de. Civit. deſ. l.* 21. *c.* 8. *p.* 601. *Zuing. vol.* 2. *l.* 2. *p.* 289.

14. Babyrtus a Meſſenian, was a man of the meaneſt degree, and of a lewd and filthy life; but was ſo like unto Dorymachus, both in the countenance, all the lineaments of the body, and the very voice itſelf, that if any had taken the diadem and robe of ſtate, and put it upon him, it would not have been eaſy to diſcover which was which: whence it came to paſs, that when Dorymachus, after many injuries to the Meſſenians, had alſo added threats to the reſt of his inſolence; Sciron, one of the Ephori there, a bold man and lover of his country, ſaid openly to him, “Doſt thou, Babyrtus, ſuppoſe that we matter either thee or thy threats?” At which he was ſo nettled, that he reſted not till he had raiſed a war againſt the Meſſenians. *Polyb. Hiſt. l.* 4. *p.* 274.

15. That in the two Gordiani is a moſt memorable thing, that the elder of them was ſo very like unto Auguſtus, that he not only reſembled him in the face, but alſo in ſpeech, behaviour and ſtature. The ſon of this man was exceedingly like unto Pompey the Great: and the third of the Gordiani, begotten by him immediately before mentioned, had as near a reſemblance to Scipio Aſiaticus, the brother of Scipio Africanus the elder:

ſo that in one family there were the lively portraiture of three illuſtrious perſons, dead long before. *Zuing. vol.* 2. *l.* 2. *p.* 289. *Sabelic. l.* 6. *Ennead.* 7. *Pezel. Melliſic. Hiſt. tom.* 2. *p.* 222.

16. "I have ſeen," ſaith Fulgoſus, "amongſt the ſoldiers of Franciſcus Sforza the Duke of Milan, a young man who did ſo reſemble the Duke in countenance (than which nothing was more amiable to look upon, nor more worthy of a Prince) that by the general conſent of the whole court, he was called the Prince." Franciſcus himſelf, as he was courteous in all things, did ſometimes contemplate his own image in him, as in a glaſs; and in moſt things beheld and acknowledged his own geſtures and voice. *Fulgoſ. l.* 9. *c.* 15. *p.* 1349. *Zuing. vol.* 2. *l.* 2. *p.* 290.

17. Jo. Oporinus, the printer at Baſil, was ſo like unto Henry the Eighth, King of England, in the face, but eſpecially to Albertus the Marquis of Brandenburgh, that they might well ſeem to be natural brothers: there was alſo this further ſimilitude betwixt them, that as one filled all Germany with wars, ſo the other repleniſhed all the Chriſtian world with books. *Zuing. vol.* 2. *l.* 2. *p.* 290.

18. Sigiſmundus Malateſta, Prince of Ariminum, was ſo very like in all the features of his face to Marcheſinus the Mimick, that when he went to Milan, this Marcheſinus was ſent away elſewhere by Franciſcus Sforza, Duke of Milan, and father-in-law to Sigiſmundus (as being aſhamed of him): for Marcheſinus in his prattle, by reaſon of this reſemblance, uſed to call Sigiſmond his ſon. *Fulgoſ. l.* 9. *c.* 15. *p.* 1349.

19. A certain young man came to Rome ſo like unto Auguſtus, that he drew the admiration of all the people. Auguſtus hearing of it, ſent for the young man; who being come into his preſence, "Young man," ſaid he, "was your mother ever at Rome?" He diſcerning whither the queſtion tended, "No, Sir," ſaid he, "my mother never was, but my father hath often:" wittily alluding to the intended ſuſpicion of his own mother, and begetting a new one concerning the mother of Auguſtus." *Zuing. vol.* 2. *l.* 2. *p.* 290.

20. Pompey the Great, carried ſuch a reſemblance in his viſage to the ſtatues of Alexander the Great, that ſome called him Alexander; and Pompey himſelf ſeemed not againſt it: So that Lucius Philippus, a conſular perſon, one time pleading for him, ſaid, "that it was not wonderful, ſeeing he was Philip, if he was a lover of Alexander." *Plut. in Pompeio. Zuing. ibid. p.* 290.

21. Amatus Luſitanus tells of two Monks of the order of the Predicators, who, though they were not of the ſame country, yet were very like one to the other in age, temperature, and phyſiognomy. Theſe two were in one and the ſame day ſeized with a pleuriſy, and both on the ſame day reſtored to their health. *Donat. Hiſt. Mir. l.* 6. *c.* 2. *p.* 304.

22. Polyſtratus and Hippoclides were both philoſophers: they were both born upon the ſame day; both followed the ſect of their maſter Epicurus: and as they were both ſchool-fellows, ſo they equally participated of one and the ſame eſtate. Being both arrived to a very great age, they both died in one and the ſame inſtant of time. Such an equal ſociety both in fortune and friendſhip, who can think otherwiſe but that it was begot, nouriſhed, and finiſhed, in the very boſom of heavenly concord? *Val. Max. l.* 1. *c.* 8. *p.* 32.

23. John Maudelen, a prieſt, was chaplain to King Richard the Second; and ſo exceedingly like him in perſon, that the one could not without difficulty be diſcerned from the other. When the Dukes of Exeter and Surrey conſpired againſt Henry the Fourth, they made uſe of this man, and his likeneſs to the King, to perſuade the people that the King was eſcaped out of Pomfret Caſtle, and was now amongſt them: and to make them believe it the better, they put the prieſt in armour with a crown upon his helmet, ſo as all men might take him for king Richard. This coſt the poor prieſt dear; for ſoon after he was executed for treaſon, at London, by command of King Henry. *Stowe's Annals, p.* 325.

24. I have heard a gentleman yet living ſay, that his mother knew not his brother from him, but by the treading of their ſhoes: that when they were ſcholars, each of them has been whipt for the offences of the other; and that being bound apprentices to two merchants in London, they would ordinarily wait in one another's rooms undiſcovered by their maſters, or any other of the family. *Sandys in Ovid. Met. l.* 3. *p.* 60.

25. Cambyſes, King of Perſia, dreamed that his brother Smerdis ſate upon the throne as King of Perſia. Troubled at this, he made choice of Comaris, one of the Magi, from amongſt the reſt of his friends, and ſent him away with orders to

kill his brother. Cambyſes in the mean time, by a fall upon his ſword, received his death in Egypt. Comaris underſtanding the King's death before the fame of it was arrived at Perſia, executed his former order, and had privily made away Smerdis the king's brother; which done, he ſet his brother Oropaſtes (by ſome alſo called Smerdis) upon the throne inſtead of Smerdis. Two things there were which ſerved well to help forward his deſign; one was, that amongſt the Perſians, the king is but very ſeldom ſeen, and the contrary is thought a diminution to his majeſty. A ſecond thing that preſerved the fraud from being detected, was, that Smerdis the king's brother, and this counterfeit Oropaſtes, were ſo extremely like, both in the features of their face and the lineaments of their bodies, that by theſe means, and the diligence of the Magi, he held the kingdom till ſuch time as, by the induſtry of a nobleman called Orthanes, the whole plot was revealed, and the deſign overthrown. *Juſtin. Hiſt. l. 1. p. 23.*

CHAP. XV.

Of the Heart; and in what Manner it hath been found in ſome Bodies.

SUCH as are ſkilful in the productions of nature, do aſſure us, that of the embryo in the womb, the firſt part that is formed is the heart; "which," ſaith Galen, "is the firſt root of all the entrails and members of the body, and the very fountain of life, and of all innate and vital heat." "It is," ſay the Peripateticks, "in a human body, as the firſt intelligence is in the world, and as a kind of monarch in the little world." The ſubſtance of it is therefore more ſolid and compact, both that it may be the leſs obnoxious to receive damage or harm; as alſo the better to preſerve the vital heat and ſpirit which would ſoon breathe out and vaniſh away from it, were it of greater rarity and ſoftneſs. What curioſities have been found in this little cabinet, upon the death of its owner, together with ſome pleaſant obſervations about it, take as followeth:

1. Richard London, of London, a perſon learned in the Greek and Latin Tongues, and an aſſiſtant phyſician in our hoſpital of the Holy Ghoſt, hath ſet down in Latin the epitome of a hiſtory written originally in Engliſh by Edward May, in this manner: "Anno 1637, Octob. 7, in London, at the opening of the body of John Pennant, his heart was found globular, more broad than long; the right ventricle of it was of an aſhy colour, wrinkled, and like a leathern purſe; we found nothing in it; and the water of the pericardium was perfectly dried up. The left ventricle of his heart was three times bigger than the right, and ſeemed as hard as a ſtone: upon inciſion the blood guſhed out, and in it was found a fleſhy ſubſtance wrapt in various folds like a ſerpent: the body of it was white, as the ſkin of a man, but ſlippery, tranſparent, and as it were painted over: it had legs or arms of a fleſhy colour, and fibres or nerves were found in it: the body of it was hollow, but otherwiſe ſolid; in length a Roman palm of the leſſer ſort: it had a gut, or ſomewhat analogous, ſubſervient to the uſes of nature, found in it." *Petrus Servius in Diſſertat. de Unguent. Armario, p.* 49, 50. *Howel's Epiſtles, vol.* 1. § 6. *Ep.* 43. *p.* 234.

2. There was a man who was exceedingly troubled with fainting fits, and a ſtrange palpitation of the heart; at laſt, overcome with his malady, he died ſuddenly. At the opening of his body, there was found ſticking to the right ventricle of his heart, a worm: it was dead, the colour of it black, and in ſhape like to thoſe worms that are bred in wood. *Zacut. Luſit. Prax. Adm. l.* 1. *Obſ.* 130. *p.* 121.

3. There was a bold thief who had been often ſeized with a palpitation of the heart: being apprehended, he was adjudged to the wheel by the magiſtrate; myſelf, with two more of my colleagues, deſirous to ſee the heart of this man (as ſoon as his body was divided into four quarters) cut it open, yet beating; and in the right ventricle of it, we found three ſtones, of the bigneſs of peas, of an aſh colour, ſomewhat long, and of the weight of one drachm; theſe were not only ſeen, but wondered at, by divers perſons of learning and curioſity. *Zacut. Luſit. Prax. Adm. l.* 1. *Obſ.* 131. *p.* 122.

4. Upon the diſſection of the body of the Emperor Maximilian the Second, there were found in his heart three ſtones of the bigneſs of peas, one bigger than the other, of a reddiſh or ruſty colour: by reaſon of theſe he had in his life-time been much afflicted with the palpitation of the heart. *Wierus de Præſtig. Dæmon. l.* 4. *c.* 16. *p.* 315.

5. Hieronymus Schreiberus leaving Italy, came to Paris anno 1549, and under Sylvius, Fernelius,

lius, and Hollerius ſtudied phyſick: in March the ſame year, he fell into a violent diſeaſe, and in May following died of it: his body was opened, and when the ſubſtance of the heart was cut, therein was found a ſtone, big as a nutmeg, hard, ſomewhat black-coloured, round, and weighing ſome drachms. *Schenck. Obſ. Med. l.2. Obſ.1. p.259.*

6. In the diſſection of the body of Cardinal Gambara Brixianus at Rome, "I found," ſaith Columbus, "a very hard tumour in the left ventricle of his heart, which was of the bigneſs of an egg." *Columb. Anatom. l. 15. p. 492.*

7. Within the right ventricle of the heart, near the orifice of the vena cava, in ſuch perſons as die ſuddenly, there are ſometimes found pieces of fleſhy ſubſtance, growing together to the bigneſs of a man's fiſt, as was lately found by myſelf in the heart of the Biſhop of St. Maloes. *Joh. Riolan. Anthropograph. l. 3. p. 370.*

8. Anno 1644. The body of Pope Urban the Eighth was opened (in order to the embalming of it) by Jo. Trullus, an excellent anatomiſt, and in the left ventricle of his heart there was found a triangular bone in form of the letter T. as alſo five ſtones in his gall, each of them of the bigneſs of an hazel nut. *Barthol. Hiſt. Anatom. cent. 2. Hiſt. 45. p. 211.*

9. Upon the diſſection of the body of a ruſtick who died at Copenhagen of a conſumption, his heart was found ſo vaſt, that oftentimes that of an ox is neither bigger nor more weighty; the left ventricle (as yet unopened) felt more hard than uſual to the touch, which begat ſuſpicion that a cartilage might be bred there, like to thoſe that are found in the hearts of ſtags: nor were we miſtaken; for at the root of the Aorta, there was a three-cornered bone, reſembling the figure of a heart, or the letter Y, but the bone was ſomewhat ſpongy and friable, not unlike to ſome of thoſe ſtones that are voided by urine. *Barthol. Hiſt. Anat. cent. 1. Hiſt. 77. p. 112.*

10. I diſſected a ſcholar at the academy at Rome, in the preſence of that excellent phyſician Alexander Trajanus Petronius. The heart of the miſerable young man was found without its pericardium; by reaſon of which he fell into frequent ſyncopes, and of this kind of diſeaſe he died. *Columb. Anatom. l 15. p. 489.*

11. We read of ſome hearts quite dried and ſhrunk up for want of the water in the pericardium: ſuch was the heart of Caſimire, Marquis of Brandenburgh, which was like unto a roaſted pear, and ſhrivelled up in that manner. *Schenck. Obſ. Med. l. 2. Obſ. 5. p. 254.*

12. The body of a noble Roman (who died after a long illneſs) being opened, there was found in him no heart at all, only the tunicle it was wrapt in; the heart itſelf, and every portion thereof being dried up, and conſumed by an immoderate heat. *Schenck. Obſ. l. 2. Obſ. 3. p. 258.*

13. "When I was at Venice," ſaith Muretus, "there was a famous thief executed, and when he was cut open by the executioner, his heart was found all hairy." *Muret. Varior. Lect. l. 12. c. 10. p. 315.*

14. Ariſtomenes the Meſſenian, was a valiant perſon: he was ſeveral times taken by the Athenians, and ſhut up in priſon, from whence, notwithſtanding, by admirable ſubtilty he made his eſcape; but at length, when they had retaken him, they reſolved to make ſure work with him, and accordingly cut out his heart, which was found all hairy. *Val. Max. l. 1. c. 8. p. 32.*

15. The Greeks write of Hermogenes, whoſe books of rhetorick are yet extant, and compoſed with a great deal of learning, that his heart, both for bigneſs and hairineſs, was remarkable above thoſe of all other mortals. *Cæl. Rhod. Antiq. Lect. l. 4. c. 16. p. 170.*

16. Leonidas, a noble Spartan captain, defended the ſtreights of Thermopylæ againſt the army of Xerxes, where alſo he was ſlain. Xerxes in revenge cauſed his heart to be pulled out, and found it all rough with hair. He lived Anno Mund. 3470. *Plut. in Paral.*

17. Lyſander, a Lacedemonian captain, under whoſe conduct Sparta overcame the Athenians, was a crafty man, one that cared not for oath or truth longer than they ſerved his turn. When he was dead, his heart was found hairy. He lived Anno Mund. 3550. *Plut. Cæl. Rhod. A. L. l. 4. c. 16. p. 170.*

18. Zuinglius fighting valiantly in the foremoſt ranks of his party againſt the Swiſs, was by them beaten down and ſlain: after which his body was cut into four parts by the enemy, and caſt into the flames to be burnt to aſhes: three days after ſome of his friends came to the place, and amongſt the aſhes found his heart whole, and untouched by the fire. This was Anno Dom. 1531. *Melch. Adam. Vit. p. 37. Barkſdale Monum. Literar. p. 1. Thuan. Hiſt. ſui Temp. p. 65.*

19. Upon the 14th of Febr. in the 30th year of Queen Mary, was Cranmer Archbiſhop of

Canterbury brought to the ſtake, where he firſt thruſt his right hand into the fire (with which he had before ſubſcribed a recantation) till it firſt, and then his whole body was conſumed; but what was moſt remarkable, his heart remained whole, and was not once touched by the fire. *Baker's Chron. p.* 463.

20. I remember I have ſeen the heart of one that was emboweled (as ſuffering for high treaſon) which being caſt into the fire, leaped at firſt a foot and half in height, and after by degrees lower and lower, for the ſpace, as we remember, of ſeven or eight minutes. *Bacon's Hiſtory of Life and Death, Art.* 15. *tit.* 32. *p.* 363.

21. A ſtudent at Ingolſtad was ſtabbed in the left ſide by a printer: the wound was made in the ſubſtance of the heart, acroſs each ventricle of it; and yet being thus wounded, he ran the length of a pretty long ſtreet, and not only ſo, but for almoſt an hour, he was ſo perfect in his ſenſes, as to be able to ſpeak and to commend himſelf to God. His body being opened after his death, all the Profeſſors of phyſick, and not a few other ſpectators beheld the wound; and by the form of it were able to diſcern what kind of weapon it was made with, and to ſpeak to that purpoſe at the bar. *Schenck. Obſ. Med. l.* 2. *Obſ.* 2. *p.* 262.

22. An inſolent young man at Copenhagen ſtabbed a pilot with a knife, betwixt the third and fourth rib on the left ſide. The wound reached the right ventricle of the heart, ſo that his body being afterwards opened, there was found therein a round and crooked hole; yet thus wounded, he not only went out of the ſuburbs on foot to his own houſe, but lived after it for five days. As far as I am able to conjecture (by reaſon of the narrowneſs and obliqueneſs of this wound in the heart, the lips of it falling together) the circulation of the blood was uninterrupted for ſo many days. *Barthol. Hiſt. Anatom. cent.* 1. *Hiſt.* 77. *p.* 112.

23. I ſaw, ſaith Parry, a Nobleman, who in a ſingle duel was wounded ſo deeply, that the point of the ſword had pierced into the very ſubſtance of his heart; yet did he, notwithſtanding (for a good while), lay about him with his ſword, and walked two hundred paces before he fell down. After his death, the wound was found to be the breadth of a finger, and a great quantity of blood in the diaphragma. *Ambroſ. Parry, l.* 9. *c.* 30.

24. I knew, ſaith Cardan, Antonius Benzius, a man of 34 years of age, pale faced, thin bearded, and ſomewhat fat, out of whoſe paps ſuch abundance of milk iſſued, as would almoſt ſuffice to ſuckle a child. *Schenck. Obſ. Med. l.* 2. *Obſ.* 11. *p.* 290.

25. I knew one Lawrence Wolff, a citizen of Briſac, ſaith Conradus Schenckius, who, from his youth to the 55th year of his age, did ſo abound with milk in both breaſts, that, by way of mirth in their merry-meeting, he would ſpirt milk into the faces of his companions who ſat over againſt him. He was well known to all the inhabitants for this faculty; yet did he find no pain or tenſion in thoſe parts. *Schenck. ibid. p.* 299.

CHAP. XVI.

Of Giants, and ſuch as have exceeded the common Proportion in Stature and Height.

AS the talleſt ears of corn are the lighteſt in the head; and houſes built many ſtories high have their uppermoſt rooms the worſt furniſhed! ſo thoſe human fabricks which Nature hath raiſed to a giant-like height, are obſerved not to have ſo happy a compoſition of the brain as other men: like the Pyramids of Egypt, they are rather for oſtentation than uſe, and are remembered in hiſtory not for any accompliſhment of mind, but only for the magnitude of their bodies.

1. Artacæas, of the family of the Achæmenidæ, a perſon in great favour with Xerxes, was the talleſt man of the reſt of the Perſians; for he lacked but the breadth of four fingers of full five cubits by the royal ſtandard, which in our meaſure muſt be near ſeven feet. *Herodot. l.* 7. *p.* 419.

2. Walter Parſons, born in Staffordſhire, was firſt apprentice to a ſmith; when he grew ſo tall, that a hole was made for him in the ground, to ſtand therein up to the knees, ſo as to make him adequate with his fellow-workmen: he afterwards was porter to King James; becauſe gates being generally higher than the reſt of the building, it was proper that the porter ſhould be taller than other perſons. He was proportionable in all parts, and had ſtrength equal to his height, valour equal to his ſtrength, and good temper equal to his valour; ſo that he diſdained to do an injury to any ſingle perſon: he would take two of the talleſt yeomen of the guard in his arms at once, and or-

der them as he pleaſed. He was ſeven feet four inches in height. *Fuller's Worthies, p.* 48. *Staffordſhire.*

3. William Evans was born in Monmouthſhire, and may juſtly be counted the giant of our age; for his ſtature being full two yards and a half in height, he was porter to King Charles the Firſt, ſucceeding Walter Parſons in his place, and exceeding him two inches in ſtature; but far beneath him in equal proportion of body; for he was not only knock-kneed and ſplay-footed, but alſo halted a little; yet he made a ſhift to dance in an anti-maſk at court, where he drew little Jeffery the king's dwarf out of his pocket, to the no ſmall wonder, and laughter of the beholders. *Fuller's Worthies, Wales, p.* 54. *Monmouthſhire.*

4. The talleſt man that hath been ſeen in our age was one named Gabara, who in the days of Claudius the late Emperor, was brought out of Arabia: he was nine feet nine inches high. *Plin. l.* 7. *c.* 16. *p.* 165. *Solin. c.* 5. *p.* 188.

5. I ſaw a young girl in France, of eighteen years of age, who was of a giant-like ſtature and bigneſs; and though ſhe deſcended of parents of mean and ſmall ſtature, yet her hand was equal to the hands of three men, if they were joined together. *Barthol. Hiſt. Anatom. cent.* 1. *Hiſt.* 98. *p.* 138.

6. Jovianus the Emperor was of a pleaſant countenance, grey-eyed, and of a vaſt ſtature; ſo that for a long time there was no royal robe that was found to anſwer the height of his body. *Zuing. Theat. vol.* 2. *l.* 2. *p.* 276.

7. Maximinus the Emperor was eight feet and a half in height: he was a Thracian, barbarous, cruel, and hated of all men: he uſed the bracelet or armlet of his wife as a ring for his thumb, and his ſhoe was longer by a foot than that of another man. *Zuing. vol.* 2. *l.* 2. *p.* 276. *Capitolin.*

8. I ſaw a young man at Lunenburg, called Jacobus Damman, who for his extraordinary ſtature was carried throughout Germany to be ſeen. Anno 1613, he was brought to us at Baſil: he was then 22 years of age and a half; beardleſs as yet, ſtrong of body and limbs, ſave that at that time he was ſomewhat ſick and lean: he was eight feet high complete; the length of his hand was one foot and four inches: he ſurpaſſed the common ſtature of man two feet. *Plat. Obſ. l.* 3. *p.* 582.

9. I ſaw (ſaith Wierus) a maid, who, for the gigantic proportion of her body, was carried from one city and country to another, on purpoſe to be ſeen, as a monſtrous repreſentation of the human figure. I diligently enquired into all things concerning her; and was informed both by the mother, and her mighty daughter, that both her parents were but of low ſtature; nor were there any of her anceſtors who were remembered to exceed the common ſtature of men. This maid herſelf, to the twelfth year of her age, was of a ſhort and mean ſtature; but being about that time ſeized with a quartan ague, after ſhe had been troubled with it for ſome months, it perfectly left her; and then ſhe began to grow to that wonderful greatneſs; all her limbs being proportionably anſwerable to the reſt. She was, when I beheld her, about five-and-twenty years of age, to which time it had never been with her as is uſual to women; yet was ſhe in good health; not handſome, her complexion ſomewhat ſwarthy; ſtupid and dull, and ſlow as to her whole body. *Schenck. Obſ. Med. l.* 6. *Obſ.* 6. *p.* 716.

10. Ferdinand Magellan (before he came to thoſe Straits which now bear his name) came to the country of the Patagonians, which are giants; ſome of theſe he enticed to come on board his ſhip: they were of an huge ſtature, ſo that the Spaniards heads reached but to their waiſt. Two of them he made his priſoners by policy; who thereupon roared like bulls. Their feeding was anſwerable to their vaſt bulk; for one of them did eat, at a meal, a whole baſket of biſcuits, and drank a great bowl of water at each draught. *Clark's Mir. c.* 58. *p.* 234. *Purchaſ. Pilg. vol.* 1. *p.* 35.

Commodore Byron anchored on this coaſt Dec. 21, and gives the following account of this monſtrous people: "Juſt as we came to an anchor, I ſaw with my glaſs a number of horſemen riding backwards and forwards. As I was very deſirous to know what theſe people were, I ordered out my boat, and went towards the beech, with Mr. Marſhall, my ſecond Lieutenant, and a party of men; Mr. Cumming, my firſt Lieutenant, following in the ſix-oared cutter. When we came near the ſhore, we ſaw about five hundred people, the far greater part of whom were on horſeback. They drew up on a ſtony ſpit, and kept waving and hallooing; which we underſtood were invitations to land. When we landed, I drew up my people on the beech, with my officers at their head, and ordered that none ſhould move from that ſtation, till I ſhould call or beckon to them. I then went forwards alone towards the Indians. I made ſigns that one of them ſhould come near: was underſtood,

ſtood, and one, who afterwards appeared to be a Chief, came towards me. He was of a gigantick ſtature, and ſeemed to realize the tales of monſters in a human ſhape. He had the ſkin of ſome wild beaſt thrown over his ſhoulders, and was painted ſo as to make the moſt hideous appearance I ever beheld. Round one eye was a large circle of white, a circle of black ſurrounded the other, and the reſt of his face was ſtreaked with different colours. I did not meaſure him; but, if I may judge of his ſtature by my own, he could not be leſs than ſeven feet high. When this frightful Coloſſus came up, we muttered ſomewhat to each other, as a ſalutation, and I then walked with him towards his companions. There were among them many women, who ſeemed to be proportionably large; and few of the men were leſs than the Chief who had come forward to meet me. Having looked round upon theſe enormous goblins with no ſmall aſtoniſhment, and with ſome difficulty made thoſe that were galloping up, ſit down with the reſt, I took a quantity of yellow and white beads, which I diſtributed amongſt them, and which they received with very ſtrong expreſſions of pleaſure. I then took out a whole piece of green ſilk ribband, and giving the end of it into the hands of one of them, I made the perſon that ſat next take hold of it, and ſo on, as far as it would reach. All this time they ſat very quietly; nor did any of thoſe that held the ribband attempt to pull it from the reſt. While the ribband was thus extended, I took out a pair of ſciſſars, and cut it between each two of the Indians; ſo that I left about a yard in the poſſeſſion of every one, which I afterwards tied about their heads. Their orderly behaviour does them honour, eſpecially as my preſents could not extend to the whole company. Mr. Cumming came up with tobacco: and I could not but ſmile at the aſtoniſhment which I ſaw expreſſed in his countenance, upon perceiving himſelf, though ſix feet two inches high, become at once a pigmy among giants. Our ſenſations, upon ſeeing five hundred people, the ſhorteſt of whom were, at leaſt, ſix feet ſix inches high, and bulky in proportion, may eaſily be imagined." *Hawkeſworth's Voyages for Southern Diſcoveries, vol.* 1. *p.* 26, *&c.*

We have been more prolix than uſual in this extract, becauſe it is in itſelf very entertaining; and is not the deſcription of an individual, but of a whole race of people.

11. As I travelled by Dirnen, under the juriſdiction of Baſil, Anno 1565, I was ſhewed a girl of five years of age, who was playing with the children; ſhe was bigger than any woman. After I had looked more nearly upon her, and meaſured, I found that her thighs were thicker than the neck of my horſe: the calves of her legs bare the proportion of the thigh of a luſty and ſtrong man. Her father and mother being ſet together, might be compaſſed within the girdle which ſhe commonly wore about her middle. Her parents told me, that before ſhe was a year old, ſhe weighed as much as a ſack of wheat that held eight modii, or buſhels. Anno 1566 I ſaw her again; for Count Henry of Fuſtenburg lodging at my houſe, ſhe was brought to him; and there both of us were amazed at her wonderful bigneſs: but in few years after ſhe died. *Plat. Obſ. Med. l.* 3. *p.* 583.

12. That is a memorable example of a giant, reported by Thuanus, Anno 1575, where, diſcourſing of an inroad made by the Tartars upon the Polonian territories, he ſpeaks of a Tartar, of a prodigious bigneſs, ſlain by a Polander: his words are, "There was one found of a prodigious "bulk, ſlain (ſaith Leonardus Gorecius) by James "Niazabilovius: his forehead was twenty-four "fingers broad, and the reſt of his body of that "magnitude, that the carcaſe, as it lay upon the "ground, would reach to the navel of any or"dinary perſon that ſtood by it." *Thuan. Hiſt. l.* 61. *Anno* 1575. *Hakew. Apolog. Advert.* 3. *p.* 9.

13. There were in the time of Auguſtus Cæſar two perſons, called Iduſio and Secundilla, each of them was ten feet high, and ſomewhat more: their bodies after their death were kept and preſerved for a wonder in a ſepulchre within the Saluſtian gardens. *Vid. Kornman. de Mirac. Vivor.* 25. *Plin. l.* 7. 16. *p.* 165. *Solin. c.* 5. *p.* 187.

14. In the 58th Olympiad, by the admonition of the Oracle, the body of Oreſtes was found at Tegæa by the Spartans; and the juſt length of it was ſeven cubits, which is upwards of ten feet. *Solin. c.* 5. *p.* 188.

15. The ſon of Euthymenes of Salamina, at the age of three years, was three cubits, or four feet four inches, in height; but he was ſlow of pace, dull of ſenſe, had a ſtrong voice: ſoon after he was ſeiſed with manifold diſeaſes, and, by immoderate afflictions of ſickneſs, made an over-amends for the precipitate celerity of his growth *Solin. c.* 5. *p.* 188.

16. We find it left in the monuments and writings of the ancients as a moſt received truth, that in the Cretan war the rivers and waters roſe to an unuſual height, and made ſundry breaches in the earth. When the floods were gone, in a great cleft, and fall of the earth, there was found the carcaſe of a man, of the length of thirty and three cubits, or near forty-two feet. Lucius Flaccus the then Legate, and Metellus himſelf, allured with the novelty of the report, went on purpoſe to the place to take a view of it; and there they ſaw that which upon hear-ſay they had imagined was a fable. *Solin. c. 5. p. 188. Kornman. lib. de Mirac. Vivor. p.25.*

17. While I was writing of this book, (that is, in December, 1671,) there came to the city of Coventry one Mr. Thomas Birtles, a Cheſhire man, living near unto Maxfield: he had been at London, where, and in his journey homewards, he made a public ſhew of himſelf for his extraordinary ſtature: his juſt height, as himſelf told me, was ſomewhat about ſeven feet, although upon trial it appears to want ſomething. His father, he ſaid, was a man of moderate ſtature; his mother was near two yards high; and he himſelf hath a daughter, who being about ſixteen years of age, is yet already arrived to the height of ſix feet complete.

18. Antonius was born in Syria in the reign of Theodoſius; he exceeded the meaſure of human ſtature; for he was five cubits and an hand's breadth, or ſeven feet ſeven inches high: but his feet did not anſwer in proportion to the magnitude of his body. He lived no longer than twenty-five years, ſaith Nicephorus. *Kornman. de Mirac. Vivor. p. 29, 30. Nicoph. lib. 12. c. 37. p. 410.*

19. Vitellius ſent Darius, the ſon of Artabanus, an hoſtage to Rome, with divers preſents, amongſt which there was a man ſeven cubits, or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant by reaſon of his greatneſs. *Joſeph. Antiq. lib. 18. c. 6. p. 469.*

CHAP. XVII.

Of Dwarfs, and Men much below the common Height.

IN the former chapter we had ſome of the works of nature written in text letters: here we are preſented with ſome of her writing in ſmall characters; wherein many times ſhe hath been ſo happy to compriſe much in a little compaſs. The elephant, though ſo vaſt of bulk, is not more curious than the ſmaller ſort of inſects, where we behold, with equal pleaſure and wonder, the ſprings of life act in thoſe narrow and ſtrait confinements, as regularly as where they have much larger room.

1. Julia, the niece of Auguſtus, had a little dwarfiſh fellow, called Conopas, whom ſhe ſet great ſtore by; he was not above two feet and a hand's breadth in height; and Andromeda, a freed maid of Julia, was of the ſame height. *Plin. lib. 7. cap. 16. p. 165.*

2. Marcus Varus reporteth, that Marius Maximus and Marcus Tullius were but two cubits, or two feet eleven inches high, and yet were they both Gentlemen and Knights of Rome; and, in truth, we ourſelves have ſeen their bodies, as they lie embalmed, which teſtify the ſame thing. *Plin. lib. 7. cap. 16. p. 165.*

3. In the time of Theodoſius, there was ſeen in Egypt a pigmy, ſo ſmall of body, that he reſembled a partridge; yet did he exerciſe all the functions of a man, and could ſing tuneably: he lived to the twentieth year of his age. *Camerar. Hor. Subciſiv. cent. 3. c. 79. p. 300. Niceph. Hiſt. Eccleſ. lib. 12. cap. 37. p. 379.*

4. I have ſeen ſome men of a very ſmall ſtature, not by reaſon of any crookedneſs in the ſpine of the back, or legs, but ſuch as were ſo from their birth, though ſtrait in all their bones: of this number was John de Eſtrix of Mechlen, whom I ſaw when he was brought through Baſil to the Duke of Parma, then in Flanders, anno 1592. He was aged 35; he had a long beard, and was no more than three feet high; he could not go up ſtairs, much leſs could he get upon a form, but was always lifted up by a ſervant: he was ſkilled in three tongues, ingenious and induſtrious; with whom I played at tables. *Plater. Obſerv. lib. 3. p. 581.*

5. There was about forty years ago a dwarf, whom I ſaw at the court of Wirtemberg, at the nuptials of the Duke of Bavaria: the little Gentleman armed cap-a-pée, girt with a ſword, and with a ſpear in his hand, was put into a pie, that he might not be ſeen, and the pie ſet upon the table; when raiſing the lid, he ſtepped out, drew his ſword, and, after the manner of a fencer, traverſed his ground upon the table, to the equal laughter and diverſion of them that were preſent.

Plater. Obſerv. lib. 3. p. 582. Johnſton Nat. Hiſt. claſſ. 10. cap. 4. artic. 2. p. 325:

6 M. Antonius is ſaid to have had Siſyphus, a dwarf, who was not of the full height of two feet, and yet of a lively wit. *Zuing. vol. 2. l. 2. p. 277.*

7. Anno 1610, I ſaw John Ducker, an Engliſhman, whom ſome of his own countrymen carried up and down, to get money by the ſight of him. I have his picture by me, drawn at full length: he was about forty-five years of age, as far as might be diſcerned by his face, which now began to be wrinkled; he had a long beard, and was only two feet and an half high; otherwiſe of ſtrait and thick limbs, and well proportioned. A leſs than he I have never ſeen. *Plater. Obſ. l. 3. p. 582.*

8. Auguſtus Cæſar exhibited in his plays one Lucius, a young man born of honeſt parents: he was not full two feet high, ſaith Raviſius: he weighed but ſeventeen pounds, yet he had a ſtrong voice. *Zuing. vol. 2. lib. 2. p. 277. Sueton. p. 81. in Auguſto.*

9. In the time of Iamblicus, lived Alypius of Alexandria, a moſt excellent logician, and a famous philoſopher, but of ſo ſmall and little a body, that he hardly exceeded a cubit, or one foot five inches and an half in height. Such as beheld him would think he was ſcarce any thing but ſpirit and ſoul: ſo little grew that part of him which was liable to corruption, that it ſeemed to be conſumed into a kind of divine nature. *Zuing. vol. 2. lib. 2. p. 278. Eunap. in Iamblic. Voſſ. Inſtit. lib. 1. cap. 5. § 19. p. 72.*

10. Characus was a man of exceeding ſmall ſtature, yet was he the wiſeſt Counſellor that was about Saladine, that great conqueror of the Eaſt. *Zuing. vol. 2. lib. 2. p. 878.*

11. Anno Dom. 1306, Uladiſlaus Cubitalis, that pigmy King of Poland reigned, and fought more battles, and obtained more glorious victories therein, than any of his long-ſhanked predeceſſors. “Nullam virtus reſpuit ſtaturam: Virtue refuſeth no ſtature:” but commonly vaſt bodies and extraordinary ſtatures have ſottiſh, dull and leaden ſpirits. *Burton's Melanch. part. 2. § 3. p. 290.*

12. Cardan ſaith, that he ſaw a man at full age in Italy, not above a cubit high, carried about in a parrot's cage. This would have paſſed my belief, had I not been told by a Gentleman of a clear reputation, that he ſaw a man at Sienna, about two years ſince, not exceeding the ſame ſtature. A Frenchman he was, of the country of Limoſin, with a formal beard, who was alſo ſhewn in a cage for money, at the end whereof was a little hutch, into which he retired; and when the aſſembly was full, came forth, and played on an inſtrument. *Sandys in Ovid. Metam. lib. 6. p. 114.*

13. C. Licinius Calvus, was an orator of that reputation, that he a long time contended with Cicero himſelf, which of them two ſhould bear away the prize, and chiefeſt praiſe of eloquence; yet was this man of a very ſmall and low ſtature. One time he had pleaded in an action againſt Cato; and when he ſaw that Aſinius Pollio, who was the accuſer, was compaſſed about with the clients of Cato in Cæſar's market-place, he required them about him to ſet him upon ſome turfs thereby; being got upon theſe, he openly ſwore, that in caſe Cato ſhould do any injury unto Aſinius Pollio, who was his accuſer, that then he himſelf would ſwear poſitively to that whereof he had been accuſed. And after this time Aſinius Pollio was never hurt either in word or deed, either by Cato, or any of his Advocates. *Zuinger. Theatr. vol. 2. lib. 2. p. 278.*

14. There were two of the Molones, who were remarkable for the noted brevity and ſhortneſs of their ſtature; the one of them was an actor in plays and interludes, the other was a famous robber by the highway; both of them were ſo little, that the name of them paſſed into a proverb, men uſing to ſay of a little man, ‘that he was as very a dwarf as Molon.’ *Zuinger. Theatr. vol. 2. lib. 2. p. 278.*

15. Jeffery Hudſon was born in 1619, at Latham in Rutlandſhire. His father was a butcher, of a ſtout and corpulent frame. His mother was a good ſize; when pregnant ſhe was not cumberſome, nor did ſhe need a midwife to bring him into the world.

At eight years old, being not half a yard in height, he was taken by the Ducheſs of Buckingham, who clothed him in ſattin: at a ſplendid feaſt given by the Duke, there was a cold pie, which being opened, little Jeffery ſtarted up in complete armour.

Soon after, he was preſented to Queen Henrietta Maria. It was a ſtrange contraſt to ſee him and the King's gigantic porter William Evans. (Vide page 44.) In a maſque at Court, Evans lugged out of one pocket a long loaf, and little Jeffery, inſtead of a piece of cheeſe, out of the other.

He was employed upon a kind of embaſſy to France, to bring over the Queen's midwife; and on his return was taken by a Flemiſh pirate: this captivity of his is celebrated by Sir William Davenant, in a poem called Jeffreidos.

He died about the year 1680, being upwards of 60 years of age. *Gent. Mag. Dec.* 1734.

CHAP. XVIII.

Of the mighty Force and Strength of ſome Perſons.

THE northen nations have made frequent invaſions and irruptions into the ſouthern parts; wherein, as an irreſiſtible torrent, they have borne all away before them; yet it is obſerved they never eſtabliſhed any durable empire there: the reaſon is ſaid to be, becauſe the ſouthern wiſdom in the upſhot hath always proved an overmatch for the northern ſtrength. What might we not expect from an able body in conjunction with a fertile brain, when we ſee ſuch wonders performed by each of them ſingle? Admirable are the inſtances of bodily ſtrength from the relations of moſt credible authors.

1. A few years ſince there was one Venetianello, well known throughout all Italy, a famous dancer upon the rope; a Venetian by birth, and called Venetianello becauſe of the lowneſs of his ſtature: yet was he of that ſtrength and firmneſs, that he broke the thickeſt ſhank bones of oxen upon his knee: three pins of iron as thick as a man's finger, wrapping them about with a napkin, he would twiſt and writhe as if they were ſoftened by fire. A beam of twenty feet long, or more, and a foot thick, laid upon his ſhoulders, ſometimes ſet on end there, he would carry without uſe of his hands, and ſhift from one ſhoulder to another. My ſon Theodorus was an eye-witneſs of all this, and related it to me. *Wier. de Præſtig. Dæm. lib.* 1. *cap.* 18. *p.* 57.

2. George le Feur, a learned German, writes, that in his time, in the year 1529, there lived at Miſnia in Thuring, one called Nicholas Klunher, Provoſt of the great Church, who was ſo ſtrong, that without rope or pulley, or any other help, he brought up out of a cellar a pipe of wine, carried it out of doors, and laid it upon a cart. *Hakewell's Apol. lib.* 3. *cap.* 5. § 4. *p.* 214, 215.

3. I have ſeen a man (ſaith Mayolus, an Italian Biſhop) in the town of Aſte, who in the preſence of the Marquis of Peſcara, handed a pillar of marble three feet long, and one foot in diameter, the which he caſt high in the air, then received it again in his arms, then threw it up again, ſometimes after one faſhion, ſometimes after another, as eaſily as if he had been playing with a ball. *Hakewell; ibid. p.* 214. *Sandys on Ovid. Metam. lib.* 9. *p.* 178.

4. There was (ſaith the ſame author) at Mantua, a man called Rodomas, of little ſtature, but ſo ſtrong, that he broke a cable as thick as a man's arm, as eaſily as if it had been a ſmall twine-thread. *Hakew. ibid. p.* 215.

5. Froyſard (a man much eſteemed for the truth and fidelity of his hiſtory) reports, that about two hundred years ſince, was one Ornando Burg, a Spaniard, he was companion to the Earl of Foix: one time attending the Earl, he accompanied him into a higher room, to which they aſcended by twenty-four ſteps: the weather was cold, and the fire not anſwerable. But ſeeing ſome aſſes laden with wood in the lower court, he goes down thither, lifts up the greateſt of them with his burthen upon his ſhoulder, and carrying it to the room from whence he came, laid them both on the fire together. *Hakew. ib.* 215.

6. Lebelſki, a Polander, in his deſcription of the things done at Conſtantinople in the year 1581, at the circumciſion of Mahomet the ſon of Amurath, Emperor of the Turks, writes, that amongſt many active men who there ſhewed their ſtrength, one was very memorable, who for proof thereof lifted up a piece of wood which twelve men had much ado to raiſe from the earth; and afterwards, lying down flat upon his back, he bore upon his breaſt a weighty ſtone, which ten men had with much ado rolled thither: and this he made but a jeſt of. *Hakew. ibid. p.* 215.

7. Many yet alive know how ſtrong and mighty George of Froaſberg, Baron of Mindlehaim, was: he was able, with the middle finger of his right hand, to remove a very ſtrong man out of his place, though he ſat ever ſo firm. He ſtopped a horſe ſuddenly, that ran in a full career, by only touching the bridle: and with his ſhoulder would eaſily ſhove a cannon whither he pleaſed. His joints ſeemed to be made of horn: and he wreſted twiſted ropes and horſe-ſhoes aſunder with his hands. *Jovii Elog. lib.* 6. *p.* 285. *Reuſner. de Scorbut. Exercit.* 1. *p.* 29. *Camerar. cent.* 1. *cap.* 82. *p.* 380.

8. Cardan writes, that himſelf ſaw a man dancing with two men in his arms, two upon his ſhoulders, and one hanging about his neck. *Fuller's Worth. p.* 215.

9. Of later days, and here at home, Mr. Richard Carew, a worthy Gentleman, in his Survey of Cornwall, aſſures us, that one John Bray, well known to himſelf, as being his tenant, carried upon his back at one time, for the ſpace of near a bow-ſhot, ſix buſhels of wheaten meal, reckoning fifteen gallons to the buſhel, together with the miller, a ſtout fellow of twenty-four years of age: whereunto he addeth, that John Roman, of the ſame ſhire, a ſhort clowniſh fellow, would carry the whole carcaſe of an ox. *Hakew. Apol. lib.* 3. *cap.* 5. § 4. *p.* 216. *Full. Worth. p.* 205. *Cornwall.*

10. Julius Capitolinus, and others, report of the tyrant Maximinus (who murdered and ſucceeded the good Emperor Alexander Severus) that he was ſo ſtrong, that with his hands he drew carts and waggons full loaden. With a blow of his fiſt he ſtruck out a horſe's tooth, and with a kick broke his thighs. He crumbled ſtones betwixt his fingers: he cleft young trees with his hands; ſo that he was ſurnamed Hercules, Anteus and Milo. *Camerar. Hor. Subciſ. cent.* 1. *cap.* 82. *p.* 377. *Capitol.*

11. Trebellius Pollio writes of Caius Marius, a cutler by his firſt occupation (and who in the time of Galienus was choſen Emperor by the ſoldiers), that there was not any man who had ſtronger hands to ſtrike and thruſt than he; the veins of his hands ſeemed as if they had been ſinews: with his fourth finger he ſtayed a cart drawn with horſes, and drew it backward. If he gave but a fillip to the ſtrongeſt man that then was, he would feel it as if he had received a blow on his forehead with a hammer: with two fingers he would wreſt and break many ſtrong cords twiſted together. *Pollio Camerar. Hor. Subciſ. cent.* 1. *cap.* 82. *p.* 377.

12. Tritanus, a Samnite fencer, was of ſuch a make, that not only his breaſt, but his hands and arms were furniſhed with ſinews both long-wiſe and acroſs: ſo that, without any pain, and with the leaſt blow, he overthrew all that encountered him. The ſon of this fencer, of the ſame name and make, a ſoldier in Pompey's army, when he was challenged by an enemy, ſet ſo ſlight by him, that he overcame him by the blows of his bare hand; and with one finger took him up, and carried him to Pompey's camp. *Plin. lib.* 7. *cap.* 20. *p.* 166.

13. Flavius Vopiſcus writes, that the Emperor Aurelian was of a very high ſtature, and marvellous ſtrength: that, in the war againſt the Sarmatians, he ſlew in one day, with his own hands, eight-and-forty of his enemies; and in divers days together he overthrew nine hundred and fifty. When he was Colonel of the ſixth legion, called Gallica, at Mentz, he made ſtrange havock of the Franci, who over-run all the country of Gaul; for he ſlew with his own hands ſeven hundred of them, and ſold three hundred at Port-ſale, whom he himſelf had taken priſoners: ſo that his ſoldiers made a military ſong in praiſe of him. *Vopiſcus, Camerar. Hor. Subciſ. cent.* 1. *c.* 82. *p.* 378.

14. The giant Ænother was born in Turgaw, a village of Suevia; he bore arms under Charlemagne; he felled men, as one would mow hay, and ſometimes broached a great number of them upon his pike or ſpear, and ſo carried them all on his ſhoulder, as one would do little birds ſpitted upon a ſtick. *Camerar. Hor. Subciſ. Aventin. Hiſt. Boior. lib.* 4.

15. Thomas Farel reports of Galeot Bardaſin, a gentleman of Catana, that he grew from time to time to ſuch a height and bigneſs of body, that he exceeded all other men, how great ſoever, from the ſhoulders upwards. He was too hard for all others in leaping, throwing a ſtone, and toſſing the pike; for he was ſtrong and mighty according to his ſtature. Being armed at all points, his caſque on his head, a javelin in his right hand, and holding the pommel of his ſaddle in his left, he would ſpring into the ſeat without help of ſtirrup or other advantages: ſometimes he would beſtride a great courſer unbridled, and having brought him to his full ſpeed, would ſtop him ſuddenly in his courſe, by ſtraining him only with his thighs and legs: with his hands he would take up from the ground an aſs with his load, which commonly weighed three kintals. He ſtruggled, in the way of paſtime, with two of the ſtrongeſt men that could be found, of which he held one faſt with one arm, and threw the other to the ground, and keeping him under with his knee; at laſt he pulled down the ſecond, and bound their hands behind their backs. *Camerar. Hor. Subciſ. cent.* 1. *c.* 82. *p.* 379. *Reuſner. de Scorbut. Exerc.* 1. *p.* 28.

16. Potocova, a gentleman of Poland, Colonel of the Coſſacks (who of late years was beheaded at Warſovia, by the permiſſion of Stephen Batoxe King of Poland, at the inſtance of the Turkiſh ambaſſador); this gentleman was of that ſtrength, that he could readily with his hands break horſe-

ſhoes new out of the forge. *Camerar. Hor. Subciſ. cent.* 1. *c.* 22. *p.* 381. *Zuing. vol.* 2. *lib.* 5. *p.* 385. *Reuſner. de Scorbut. Exerc.* 1. *p.* 29.

17. "Our Chronicles," ſaith Bertius, in his Deſcription of Zealand, "ſpeak of a woman of an unuſual ſtature, born in Zealand, in reſpect of whom, very tall men ſeemed but dwarfs; ſo ſtrong, that ſhe would carry two barrels full of beer under both arms, each of them weighing four hundred Italian pounds: and a beam, which eight men could not lift, ſhe would wield at her pleaſure. *Johnſt. Hiſt. wonderful Things in Nature, claſſ.* 10. *c.* 4. *art.* 1. *p.* 325.

18. Julius Valens, a Captain-penſioner, or Centurion of the guard of ſoldiers about the body of Auguſtus Cæſar, could bear up a waggon laden with two hogſheads or a butt of wine, until it was unladen, and the wine drawn out of it: he would take up a mule upon his back, and carry it away: alſo he uſed to ſtay a chariot againſt all the force of the horſes ſtriving and ſtraining to the contrary; and other wonderful maſteries, which are to be ſeen engraven upon his tomb-ſtone. *Plin. l.* 7. *c.* 20. *p.* 166.

19. Fuſius Salvius, having an hundred pounds weight at his feet, and as many in his hands, and twice as much upon his ſhoulders, went with all this up a pair of ſtairs. *Plin. ibid. p.* 166.

20. "Myſelf have ſeen," ſaith Pliny, "one named Athanatus, do ſtrange things in the open view of the world: he would walk upon the ſtage with a cuiraſs of lead, weighing five hundred pounds, and booted with a pair of iron boots upon his legs of the ſame weight." *Plin. ibid. p.* 166.

21. Milo, the great wreſtler of Crotona, was of that ſtrength, that he carried a whole ox the length of a furlong: when he ſtood firm upon his feet, no man could thruſt him off from his ſtanding; or, if he graſped a pomegranate faſt in his hand, no man was able to ſtretch a finger of his, and force it out at length. *Plin. ibid. p.* 166. *Zuing. vol.* 2. *lib.* 5. *p.* 384. *Solin. c.* 4. *p.* 182.

22. Tamerlane the Scythian had exceeding great ſtrength; ſo that he would draw the ſtring of a Scythian bow (which few were able to deal with) beyond his ear; and cauſed his arrow to fly with that force, that he would ſhoot through a brazen mortar, which the archers uſed to ſet up for themſelves as a mark. *Jovii Elog. lib.* 2. *p.* 102. *Reuſner. de Scorbut. Exercit.* 1. *p.* 29.

23. Cunipertus, King of the Lombards, was of that ſtrength in his arms, that, when a boy, he would take two rams of wonderful bigneſs in his hands by the wool upon their backs, and lift them from the ground, which no other was found that could do the like. *Paul. Diac. Hiſt. Longobard. l.* 5. *c.* 40. *p.* 301. *Zuing. vol.* 2. *l.* 5. *p.* 385.

24. When the Emperor Frederick Barbaroſſa led his army to the holy war: amongſt divers other notable perſons he had about him, there was one, a German, of a vaſt body, and invincible ſtrength, who, not far from Iconium, followed the army at a great diſtance, leading in his hand a horſe by the reins, which he had tired in the journey. About fifty Mahometans, ſcouting up and down thereabouts, lighted upon this man, and ſet upon him on every ſide with their arrows; he couching under his broad ſhield, ſecurely eluded their attempt upon him this way: at laſt, one bolder than the reſt, put ſpurs to his horſe, and aſſaulted him with his ſword; but the German at the firſt blow ſtruck off the fore-legs of his horſe, and redoubling his ſtroke, ſtruck with that mighty force upon the head of the Mahometan, that, dividing it in twain, the ſword paſſed through part of the ſaddle, and left a wound upon the back of the horſe. The Mahometans obſerving that terrible blow, provoked him no farther, but departed as they came; and the German, without mending his pace, came up ſafely to the reſt of the army. *Dinoth. Memorab. l.* 3. *p.* 240, 241.

25. John Courcy, Baron of Stoke Courcy, in Somerſetſhire, was the firſt Engliſhman that ſubdued Ulſter in Ireland, and deſervedly was made Earl of it: he was afterwards ſurpriſed by Hugh Lacy (co-rival to his title), ſent over to England, and by King John impriſoned in the Tower of London. A French caſtle being in controverſy, was to have the title thereof tried by combat, the Kings of England and France beholding it. Courcy being a lean lank body with ſtaring eyes, is ſent for out of the Tower, to undertake the Frenchman; and becauſe enfeebled with long confinement, a large bill of fare was allowed him to recruit his ſtrength. The Frenchman hearing how much he had eat and drank, and gueſſing his courage by his ſtomach, took him for a cannibal, who would devour him at the laſt courſe, and ſo he declined the combat. Afterwards the two kings, deſirous to ſee ſome proof of Courcy's ſtrength, cauſed a ſteel helmet to be laid on a block before him: Courcy looking about him with a grim countenance (as if he intended to cut with his eyes, as well as with his arms) ſundered the helmet at one blow, ſtriking his ſword ſo deep into the wood, that none but

himſelf could pull it out again. Being demanded the cauſe why he looked ſo ſternly. "Had I," ſaid he, "failed of my deſign, I would have killed the kings, and all in the place." Words well ſpoken, becauſe well taken; all perſons preſent being then highly in good humour. He died in France, anno Dom. 1210. *Full. Worth. p. 26. Somerſetſhire. Camd. Annals of Ireland, p. 153, 154.*

26. Polydamus, the ſon of Nicias, born at Scotuſſa in Theſſalia, was the talleſt and biggeſt man of that age; his ſtrength was accordingly: for he ſlew a lion in the mount Olympus, though unarmed: he ſingled out the biggeſt and fierceſt bull from a whole herd, took hold of him by one of his hinder feet; and, notwithſtanding all his ſtruggling to get from him, he graſped him with that ſtrength, that he left his hoof in his hand. Being afterwards in a cave, under a rock, the earth above began to fall; and when all the reſt of his company fled for fear, he alone remained there, as ſuppoſing he was able with his arms to ſupport all thoſe ruins which were coming upon him: but this his preſumption coſt him his life; for he was there cruſhed to death. *Zuing. vol. 2. lib. 5. p. 384. Val. Max. lib. 9. c. 12. p. 270. Cæl. Antiq. Lect. lib. 13. c. 36. p. 624.*

27. Ericus, the ſecond King of Denmark, was a perſon of huge ſtature, and equal ſtrength; he would throw a ſtone, or a javelin, as he ſat down, with much greater force than another that ſtood: as he ſat he would ſtruggle with two men; and, catching one betwixt his knees, would there hold him till he had drawn the other to him; and then he would hold them both till he had bound them. He would alſo take a rope by both the ends of it, and holding it thus in his hands ſitting, he gave the other part of it to four ſtrong men to pull againſt him; but while they could not move him from his ſeat, he would give them ſuch pulls now with the right, and then with the left hand, that either they were forced to relinquiſh their hold, or elſe, notwithſtanding all they could do to the contrary, he would draw them all to the ſeat where he ſat. *Zuing. vol. 2. lib. 5. p. 384. Sax. Grammatic. l. 12.*

28. The Emperor Tiberius had the joints of his fingers ſo firm, and ſtrongly compacted, that he could thruſt his finger through a green and unripe apple: and could give a fillip with that force, that thereby he would break the head of a luſty man. *Sueton. l. 3. c. 68. p. 160.*

29. Dr. Deſaguliers tells us of Thomas Topham, born in London, and then about 31 years of age, five feet ten inches high, with muſcles very hard and prominent; was brought up a carpenter, which trade he practiſed till within theſe ſix or ſeven years, that he has ſhewed feats of ſtrength; but was ignorant of any art to make his ſtrength appear more ſurpriſing.

About ſix years ago he pulled againſt a horſe, ſitting upon the ground, with his feet againſt two ſtumps; and although his legs were placed horizontally inſtead of riſing parallel to the traces of the horſe, yet the horſe was unable to move him. This induced him to pull againſt two horſes in the ſame awkward poſition: but he was raiſed from his ſeat, and had one of his knees ſhattered againſt the ſtumps: whereas, had he been properly placed, the Doctor adds, conſidering his ſtrength, he might have kept his ſituation againſt the pulling of four horſes, without the leaſt inconvenience.

The feats which I ſaw him perform a few days ago were the following:

1. By the ſtrength of his fingers he rolled up a very ſtrong and large pewter diſh.

2. He broke ſeven or eight ſhort and ſtrong pieces of tobacco-pipe, by the force of his middle finger, having laid them on his firſt and third finger.

3. Having thruſt under his garter the bowl of a ſtrong tobacco-pipe, his legs being bent, he broke it to pieces by the tendons of his hams, without altering the bending of his leg.

4. He broke ſuch another bowl between his firſt and ſecond finger, by preſſing them together ſideways.

5. He lifted a table ſix feet long, which had half an hundred weight hanging at the end of it, with his teeth, and held it in a horizontal poſition for a conſiderable time.

6. He took an iron kitchen-poker, about a yard long, and three inches round, and holding it in his right hand, he ſtruck upon his bare left arm, between the elbow and the wriſt, till he bent the poker nearly to a right angle.

7. He took ſuch another poker, and holding the ends of it in his hands, and the middle againſt the back of his neck, he brought both ends of it together before him; and, what was yet more difficult, he pulled it almoſt ſtrait again.

8 He broke a rope of two inches circumference, although by his awkward manner he was obliged

to exert four times the ſtrength that was neceſſary.

9. He lifted a rolling-ſtone of 800 weight with his hands only, ſtanding in a frame above it, and taking hold of a chain that was faſtened to it. *Vide Deſagulier's Exper. Philoſ. vol.* 1. *p.* 289, &c.

CHAP. XIX.

Of the marvellous Fruitfulneſs of ſome; and what Number of their Deſcendants they have lived to ſee.

IN the front of this diſcourſe, it will not be amiſs to revive the memory of a Roman matron, whom Auſonius calls Callicrate.

Viginti atque novem genitrici Callicrateæ,
Nullius Sexus mors mihi viſa fuit;
Sed centum & quinque explevi bene meſſibus annos;
Intremulam baculo non ſubeunte manum.

Twenty-nine births Callicrate *I told;*
And of both ſexes ſaw none ſent to grave:
I was an hundred and five ſummers old,
Yet ſtay from ſtaff my hand did never crave.

A rare inſtance, which yet in ſome reſpects will be ſurpaſſed by what follows:

1. There lies a woman buried in the church at Dunſtable, who, as her epitaph teſtifies, bore at three ſeveral times three children at a birth, and five at a birth two other times. *Full. Worthies, p.* 119. *Bedfordſhire.*

2. Eleonora Salviata, the wife of Bartholomew Freſcobald, a citizen of Florence, was delivered of fifty-two children, and had never leſs than three at a birth. *Schenck. Obſ. l.* 4. *Obſ.* 1. *p.* 562.

3. One of the maid-ſervants of Auguſtus the Emperor, was delivered of five children at a birth; the mother, together with her children, were buried in the Laurentine way; with an inſcription upon them, by the order of Auguſtus, relating the ſame. *Gell. Noct. Attic. l.* 10. *c.* 2. *p.* 249.

4. Serapia, a woman of Alexandria, brought forth five children at a birth, ſaith Cælius. *Cæl. Rhod. Antiq. Lect. l.* 4. *c.* 23. *p.* 180.

5. Anno 1553, the wife of John Giſſinger, a Tigurine, was delivered of twins, and before the year was out, brought at once five more, three ſons and two daughters. *Schenck. Obſ. l.* 4. *Obſ.* 1. *p.* 563.

6. Thomas Fazel writes, that Jane Pancica (who in his time was married to Bernard, a Sicilian of the city of Agrigentum) was ſo fruitful, that in thirty child-births, ſhe was delivered of ſeventy-three children; which, ſaith he, need not ſeem incredible, ſeeing Ariſtotle affirms, that one woman at four births brought forth twenty children, at every one five. *Camer. Hor. Subciſ. cent* 2. *c.* 66. *p.* 273. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 332.

7. There is a famous ſtory of the beginning of the noble race of the Welfs, which is this: Irmentrudes, the wife of Iſenbard, Earl of Altorf, had unadviſedly accuſed a woman of adultery becauſe ſhe had three children at one birth; and accuſed her for the ſame to the Earl her huſband. It happened that next year the Counteſs became with child, and (the Earl being from home) ſhe was brought to bed of twelve male children; but all of them very ſmall. She fearing the reproach of adultery, whereof ſhe was not guilty, commanded that eleven of them ſhould be taken and caſt into a river, not far from the houſe, and one only brought up. It ſo fell out, that Iſenbard met the woman that was carrying the little infants to their death; and aſking her, whither ſhe was going with her pail? ſhe replied, "ſhe was going to drown a few whelps, in the river of Scherk." The Earl came to her, and inſiſted on ſeeing of them; and diſcovering the children, made her confeſs the whole matter. He cauſed them to be ſecretly educated; and when they were grown big, he ordered them to be brought home to him, and ſet them in the hall by the boy whom his wife had brought up. Being thus by their faces all known to be brethren, their mother, moved in conſcience, confeſſed the fact, and obtained pardon for her fault. In remembrance whereof the honourable race of the Welfs (that is whelps) got that name, which ever ſince it hath kept. *Camer. ibid. p.* 274. *Schenck. Obſ. l.* 4. *Obſ.* 1. *p.* 562. *Reiner. Reinec. de Wephor. Proſop. p.* 16. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 333. *Heyl. Coſmogr. Clark's Mir. c.* 104. *p.* 497. *Pezel. Mellific. tom.* 3. *p.* 109.

8. John Francis, Earl of Mirandula, tells of one Dorothy, a German by birth, who, in Italy, at two ſeveral births, brought forth twenty ſons, nine at the one, and eleven at the other; while ſhe went with this burden, by reaſon of the mighty weight, ſhe was wont to tie a ſwathing-band about her neck and ſhoulders, and with that to bear up her ſwollen belly, which fell down to her very knees. *Schenck. Obſ. l.* 4. *Obſ.* 1. *p.* 563.

9. Mathias Golancevius, was Biſhop of Uladiſlavia in Poland, in the time Uladiſlaus Loctitius the King; his mother was delivered of twelve ſons

at once, and of all theſe he only lived, the reſt dying as ſoon as they were born, ſaith Cromerus. *Schenck. Obſ. p.* 562.

10. Alexander de Campo Fregoſo, Biſhop of Ventimilium, profeſſed to me, ſaith Carpus (upon the faith of a Biſhop), that at Lamia, a woman of the noble family of the Buccanigens, brought forth ſixteen children at a birth, of the bigneſs of a man's palm, all which had motion; and that beſides theſe ſixteen, which had human likeneſs, ſhe brought forth at the ſame time a creature, in the likeneſs of a horſe, which had alſo motion. *Schenck. ibid. p.* 164.

11. Count Flons, the Fourth of that name, Governor of the Netherlands, had amongſt others, one daughter, called Matilda, ſome ſay Margaret, ſhe was married to Count Herman of Henneberg; William King of the Romans, and Earl of Holland, was her brother; Otto, Biſhop of Utrecht, her uncle by her father's ſide; and Henry Duke of Brabant her uncle by the mother's ſide: Alix Counteſs of Henault her aunt; Otto of Gelders, and Henry Biſhop of Leige, her couſins. On a time this counteſs of Henneberg did ſee a poor widow woman begging her bread for God's ſake, having in either arm a child, which ſhe had at one birth. This poor woman craving her alms, the Counteſs reproached her, ſaying, "That it was a thing againſt Nature (in her opinion) for a woman to conceive by her huſband two children at one birth; and therefore ſhe had lewdly abandoned herſelf to other men." The poor woman having her heart full, lifted up her eyes to Heaven, and ſaid, "O great and mighty God, I beſeech thee, for a teſtimony of mine innocency, that it will pleaſe thee to ſend this Lady at one burden ſo many children as there are days in a year." A while after the Counteſs was big with child by her huſband, and for her lying-in went into Holland to ſee the Earl of Holland her nephew; lodging in the Abbey of Religious Women at Loſdunen, where ſhe grew ſo exceeding great, that the like was never ſeen. Her time being come, the Friday before Palm-Sunday, in the year 1276, ſhe was delivered of three hundred and ſixty-five children, half ſons and half daughters, the odd one being found to be an Hermaphrodite, all complete and well-faſhioned, of the bigneſs of chickens new hatched, ſaith Camerarius. Theſe were laid in two baſons, and baptized by Guidon, Suffragan to the Biſhop of Utrecht, who named the ſons John, and the daughters Elizabeth, in the preſence of ſome great Lords, and notable perſons; as ſoon as they were baptized, they all died together with their mother. The two baſons are yet to be ſeen in the ſaid church of Loſdunen, not far from the Hague, with an epitaph, both in Latin and Dutch, expreſſing at large the whole ſtory. *Grimſt. Hiſt. Netherlands, l.* 1. *p.* 52. *Camer. Hor. Subciſ. cent* 2. *c.* 66. *p.* 273. *Fulgoſ. l.* 1. *c.* 6. *p.* 188. *Heyl. Coſmog. p.* 384. *Schenck. Obſ. l.* 4. *p.* 562. *Zuing. Theat. vol.* 1. *l.* 2. *p.* 187. *Moriſod's Itenerar. p.* 52. *Schot. Phyſic. Curioſ. l.* 3. *p.* 547. *Guicciard. Deſcrip. Belgiæ. Ludovic. Vives in Colloq. Howell's Epiſtles, vol.* 1. § 2. *Ep.* 13. *p.* 14. *Stowe's Annals, p.* 217.

12. In the Hiſtory of the Acts of Auguſtus Cæſar, we find upon record, that in his twelfth Conſulſhip, upon the eleventh day of April, C. Criſpinus Helarus, a gentleman of Feſulæ, came with ſolemn pomp into the capital attended with his nine children, ſeven ſons, and two daughters; with ſeven-and-twenty grand-children, that were the ſons of his children; and nine-and-twenty more, who were his great grand-children, the ſons of his ſons ſons: and beſides theſe with twelve females, that were his childrens daughters, and with all theſe he ſolemnly ſacrificed. *Plin. l.* 7. *p.* 162.

13. There was a noble Lady of the family of the Dalburges, who ſaw of her race, even to the ſixth generation; whereof the Germans have made this diſtich. *Zuin. Theat. vol.* 3. *l.* 11.

1 2 3 4
Mater ait Natæ, dic Natæ, Filia Natam
5 6
Ut moneat Natæ, plangere Filiolam.

Which, becauſe I have not found already tranſlated, I ſhall venture at it in this tetraſtick:

The aged mother to her daughter ſpake,
Daughter, ſaid ſhe, ariſe,
Thy daughter to her daughter take,
Whoſe daughter's daughter cries.

Hakewell, Apolog. l. 3. *c.* 5. § 7. *p.* 224.

14. In the memory of our fathers (ſaith Vives) there was a village in Spain, of above a hundred houſes; whereof all the inhabitants were iſſued from one old man, who was then alive: the name by which the youngeſt ſhould call him, could not be given; for our language (ſaith he) meaning the Spaniſh, affords not a name above the great grand-father's father. *Vives in Comment. Sup. lib. de*

Civit. Dei. l. 8. *c.* 15. *Hakewell's Apolog. l.* 3. *c.* 5. § 7. *p.* 224.

15. In the place and pariſh where I was born, *viz.* in the borough of Leiceſter, in the church of St. Martin, I myſelf have ſeen (and it is there yet to be ſeen by others) a very remarkable Epitaph: which is this:

Here lieth the body of John Heyrick *of this pariſh, who departed this life the ſecond of* April, 1589, *being about the age of ſeventy-ſix years; he did marry* Mary *the daughter of* John Bond, *of* Wardend, *in the County of* Warwick, *Eſquire. He lived with the ſaid* Mary *in one houſe full fifty-two years; and in all that time, never buried man, woman nor child, though they were ſometimes twenty in houſhold. He had iſſue by the ſaid* Mary *five ſons and ſeven daughters. The ſaid* John *was Mayor of the town,* 1559, *and again, Anno* 1572. *The ſaid* Mary *lived to ninety-ſeven years, and departed the eighth of* December, 1611. *She did ſee before her departure, of her children and childrens children, and their children, to the number of one hundred forty and two.*

16. In St. Innocent's church-yard, in the city of Paris, is to be ſeen the epitaph of Yoland Baily, widow to Monſieur Dennis Capel, a proctor at the Chaſtelet, which ſhews that ſhe had lived eighty-four years, and might have ſeen 288, Verſtegan ſaith, 295 of her deſcendants children. She died the ſeventeenth of April 1514. *Hakewell, ibid. p.* 224. *Verſteg. Reſtit. Decayed. Intell. c.* 1. *p.* 3.

17. In Markſhal church in Eſſex, on Mrs. Honywood's tomb, is this inſcription:

Here lieth the body of Mary Waters, *the daughter and co heir of* Robert Waters *of* Lenham *in* Kent, *Eſquire, wife of* Robert Honywood *of* Charing *in* Kent, *Eſquire, her only Huſband, who had at her deceaſe, lawfully deſcended from her* 367, *ſixteen of her own body,* 114 *grand-children,* 228 *in the third generation, and nine in the fourth. She lived a moſt pious life, and in a Chriſtian manner died here at* Markſhal, *in the ninety-third year of her age, and in the forty fourth of her widowhood,* May 11, 1620.

18. Dame Eſther Temple, daughter to Miles Sands, Eſquire, was born at Latmos, in Buckinghamſhire, and was married to Sir Thomas Temple of Stow, Baronet: She had four ſons and nine daughters, who all lived to be married; and ſo exceedingly multiplied, that this Lady ſaw ſeven hundred that proceeded from her body. Reader, I ſpeak within compaſs, and have left myſelf a reſerve, having bought the truth hereof by a wager I loſt, ſaith Dr. Fuller: beſides, there was a new generation of marriageable females juſt at her death. Had the offspring of this Lady been contracted into one place, they were ſufficient to have peopled a town of a competent proportion, though her iſſue was not ſo long in ſucceſſion, as broad in extent. I confeſs very many of her deſcendants died before her death. The Lady Temple died Anno 1656. *Fuller's Worthies, p.* 138. *Buckinghamſhire.*

19. John, Henry, and Thomas Palmer, were the ſons of Edward Palmer, Eſquire, in Suſſex. It happened that their mother being a fortnight in labour, was on Whitſunday delivered of John her eldeſt ſon; on the Sunday following of Henry her ſecond ſon; and on the Sunday next after of Thomas her third ſon. This is that which is commonly called ſuperfœtation (uſual in other creatures, but rare in women); the cauſe whereof we leave to the diſquiſition of phyſicians. Theſe three were knighted for their valour. *Fuller's Worthies, p.* 113. *Suſſex.*

20. In the year of our Lord 1584, died the noble Lord Philip Lewis of Hirſhorne, at his manſion-houſe in the Palatinate, three miles from Heydelberg. He left no heir, but his Lady was with child. His kindred forthwith entered upon the rents and royalties, and to gain the more knowledge of them (ſoon after the death of her Lord) they ſeized the keys of all private places. This outrage redoubled the grief of the poor Lady; ſo that within a few days after, ſhe fell in travail, and brought forth a ſon, but dead and wanting the ſkull: the next heirs of the deceaſed nobleman now thought they had attained to their utmoſt hopes, and uſed the eſtate as their own. But it pleaſed God to raiſe up a ſon to that deſolate and diſconſolate widow, for ſhe remained ſomewhat big after her delivery; yet ſuſpecting nothing but that it was ſome preternatural humour, or ſome diſeaſe that was remaining in her body, ſhe conſulted the phyſicians, who not ſuſpecting a ſecond birth, adviſed her to go to the baths by the Rhine: ſhe accordingly did, as a ſad and comfortleſs widow, attended only with one maid; and came thither, July 1584, where ſhe found Auguſtus the Elector of Saxony, together with the Princeſs his wife, as alſo many

other Princes and their Ladies; by which means all lodgings were ſo foretaken up, that ſhe could not find entertainment in any inn, it not being known of what quality ſhe was, coming thither with a ſingle maid. At laſt diſcovering to the Governor of the place who ſhe was, ſhe procured lodging in his houſe for that night: and that very night, which was in the tenth week from her former delivery, it pleaſed God to ſend her (in her affliction, and amongſt ſtrangers) a lovely boy. The fame of this coming to the ears of the illuſtrious Princes, who were then in town, the Elector of Mentz made her a noble proviſion for her lying-in: the Elector of Saxony alſo ſent her by way of preſent one thouſand dollars: alſo all the rents and royalties before ſeized upon, were reſtored to this lawful heir of her huſband, who alſo is yet alive, ſaith Caſpar Bauhinus. *Schenck. Obſ. Med. l.* 4. *Obſ.* 1. *p.* 542.

21. A Dutch woman in Southwark, ſome twenty years ſince, having invited divers of her neighbours to her upſitting, found herſelf not well on a ſudden; and riſing from the table, was brought to-bed of another child. *Sandys on Ovid. Metam. l.* 11. *p.* 215.

22. Auguſt 10, 1731, a ſadler's wife was brought to-bed, at Perpignan in France, of five girls; a fortnight before her ſiſter lay-in of five boys; her mother who had fifteen children, brought twelve of them into the world at three lyings-in. *Gent. Mag. Aug.* 1731.

23. On a tomb-ſtone in the church-yard of Heydon in Yorkſhire, is the following inſcription:

Here lieth the body of William Strutton *of* Padrington, *buried the* 18*th of* May 1734, *aged* 97; *who had by his firſt wife* 28 *children, and by a ſecond wife* 17: *was father to* 45, *grand-father to* 86, *great-grandfather to* 97, *and great great-grandfather to* 23, *in all* 251. *Gent. Mag.* 1731.

CHAP. XX.

Of the ſtrange Agility and Nimbleneſs of ſome, and their wonderful Feats.

THE encouragement given in this age to exhibitions of activity, has put agility, in ſome meaſure, on a footing with genius, and has made the cultivation of the heels more lucrative than that of the head. Leaping, tumbling, and rope-dancing, were no doubt firſt introduced at fairs and wakes for the entertainment of the lower claſs of people, who could not reliſh more refined amuſements; but ſince *Pantomime Entertainments* and the *diverſions of Sadler's Wells* have been in vogue, the carpenter and the *tumbler* have rivalled the poet and the actor, and our gentry ſit with pleaſure to ſee cats and monkies put out of countenance by men and women.

The inſtitution of the regiments of light-horſe has been productive of a vaſt field of agility of a new kind, and troops of adventurers of both ſexes have of late years hazarded necks for our pence, and have outdone all the ſtories of Arabian dexterity by riding two, three, and four horſes at once on full ſpeed, and performing the ſame feats with their heads or their feet in contact with the ſaddle, as others have done when properly ſeated.

By theſe tricks ſo many in our days have *leaped*, *tumbled*, and *galloped* into good fortune, that there is little likelihood ſucceſſors to them will be wanting: and the philoſopher muſt own that their exhibitions are not diſguſting to view; and that they are amazing inſtances of the power of induſtry and habit on the human frame. In Mr. Wanley's time they were unknown, and therefore his gleanings on this ſubject will appear leſs ſurpriſing to his readers at this day, than they did to himſelf; but the veracity of the authors he copied, becomes at the ſame time better eſtabliſhed.

1. Amongſt thoſe ſhews which were preſented to the people of Rome in the time of the Cæſars, there was exhibited a man who would ſkip from place to place, and climb up a ſmooth wall, after the manner of a cat. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 386. *Sabellic. Ex. l.* 10. *c.* 9. *p.* 586.

2. "I have ſeen oftentimes," ſaith Camerarius, "in the Prince of Banberge's court, a certain peaſant of Germany, nouriſhed and brought up (as himſelf avouched) in the neighbouring mountains among beaſts: he was ſo active and nimble of his body, that he amazed all that ſaw him. He ſhewed his agility, not ſtanding, but walking upon his feet and hands like a dog or cat: he would climb by the corners towards the roof of the hall in ſuch manner as an ape could ſcarce do; though otherwiſe he was a ruſtical fellow, heavy and of a groſs make. I ſaw him twice as I was at the Prince's table, leap upon the ſhoulders of one of the gueſts, and from thence upon the table, without overturning diſh or cup, and then caſt himſelf with ſuch a ſpring upon the floor, that one would have ſaid it had been a

ſquirrel or wild cat. He did uſe to ſkip as faſt from place to place upon the tops of towers and houſes built point-wiſe, as our houſe-cats will do. There was in the court a dwarf, called Martinet, who uſed to mount the back of this nimble fellow, and turn him to and fro, and wheel him about as a horſe, exerciſing him in divers leaps and ſundry poſtures; but whenſoever he pleaſed, with one leap, he would caſt his rider, though he endeavoured to ſit never ſo ſurely." "I would not have made any mention of this ſtrange man in this book," ſaith the forenamed author, "if I had not ſeen with my eyes his tricks of activity, as many others yet living have done: when I wrote this chapter, he was alive with a wife he had married." *Camer. Hor. Subciſ. cent.* 1. *c.* 75. *p.* 343. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 8. *p.* 352.

3. The great Sfortia was of that notable agility, that without the leaſt aſſiſtance from another, or any advantageous riſe of the ground, when he had once put his left foot into the ſtirrup, though his helmet was on, and all the reſt of his body completely armed, would he neatly put himſelf into the ſaddle of his great horſe. *Zuin. vol.* 2. *l.* 5. *p.* 385.

4. Antonius Nebriſſenſis tells, that he ſaw a man at Hiſpalis, who was born in the Canary Iſlands, that would keep one of his feet in the ſame foot-ſteps continually, and ſuffer a man to ſtand at the diſtance of eight paces from him, to throw ſtones at him: He in the mean time, by moving his head, by twiſting of his body this and that way, and ſometimes by the change and ſhifting his legs, would avoid the blow and hurt that was aimed at him. To this danger he would readily expoſe himſelf, as oft as any man would give him a braſs farthing. *Kornman. de Mirac. Vivor. p.* 256.

5. "I ſaw," ſaith Simon Maiolus, "in the Ciſalpine France, an Aſiatick rope-dancer, that danced ſecurely upon the rope with two ſwords made faſt to the inſide of his legs; in which condition he muſt keep his legs at a great diſtance, or be wounded with the ſharp points of the weapons he carried. After this, the ſame man had two round pieces of wood, of the breadth of three fingers, and ſomewhat more than a foot and an half in length, faſtened to his feet; with theſe he danced, ſtanding upon them end-ways. Many other feats of activity he performed, that will not eaſily be believed by any, but thoſe who were eye-witneſſes thereof. *Kornm. de Mirac. Vivor. p.* 256.

6. Luitprandus, no contemptible author, writes, that Anno Dom. 950, when he was Ambaſſador from Berengarius to the Emperor at Conſtantinople, he ſaw a ſtrange ſight. "A ſtage-player," ſaith he, "without any aſſiſtance from his hands, bore upon his forehead a ſtrait piece of wood in a pyramidical form, the length of which was twenty-four feet, the breadth at the bottom three feet, and one foot and an half on the top of it. Two naked boys climbed up to the top of this piece of wood, which the man kept in a ſtrait and even poiſe from turning this and that way, as if it had been rooted in his forehead: having mounted the top, the boys played upon it, the wood remaining immoveable; after this one of the boys came down, while the other remained playing, to the great wonder of the ſpectators; the wood ſtanding faſt all this while. The ſtage-player continued all this ſpace of time (which was no ſmall one) with fixed feet, his hands unemployed, his body upright, and his forehead immoveable, although he bore upon it ſo great and ſo ponderous a piece of wood, beſides the weight of the boys." *Kornman. de Mirac. Vivor. p.* 257.

7. Anno 1507, the Sultan of Ægypt made oſtentation of his magnificence to the Turkiſh Ambaſſador: there were 60,000 Mamalukes, in like habit, aſſembled in a ſpacious plain, in which were three heaps of ſand, fifty paces diſtant, and in each a ſpear erected with a mark to ſhoot at; and the like over againſt them, with ſpace betwixt for ſix horſes to run a-breaſt: here the younger Mamalukes upon their horſes running at full ſpeed, gave wonderful proof of their ſkill. Some ſhot arrows backwards and forwards; others in the midſt of their race alighted three times, and their horſes ſtill running, mounted again, and hit the mark nevertheleſs; others did hit the ſame, ſtanding on their horſes thus ſwiftly running; others three times unbent their bows, and thrice again bent them, whilſt their horſes ran, and miſſed not the mark; neither did others, who in the middle of their race alighted down on either ſide, and again mounted themſelves; no, nor they which in their ſwifteſt courſe leaped and turned themſelves backwards on their horſes, and then, their horſes ſtill running, turned themſelves forward. There were ſome, who, while their horſes ran, ungirt them thrice, at each time ſhooting; and then again girt their ſaddles, and yet never miſſed the mark. Some ſat in their ſaddles, leaped backwards out of them, and turning over their heads, ſettled themſelves

again in their ſeats, and ſhot, as the former, three times; others laid themſelves backwards on their running horſes, and taking their tails put them in their mouths, and yet forgot not their aim in ſhooting: ſome after every ſhot drew out their ſwords and flouriſhed them about their heads, and again ſheathed them; others ſat betwixt three ſwords, on their right, and as many on the left, thinly clothed, ſo that without great care every motion would wound them; yet before and behind them touched the mark. One ſtood upon two horſes, running very ſwiftly, his feet looſe, and ſhot alſo at once three arrows before, and again three behind him; another ſitting on a horſe, neither bridled nor ſadled, as he came at every mark, aroſe and ſtood upon his feet, and on both hands hitting the mark, ſat down again three times; a third ſitting on the bare horſe, when he came to the mark, lay upon his back, and lifted up his leg, and yet miſſed not his ſhot: one of them was killed with a fall, and two much wounded, in theſe their feats of activity. All this is from Baumguſten's relation, who was an eye-witneſs thereof. *Purchaſ. Pilgr. tom.* 1. *l.* 6. *c.* 5. § 5. *p.* 748.

CHAP. XXI.

Of the extraordinary Swiftneſs of ſome Men.

IN England, at this day, the goodneſs of the roads, the opportunities of ſhifting horſes, and the vaſt ſpeed of thoſe animals for a ſhort time, renders ſwiftneſs in man of leſs conſequence to us than it was to our anceſtors, who kept in their ſervice men of prodigious fleetneſs, whom they termed Running-footmen, and uſed on all meſſages that required extraordinary diſpatch. Nevertheleſs, ſome of the following facts ſhew, that it is poſſible for men to go long journeys ſooner on foot, than in our moſt expeditious and improved methods of travelling poſt.

1. Philippides, being ſent by the Athenians to Sparta, to implore their aſſiſtance in the Perſian war, in the ſpace of two days ran one thouſand two hundred and ſixty furlongs, that is, one hundred and ſeventy Roman miles and a half. *Plin. l.* 7. *c.* 20. *p.* 167.

2. Euchidas was ſent by the ſame Athenians to Delphos, to deſire ſome of the holy fire from thence; he went and returned in one and the ſame day, having meaſured 1000 furlongs, that is, 125 Roman miles. *Lipſ. Epiſt. cent.* 3. *Epiſt.* 59. *p.* 269.

3. When Fonteius and Vipſanus were Conſuls, there was a boy of but nine years of age (Martial calls him Addas), who within the compaſs of one day ran 75 miles. *Solin. c.* 6. *p.* 191. *Plin. l.* 7. *c.* 20. *p.* 167. *Fulgoſ. l.* 1. *c.* 6. *p.* 146.

4. But that amazes me (ſaith Lipſius) which Pliny ſets down of Pholonides the courier, or foot-poſt, that he diſpatched, in nine hours of the day, 1200 furlongs, even as far as from Scycione to Elis, and returned from thence by the third hour of the night. *Plin. l.* 2. *c.* 71. *p.* 35. *Lipſ. Epiſt. cent.* 3. *Ep.* 59. *p.* 269. *Solin. c.* 6. *p.* 191.

5. There was one Philippus, a young man, a ſoldier, and one of the guard to Alexander the Great, who on foot and armed, and with his weapons in his hand, did attend the King, for 500 furlongs, as he rode in his chariot. Lyſimachus often proffered him his horſe; but he would not accept him. The ſpace he ran is leſs wonderful, than his performing it under ſuch a weight of arms. *Lipſ. ibid. p.* 270.

6. King Henry the Fifth of England was ſo ſwift in running, that he, with two of his Lords, without bow or other engine, would take a wild buck or doe in a large park. *Baker's Chr. p.* 256.

7. Harold, the ſon of Canutus the Second, ſucceeded his father in the kingdom of England: he was ſurnamed Harefoot, becauſe he ran as ſwift as a hare. *Zuing. vol.* 2. *l.* 5. *p.* 388.

8. Ethus, King of the Scots, was of that ſwiftneſs, that he almoſt reached that of ſtags and greyhounds: he was therefore vulgarly called Alipes, winged-foot: though otherwiſe unfit for government, being cowardly, and a ſlave of pleaſure. *Zuing. ibid. p.* 388.

9. Starchaterus, the Suecian, was a valiant giant, excelling in ſtrength of body, and of incredible ſwiftneſs of foot; ſo that in the compaſs of one day he ran out of the Upper Sweden into Denmark, a journey which other men could hardly perform in the compaſs of twelve days, though on horſeback. *Zuing. ibid. p.* 388.

10. The Piechi are a ſort of footmen who attend upon the Turkiſh Emperor; and when there is occaſion, are diſpatched here and there with his orders or meſſages: they run with ſuch admirable ſwiftneſs, that with a little pole-ax, and a phial of

ſweet waters in their hands, they will run from Conſtantinople to Adrianople in a day and a night, which is about 160 Roman miles. *Lipſ. Epiſt. cent.* 3. *Ep.* 59. *p.* 271.

11. Luponus, a Spaniard, was of that ſtrength and ſwiftneſs, that with a ram laid on his ſhoulder, he equalled any other in the race that was to be found in his time. *Zuing. ibid. vol.* 2. *l.* 5. *p.* 388.

12. Under the Emperor Leo, who ſucceeded Marcian, there was a Greek named Indacus, a valiant man, and of wonderful footmanſhip; he would run faſter than any other of the Athenian or Spartan footmen before mentioned. One might ſee him at parting, but he vaniſhed preſently like lightning, ſeeming as if he flew over mountains and ſteep places, rather than run: he could rid more ground in one day, without being weary, than the beſt poſt could have done with ſo many horſes of releaſe as he could take, without ſtaying in any place: when he had made in a day much more way than a poſt could do with all his ſpeed, the next day he returned to the place from whence he departed the day before, and went again from thence the next day for ſome other place, and never ſtopped running, nor could ſtay long in any place. *Camer. Hor. Subciſ. cent.* 1. *c.* 75. *p.* 343. *Zuing. vol.* 2. *l.* 5. *p.* 388. *Lipſ. Epiſt. cent.* 3. *Ep.* 59. *p.* 270.

13. Polymneſtor, a boy of Mileſia, was ſet by his mother to keep goats, under a maſter who was the owner of them: while he was in this employment, he purſued a hare in ſport, overtook and caught her; which known, he was by his maſter brought to the Olympic games; and there, as victor in the race, gained the crown, in the forty-ſixth Olympiad, ſaith Bocchus. *Solin. c.* 6. *p.* 190.

14. They have caſquis or poſts in Peru, which are to carry tidings or letters; for which purpoſe they had houſes a league and a half aſunder; and running each man to the next, they would run fifty leagues in a day and a night. *Purch. Pilg. tom.* 1. *l.* 9. *c.* 9. § 2. *p.* 1066.

15. The Ruche are a tribe of the Arabians, not rich, but in agility of body miraculous; and account it a ſhame if one of their footmen be vanquiſhed by two horſemen; nor is any amongſt them ſo ſlow, that he will not outgo the ſwifteſt horſe, be the journey ever ſo long. *Purch. Pilg. tom.* 1. *l.* 6. *c.* 12. *p.* 768.

CHAP. XXII.

Of Men of Expedition in their Journeys, and great Diſpatch in other Affairs.

1. TITUS Sempronius Gracchus, a ſmart young man, ſet out from Amphiſſa, and, with change of horſes, upon the third day arrived at Pella. *Liv. l.* 37.

2. M. Cato, with wonderful ſpeed, came from Hidrantum to Rome upon the fifth day. *Lipſ. Ep. cent.* 3. *Ep.* 50. *p.* 272.

3. Julius Cæſar, with incredible expedition, made often ſuch journeys, that in his litter he would travel at the rate of one hundred miles a day: he came from Rome to Rhodanus (ſaith Plutarch) upon the eighth day: that is about 800 miles. *Lipſ. ibid. p.* 272.

4. Icelus, the freedman of Galba, outwent him far; for (as Plutarch ſaith) to bring his patron the news of Nero's death, and to congratulate his arrival to the empire, he went from Rome, and upon the ſeventh day came to Clunia, which is almoſt the middle of Spain. *Lipſ. ibid. p.* 272.

5. Mithridates (ſaith Appianus) with change of horſes, meaſured one thouſand furlongs in one day: that is one hundred twenty-five Roman miles. *Lipſ. ibid. p.* 273.

6. Beyond him went Hannibal (as ſaith the ſame Appianus), who being overthrown by Scipio, with one in his company, came in two days and two nights to Adrumetum, which is about three hundred ſeventy and five miles; that is, in a day and a night one hundred eighty-ſeven miles and a half. *Lipſ. ibid. p.* 273.

7. Yet was he alſo outſtripped by that meſſenger, which was ſent by Maximus to the Senate of Rome, to carry news of the death of Maximinus. He ran, ſaith Capitolanus, with that poſt-haſte, that (changing horſes) upon the fourth day from Aquileia he got to Rome, ſeven hundred ninety-ſeven miles, which is almoſt two hundred miles for a day and night. *Capitol.*

8. Tiberius Cæſar, when his brother Druſus lay ſick in Germany, changing his chariot horſes only three times, in a night and a day diſpatched a journey of two hundred miles, and finding him dead, he accompanied his corpſe out of Germany to Rome all the way on foot. *Sueton. in Tiberio, p.* 127. *Val. Max. l.* 5. *c.* 5. *p.* 146.

9. John Lepton of Kepwick, in the county of York, Eſquire, one of the grooms of the privy-

chamber to King James, undertook for a wager to ride ſix days together betwixt York and London, being ſeven ſcore and ten miles, and he performed it accordingly, to the greater praiſe of his ſtrength in acting, than his diſcretion in undertaking it. He firſt ſet out from Alderſgate, May the 20th, being Monday, Anno Dom. 1606, and accompliſhed his journey every day before it was dark. After he had finiſhed his journey at York to the admiration of all men, Monday the 27th of the ſame month, he went from York, and came to the Court at Greenwich to his Majeſty upon Tueſday, in as freſh and cheerful a manner, as when he firſt began. *Full. Worthies, p.* 231. *York. Sanderſ. Hiſt. of K. James, Anno* 1606, *p.* 333. *Faythf. Annaliſt. p.* 201.

10. In the year 1619, the 17th of July, one Bernard Calvert of Andover, rode from St. George's church in Southwark to Dover; from thence paſſed, by barge, to Calais iu France; and from thence returned back to St. George's church the ſame day; ſetting out about three o'clock in the morning, and returned about eight o'clock in the evening freſh and hearty. *Baker's Chron. p.* 605. *Stowe's Chron. p.* 1032.

11. Oſterly-houſe in Middleſex was built in the Park by Sir Thomas Greſham, who there magnificently entertained and lodged Queen Elizabeth; her Majeſty found fault with the court of this houſe as too great, affirming that it would appear more handſome, if divided with a wall in the middle. Whereupon Sir Thomas, in the night-time, ſent for workmen to London (money commands all things), who ſo ſpeedily and ſilently applied to their buſineſs, that the next morning diſcovered the court double, which the night had left ſingle before: it is doubtful whether the Queen next day was more contented with the conformity to her fancy, or more pleaſed with the ſurprize, and ſudden performance thereof. *Full. Worthies, p.* 177. *Middleſex.*

12. Sir Thomas More was Lord Chancellor of England; in which place he demeaned himſelf with great integrity, and with no leſs expedition. In teſtimony of the latter, it is recorded, that calling for the next cauſe, it was returned unto him, there are no more to be heard; all ſuits in that Court depending, and ready for hearing, being finally determined; whereupon a poet wrote thus:

When More *ſome years had Chancellor been,*
No more ſuits did remain:
The ſame ſhall never more be ſeen,
Till More *be there again.*

Full. Worthies, p. 208, 209. *London.*

13. In Fabius Urſinus, a child but of eleven years of age, there was ſo rare a mixture of invention and memory, that he could, unto five or ſix ſeveral perſons at the ſame time, dictate the words and matter of ſo many ſeveral epiſtles, ſome ſerious, ſome jocular, all of different arguments; returning after every ſhort period from the laſt to the firſt, and ſo in order; and in the concluſion, every epiſtle ſhould be ſo cloſe, proper and coherent, as if it alone had been intended. *Dr. Reynold's Treatiſe of the Paſſions, p.* 14.

14. Philip de Comines, Knight and Lord of Argenton, Privy Counſellor to Lewis the Eleventh King of France, was a perſon of ſuch rare and quick parts, that he often indited at one time, to four Secretaries, ſeveral letters of weighty affairs, with as great facility and readineſs, as if he had but one matter in hand. *Danit. in the Life of Comines, prefixed to his Hiſtory.*

15. Anthony Perenot, Cardinal Grenvel, ſometimes tired five Secretaries at once, with dictating letters to them, and that in ſeveral tongues, for he underſtood many languages: none of that age ſurpaſſed him for eloquence: he was Biſhop of Arras at twenty-four years of age, and had audience in the Council of Trent, for the Emperor Charles the Fifth, where he made a quick and elegant oration. *Strada. Clark's Mir. c.* 77. *p.* 349.

16. Sir Thomas Lakes was born in the pariſh of St. Michael in Southampton, and paſſing through ſeveral under offices, at laſt became Secretary of State to King James. So incredible was his dexterity, that at the ſame time he would indite, write and diſcourſe more exactly than moſt men could ſeverally perform them. *Full. Worthies, p.* 9. *Hantſhire.*

17. For vigour and quickneſs of ſpirit, I take it that Caius Cæſar the Dictator went beyond all men. It was reported of him, that he could write, read, indite letters, and withal give audience to perſons, and hear their buſineſs all at one time. And being employed (as it is well known) in great and important affairs, he ordinarily indited letters to four Secretaries at once: and when he was freed from other greater buſineſs, he would at other times find work for ſeven of them at one time. *Plin. l.* 7. *c.* 25. *p.* 168.

18. Henricus ab Heers mentions a young man of fourteen years of age, who uſed to dictate to four of his ſchool-fellows four different verſes, and at the ſame time made a fifth himſelf. He was called the youth with the great memory: he afterwards applied himſelf to phyſick, wherein he is a practitioner (ſaith he) this year, 1630. *Henric. ab Heers, Obſ. Med. l.* 1. *Obſ.* 13. *p.* 131.

19. It is ſaid of Adrian the Emperor, that he uſed to write, dictate, hear others diſcourſe, and talk with others at the ſame time; and that he ſo comprehended all public accounts, that every diligent maſter of a family underſtood not ſo well the affairs of his own private houſe. *Spartian. p.* 90.

20. King Henry the Seventh had occaſion to ſend a meſſenger to the Emperor Maximilian, about a buſineſs that required haſte; he thought none more fit for this employment than Mr. Thomas Wolſey, then his chaplain: he called him, gave him his errand, and bade him make all the ſpeed he could. Wolſey departed from the King at Richmond about noon, and by the next morning was got to Dover, and from thence by noon next day was come to Calais, and by night was with the Emperor, to whom declaring his meſſage, and having a preſent diſpatch, he rode that night back to Calais, and the night following came to the court at Richmond: the next morning he preſented himſelf before the King, who blamed him for not being gone, the matter requiring haſte. To whom Wolſey anſwered, "That he had been with the Emperor, diſpatched the buſineſs, and ſhewed the Emperor's letter." The King wondered much at his ſpeed, beſtowed preſently upon him the deanery of Lincoln, and ſoon after made him his Almoner. This was the firſt riſe of that afterwards great Prelate, Cardinal Wolſey. *Baker's Chron. p.* 375. *Hiſt. of the Life and Death of Cardinal Wolſey, by Mr. Cavendiſh, c.* 2. *p.* 167.

CHAP. XXIII.

Of the Fatneſs and Unwieldineſs of ſome Men, and the Lightneſs of the Bodies of others.

ERaſmus tells us of the Gordii, that whereas other nations were uſed to make choice of their Kings for ſome real excellency or virtue they had in them above others, theſe people had a cuſtom to advance him to the throne of their kingdom, who was the fatteſt and moſt corpulent that could be found: perhaps being of a peaceable diſpoſition of themſelves, they would have their Princes (whom they could no otherwiſe reſtrain) to be clogged at leaſt with fetters of fleſh, leſt they ſhould prove over-active, and more ſtirring than was conducive to their quiet. I know not what eaſe can be expected from him who is become a burthen to himſelf, as ſome of the following perſons were. *Eraſ. in Adag.*

1. Zacutus ſpeaks of a young man who was grown to that huge thickneſs and fatneſs, that he could ſcarce move himſelf, much leſs was he able to go or ſet one ſtep forward: he continually ſat in a chair; oftentimes he was oppreſſed with that difficulty of breathing, that he ſeemed to be choaked; he was in perpetual fear of being ſuffocated, or that he ſhould ſpeedily die of an apoplexy, convulſion, aſthma, or fit. He was afterwards cured by Zacutus himſelf, ſee *Zacut. Luſit. Prax. Adm. l.* 3. *Obſ.* 108. *p.* 416.

2. Polyeuctus Sphettius was a man of great corpulency: he one time made a long oration amongſt the Athenians, to perſuade them to enter into a war with King Philip of Macedon: in the ſpeaking of which, by reaſon of the heat and his own fat, he had frequent recourſe to a bottle of water which he had about him for that purpoſe. When he had ended, Phocion roſe up: "And my maſters," ſaid he, "is it fit to give credit to this man concerning the management of a war? What think you would become of him in the midſt of a battle when his helmet and breaſt-plate were on, ſeeing he is in ſuch danger of death with the bare labour of ſpeaking?" *Plut. in Phocione, p.* 746. *Trenchfield's Hiſtory Improved, p.* 42.

3. Dionyſius (the ſon of that Clearchus who was the firſt tyrant in Heraclea), by reaſon of his voluptuous life, and exceſſive feeding, became ſo corpulent, that he was oppreſſed with difficulty of breathing, and in a continual fear of ſuffocation; whereupon his phyſicians appointed, that as oft as he fell into a profound ſleep, they would prick his ſides and belly with very long and ſharp needles: he felt nothing while they paſſed through the fat, but when they touched upon the ſenſible fleſh, then he awaked. To ſuch as demanded juſtice he gave anſwers, oppoſing a cheſt betwixt him and them, to cover all the reſt of his body, ſo that nothing but his face did appear without it. He died in the fifty-fifth year of his age, when he had reigned thirty-three years, excelling all the Kings his pre-

deceſſors for humanity and eaſineſs of acceſs. *Athenæus, l.* 12. *c.* 12. *p.* 549. *Ælian. Var. Hiſt. l.* 9. *c.* 13. *p.* 242.

4. Sactius King of Spain, ſon of Ranimirus, carried ſuch a heap of fat, that thence he was called Craſſus; being now grown a burthen to himſelf, and having left almoſt nothing untried to be quit of it, at length, by the advice of Garcia King of Navarre, he made peace with Miramoline King of Corduba, went over to him, was honourably received, and in his court was cured by an herb preſcribed by the phyſicians of that King. *Donat. Hiſt. Med. Mir. l.* 5. *c.* 2. *p.* 274.

5. Gabriel Fallopius tells, that he ſaw a man who being extremely fat, his ſkin was ſo thickened, that he loſt all feeling. *Donat. ibid. p.* 274.

6. Philetas of Coos, was an excellent critick, and a very good poet in the time of Alexander the Great, but withal he had a body of that exceeding leanneſs and lightneſs, that he commonly wore ſhoes of lead, and carried lead about him, leſt at ſome time or other he ſhould be blown away with the wind. *Cæl. l.* 11. *c.* 13. *p.* 502. *Gyral. Hiſt. Poet. tom.* 1. *Athen. l.* 12. *c.* 13. *p.* 552.

7. "Ptolomæus Euergetes, the ſeventh King of Ægypt, by reaſon of his ſenſuality and luxurious life, was grown," ſaith Poſſidonius, "to a vaſt bulk: his belly was ſwollen with fat, his waſte ſo thick, that ſcarce any man could compaſs it with both his arms: he never came out of his palace on foot, but he always leaned upon a ſtaff. His ſon Alexander (who killed his mother) was much fatter than he; ſo that he was not able to walk, unleſs he ſupported himſelf with two crutches." *Ælian. Hiſt. l.* 9. *c.* 14. *p.* 244. *Athen. Deip. l.* 12. *c.* 12. *p.* 549, 550.

8. Agatharcides tells of Magan, who reigned fifty years in Cyrene, and living in peace, and flowing in luxury, he grew to a prodigious corpulency in his latter years, inſomuch that at laſt he was ſuffocated with his own fat, which he had gained by his idleneſs, ſloth, and exceſſive gluttony. *Athen. l.* 12. *c.* 12. *p.* 550.

9. Panaretus, the ſcholar of Arcecilaus the Philoſopher, was in great eſtimation with Ptolomæus Euergetes, and was retained by him with an annual ſtipend of twelve talents. It is ſaid of this man that he was exceeding lean and ſlender: notwithſtanding which, he never had any occaſion to conſult any phyſician, but paſſed his whole life in a moſt entire and perfect health. *Athen. l.* 12. *c.* 13. *p.* 562.

10. I have ſeen a young Engliſhman who was carried throughout all Italy, and ſuffered not himſelf to be ſeen without the payment of money: he was of that monſtrous bulk both in fatneſs and thickneſs, that the Duke of Mantua and Montſerat, commanded his picture to be drawn to the life naked, as of a thing altogether extraordinary. *Donat. Hiſt. Mirab. l.* 5. *c.* 2. *p.* 274.

11. Vitus a Matera, was a learned Philoſopher and Divine, but ſo fat, that he was not able to get up a pair of ſtairs: he breathed with great difficulty; nor could he ſleep lying along without preſent danger of ſuffocation. All this is well known to moſt of the ſtudents in Naples. *Donat. ibid. p.* 274.

12. Anno 1520, there was a nobleman born in Diethmarſia, but lived ſome time in the city of Stockholm in Sweden; this man was ſent to priſon by the command of Chriſtian the Second, King of Denmark: when he came to the priſon door, ſuch was his extreme corpulency, that they who conducted him were not able to thruſt him in at it. The guard that went to convey him thither were to haſten back to aſſiſt in the torturing of ſome other perſons; ſo that being extremely angry to be thus delayed, they thruſt him aſide into a corner thereabouts, and by this means the man eſcaped being put into priſon, as was intended. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 279.

13. Pope Leo the tenth of that name, had ſo mighty a belly, and was ſo extremely corpulent, that to this very day his fatneſs is proverbial in Rome: ſo that when they would deſcribe a man that is very fat, they were wont to ſay of him, that he is as fat as Pope Leo. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 279.

14. Nov. 10, 1750, Mr. Edward Bright died at Malden in Eſſex; he was ſuppoſed to be the largeſt man living, or perhaps that ever lived in this iſland; he weighed forty two ſtone and an half horſeman's weight, which is five hundred weight one quarter and ſeven pounds; and not being very tall, his body was of an aſtoniſhing bulk, and his legs were as big as a middling man's body. He was an active man till a year or two before his death, when his corpulency ſo overpowered his ſtrength, that his life was a burden, and his death a deliverance: his coffin was three feet ſix inches over the ſhoulders, ſix feet ſeven inches long, and three feet deep; a way was cut through the wall and ſtair-caſe, to let the corpſe down into the ſhop; it was drawn upon a carriage

to the church, and let down into the vault by the help of a ſlider and pulleys. He left a widow big with her ſixth child. *Gent. Mag. Nov.* 1750.

CHAP. XXIV.

Of the Longevity, or Length of Life in ſome Perſons.

HE who hath but dipped into anatomy, can eaſily apprehend that the life of man hangs upon very ſlender threads; conſidering this, with the great variety of diſeaſes that lie in ambuſh ready to ſurpriſe us, and the multitude of accidents that we are otherwiſe liable unto, it is not the leaſt of wonders that any man ſhould have his life drawn out but to a moderate ſpace: and yet the following inſtances ſhew, that this crazy and frail tenement has ſometimes indured ſeveral ages.

1. There is a memorial entered upon the wall of the cathedral of Peterborough for one who being ſexton thereof, interred two Queens therein, Katharine Dowager, and Mary of Scotland, more than fifty years intervening betwixt their ſeveral ſepultures. This long-lived ſexton alſo buried two generations, and laid the inhabitants of that place in the grave twice over. *Full. Worth. p.* 293. *Northamptonſhire.*

2. Richard Chamond, Eſquire, received at God's hand an extraordinary favour of long life, in ſerving in the office of a Juſtice of Peace almoſt ſixty years; he ſaw above fifty ſeveral judges of the weſtern circuit, was uncle and great uncle to three hundred at the leaſt, and ſaw his youngeſt child above forty years of age. *Full. Worth. p.* 211. *Cornwall. Carew's Survey of Cornwall, p.* 18.

3. Garcias Aretinus lived to a hundred and four years in a continued ſtate of good health, and deceaſed without being ſeized with any apparent diſeaſe, only perceiving his ſtrength ſomewhat weakened. Thus writes Petrarch of him, to whom Garcias was great grandfather by the father's ſide. *Fulgoſ. l.* 8. *c.* 14. *p.* 1098.

4. "A while ſince in Herefordſhire, at their May-games," ſaith my Lord Bacon, "there was a morrice-dance of eight men, whoſe years put together made up eight hundred, that which was wanting of an hundred in ſome, ſuperabounding in others." *Hakew. Apol. l.* 3. *c.* 1. § 6. *p.* 165. *Verulam, Hiſt. Life and Death, p.* 135.

5. I have been credibly informed, that William Pawlet, Marquis of Wincheſter, and Lord Treaſurer of England twenty years together, who died in the tenth year of Queen Elizabeth, was born in the laſt year of Henry the Sixth: he lived in all an hundred and ſix years and three quarters, and odd days, during the reign of nine Kings and Queens of England. He ſaw, ſaith another, the children of his children's children, to the number of an hundred and three, and died 1572. *Baker's Chron. p.* 502. *Hakew. Apol. l.* 3. *c.* 1. § 6. *p.* 166. *Full. Worth. Hantſhire, p.* 8.

6. Georgias Leontinus, a famous philoſopher, lived in health till he was an hundred and eight years of age: and when it was aſked him by what means he attained to ſuch a fulneſs of days? his anſwer was, by not addicting himſelf to any voluptuous living. *Bacon's Hiſt. Life and Death, p.* 110.

7. Moſt memorable is the inſtance of Cornarus the Venetian, who being in his youth of a ſickly body, began to eat and drink firſt by meaſure to a certain weight, thereby to recover his health; this cure turned by uſe into a diet, that diet into an extraordinary long life, even of an hundred years and better, without any decay of his ſenſes, and with a conſtant enjoyment of his health. *Bacon's, ibid. p.* 134.

8. Mr. Carew in his Survey of Cornwall, aſſures us upon his own knowledge, that fourſcore and ten years of age is ordinary there in every place, and in moſt perſons accompanied with an able uſe of the body and ſenſes. One Polezew, ſaith he, lately living, reached to one hundred and thirty: a kinſman of his to one hundred and twelve. One Beauchamp to one hundred and ſix. And in the pariſh where himſelf dwelt, he profeſſed to have remembered the deceaſe of four within fourteen weeks ſpace, whoſe years added together, made up the ſum of three hundred and forty. The ſame Gentleman made this epitaph upon one Brawne an Iriſhman, but a Corniſh beggar.

Here Brawne *the quondam beggar lies,*
Who counted by his tale
Some ſixſcore winters and above,
Such virtue is in ale.
Ale was his meat, his drink, his cloth,
Ale did his death deprive:
And could he ſtill have drunk his ale,
He had been ſtill alive.

9. Democritus of Abdera, a moſt ſtudious and learned Philoſopher, who ſpent all his life in the contemplation and inveſtigation of things, and

lived in great ſolitude and poverty, yet did arrive to an hundred and nine years. *Verulam, Hiſt. Life and Death, p.* 101.

10. Galeria Capiola, a player and a dancer, was brought upon the ſtage as a novice, in what year of her age is not known; but ninety-nine years after, at the dedication of the theatre by Pompey the Great, ſhe was ſhewn upon the ſtage again, not now for an actreſs, but a wonder. Neither was this all, for after that, in the ſolemnities for the life and health of Auguſtus, ſhe was ſhewn upon the ſtage the third time. *Verulam, ib. p.* 160.

11. William Poſtel, a Frenchman, lived to an hundred and well nigh twenty years, and yet the top of his beard on the upper lip was black, and not grey at all. *Verulam, ibid. p.* 134.

12. Johannes Summer-Matterus, my great-grandfather by the mother's ſide, of an ancient and honourable family, after the hundredth year of his age, married a wife of thirty years, by whom he had a ſon, at whoſe wedding, which was twenty years after, the old man was preſent, and lived ſix years after that; ſo that he completed an hundred and twenty-ſix, without complaining of any more grievous accidents than this, that he could not run by reaſon of his wind. Six years before his death, my father's grand-child diſcourſing with him, he told him, that there were in that dioceſe ten men yet left who were more aged than himſelf. *Plateri Obſ. l.* 1. *p.* 233, 234.

13. In the laſt taxation, number and review of the eighth region of Italy, there were found in the roll, ſaith Pliny, four-and-fifty perſons of an hundred years of age: ſeven-and-fifty of an hundred and ten: two of an hundred and twenty-five: four of an hundred and thirty: as many that were of an hundred and thirty-five, or an hundred and thirty ſeven years old: and laſt of all three men of an hundred and forty. And this ſearch was made in the times of Veſpaſian the father and ſon. *Plin. l.* 7. *c.* 29. *Verul. Hiſt. Life and Death, p.* 108, 109, 110.

14. Galen, the great Phyſician, who flouriſhed about the reign of Antoninus the Emperor, is ſaid to have lived one hundred and forty years. From the time of his twenty-eighth year, he was never ſeized with any ſickneſs, ſave only with a ſlight fever, for one day only. The rules he obſerved, were, not to eat nor drink his fill, nor to eat any thing raw, and to carry always about him ſome perfume. *Fulgoſ. l.* 8. *c.* 14. *p.* 1096.

15. James Sands, of Horborne, in Staffordſhire, near Birmingham, lived an hundred and forty years, and his wife one hundred and twenty; and died about ten years paſt. He outlived five leaſes of twenty one years a-piece, made unto him after he was married. *Full. Worth. p.* 47. *Staffordſhire.*

16. "I myſelf," ſaith Sir Walter Rawleigh, "knew the old Counteſs of Deſmond of Inchequin in Munſter, who lived in the year 1589, and many years ſince; who was married in Edward the Fourth's time, and held her jointure from all the Earls of Deſmond ſince then; and that this is true, all the gentlemen and noblemen in Munſter can witneſs. The Lord Bacon caſts up her age to be an hundred and forty at the leaſt, adding withal, *Ter per vices dentiſſe*, that ſhe recovered her teeth (after the caſting of them) three ſeveral times. *Rawleigh Hiſt. World, l.* 1. *c.* 5. § 5. *p.* 166. *Full. Worth. p.* 310. *Northumberland.*

17. Thomas Parr, ſon of John Parr, born at Alberbury, in the pariſh of Winnington, in Shropſhire, was born in the reign of King Edward the Fourth, anno 1483: at eighty years he married his firſt wife Jane; and in the ſpace of thirty-two years had but two children by her, both of them ſhort-lived; the one lived but a month, the other but a few years. Being aged an hundred and twenty, he fell in love with Katherine Milton, and with remarkable ſtrength got her with child. He lived to above one hundred and fifty years. Two months before his death he was brought up by Thomas Earl of Arundel to Weſtminſter: he ſlept away moſt of his time, and is thus characteriſed by an eye-witneſs of him,

From head to heel his body had all over
A quickſet, thickſet, nat'ral hairy cover.

Change of air and diet, better in itſelf, but worſe for him, with the trouble of many viſitants, or ſpectators rather, are conceived to have accelerated his death, which happened at Weſtminſter, November the fifteenth, anno 1354, he was buried in the Abbey Church there. *Full. Worth. p.* 11. *Shropſhire. Barthol. Hiſt. Anatom. cent.* 5. *hiſt.* 28. *p.* 47, 48.

18. Titus Fullonius of Bononia, in the Cenſorſhip of Claudius the Emperor (the years being exactly reckoned, on purpoſe to prevent all fraud), was found to have lived above one hundred and

fifty years. And L. Tertulla of Arminium, in the Cenſorſhip of Veſpaſian, was found to have lived one hundred thirty-ſeven years. *Fulgoſ. l.* 8. *c.* 14. *p.* 1092, 1093.

19. Franciſcus Alvarez ſaith, that he ſaw Albuna Marc. chief Biſhop of Æthiopia, being then of the age of one hundred and fifty years. *Hakewell, Apol. l.* 3. *c.* 1. § 6. *p.* 165.

20. There came a man of Bengal to the Portugueze in the Eaſt Indies, who was three hundred thirty-five years old; the aged men of the country teſtified that they had heard their anceſtors ſpeak of his great age. Though he was not book-learned, yet was he a ſpeaking chronicle of the forepaſſed times: his teeth had ſometimes fallen out, yet others came up in their room. For this his miraculous age, the Sultan of Cambaia had allowed him a penſion to live on, which was continued by the Portugueze Governor there, when they had diſpoſſeſſed the Sultan aforeſaid. *Purch. Pilg. p.* 481. *Barthol. Hiſt. Anat. cent.* 5. *Hiſt.* 28. *p.* 46. *Camerar. Hor. Subciſ. cent.* 2. *c.* 68. *p.* 278. *Johnſt. Nat. Hiſt.* 6. *claſſ.* 10. *c.* 6. *p.* 342.

21. Johannes de Temporibus, or John of Times, ſo called becauſe of the ſundry ages he lived in: he was Armour-bearer to the Emperor Charles the Great, by whom he was alſo made Knight. Being a man of great temperance, ſobriety, and contentment of mind in his condition of life, reſiding partly in Germany where he was born, and partly in France, lived unto the ninth year of the Emperor Conrade, and died at the age of three hundred and threeſcore and one year, anno 1128 (1146, ſaith Fulgoſus), and may well be reckoned as a miracle of nature. *Vincent. le Blanc's Travels, tom.* 1. *c.* 22. *p.* 80. *Verſteg. Reſtit. of Decayed Intellig. p.* 323. *Baker's Chron. p.* 73. *Hakew. Apol. l.* 3. *c.* 1. § 6. *p.* 165.

22. That which is written by Monſieur Beſanneera (a French Gentleman) in the relation of Captain Laudonneirei's ſecond voyage to Florida, is very ſtrange, and not unworthy to be ſet down at large: “ Our men,” ſaith he, “ regarding the age of their Paracouſſy, or Lord of the Country, began to queſtion with him thereabout :” whereunto he made anſwer, that he was the firſt living original from whence five generations were deſcended, ſhewing them withal another old man, which far exceeded him in age; and this man was his father, who ſeemed rather a ſkeleton than a living body, for his ſinews, his veins and arteries, his bones and other parts, appeared ſo clearly through his ſkin, that a man might eaſily tell them, and diſcern them one from another. Alſo his age was ſo great that the good man had loſt his ſight, and could not ſpeak without great pain. Monſieur de Ottigny having ſeen ſo ſtrange a ſight, turned to the younger of theſe two old men, praying him to vouchſafe to anſwer to that which he demanded touching his age. Then called he a company of Indians, and ſtriking twice upon his thigh, and laying his hands upon two of them, he ſhewed by ſigns, that theſe two were his ſons: again ſtriking upon their thighs, he ſhewed him others not ſo old, which were the children of the two firſt; and thus continued he in the ſame manner to the fifth generation. But though this old man had his father alive more old than himſelf, and that both their hairs were as white as poſſible, yet it was told them, that they might yet live thirty or forty years more by the courſe of nature, though the younger of them both was not leſs than two hundred and fifty years old. *Fulgoſ. l.* 8. *c.* 14. *p.* 1098. *Verul. Hiſt. Life and Death, p.* 132. *Hakew. Apol. l.* 3. *c.* 1. § 6. *p.* 169, 170. *Purchaſ. Pilgr. tom.* 1. *l.* 8. *c.* 8. § 2. *p.* 961.

23. That is a rarity which is recited by Thuanus, that Emanuel Demetrius, a man of obſcure birth and breeding, lived one hundred and three years: his wife was aged ninety and nine; ſhe had been married to him ſeventy-five years: the one ſurvived the other but three hours, and were both buried together at Delph. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 6. *p.* 342.

24. In the kingdom of Caſubi the men are of good ſtature, ſomewhat tawny: the people in theſe parts live long, ſometimes above an hundred and fifty years, and they who retire behind the mountains live yet longer. *Vincent. le Blanc's Travels, tom.* 1. *c.* 34. *p.* 155.

25. Henry Jenkins, of the pariſh of Bolton in Yorkſhire, being produced as a witneſs, at the aſſizes there, to prove a way over a man's ground, he then ſwore to near 150 years memory; for at that time, he ſaid, he well remembered a way over that ground. And being cautioned by the Judge to beware what he ſwore, becauſe there were two men in Court, of above eighty years each, who had ſworn they remembered no ſuch way; he replied, “ That thoſe men were boys to him.” Upon which the Judge aſked thoſe men how old they took Jenkins to be? Who anſwered, They knew him very well, but not his age, but that he was a very old man when they were boys. Dr. Tancred Robinſon, Fellow of the College of Phyſicians,

adds farther concerning this Henry Jenkins, that, upon his coming into his ſiſter's kitchen to beg an alms, he aſked him how old he was? who, after a little pauſing, ſaid, 'He was about an hundred ſixty-two or three.' The Doctor aſked him, what kings he remembered? He ſaid Henry VIII. What public thing he could longeſt remember? He ſaid the fight at Flodden Field. Whether the king was there? He ſaid no, he was in France, and the Earl of Surrey was general. How old he was then? He ſaid about twelve years old. The Doctor looked into an old chronicle that was in the houſe, and found that the battle of Flodden Field was an hundred and fifty-two years before; that the Earl he named was General, and that Henry the Eighth was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were alſo four or five in the ſame pariſh reputed to be an hundred years old apiece, or within two or three of it, who all ſaid he was an elderly man ever ſince they knew him. He died the 8th of December, 1670, at Ellerton upon Swale, aged one hundred ſixty and nine years. *Philoſ. Tranſ.*

CHAP. XXV.

Of the memorable old Age of ſome, not accompanied with uſual Decays.

THE philoſopher Cleanthes being one time reproached with his old age, "I would fain be gone," ſaid he; "but when I conſider that I am every way in health, and well diſpoſed either for reading or writing; then again I am contented to ſtay." This man was ſo free from the common infirmities of age, that he had nothing to complain of. The like vigour and ſufficiency, both in body and mind, by a rare indulgence of Nature, is ſometimes granted to extremity of age.

1. Sir Walter Raleigh, in his Diſcovery of Guiana, reports, that the king of Aromaia, being an hundred and ten years old, came in a morning on foot to him from his houſe, which was fourteen Engliſh miles, and returned on foot the ſame day. *Hakew. Apol. l.* 3. *c.* 1. § 6. *p.* 166.

2. Buchanan, in his Scottiſh Hiſtory, towards the latter end of his firſt book, ſpeaking of the Orcades, names one Lawrence, who dwelling in one of thoſe iſlands, married a wife, after he was one hundred years of age: and that, when he was ſevenſcore years old, he feared not to go a fiſhing alone in his little boat, though in a rough and tempeſtuous ſea. *Camerar. Hor. Subciſ. cent.* 2. *c.* 68. *p.* 277. *Hakew. Apol. l.* 3. *c.* 1. *p.* 166.

3. Sigiſmundus Polcaſtrus, a phyſician and philoſopher at Padua, read there fifty years. In his old age he buried four ſons in a ſhort time. At ſeventy years of age he married again; and by this ſecond wife had three ſons; the eldeſt of which, called Antonius, he ſaw dignified with a degree in both laws. Jerome, another of his ſons, had his cap ſet on his head by the hand of his aged father, who trembled and wept for joy: not long after which the old man died, aged ninety-four years. *Schenck. Obſ. l.* 4. *Obſ.* 4. *p.* 539.

4. "To ſpeak nothing," ſaith Platerus, "but what is yet freſh in memory, and whereof there are many witneſſes. My father Thomas Platerus, upon the death of my mother, his firſt wife, anno 1572, and in the 73d year of his age, marrying a ſecond time; within the compaſs of ten years he had ſix children by her, two ſons, and four daughters: the youngeſt of the daughters was born in the 81ſt year of his age, two years before he died; who, if he was now alive in this year 1614, would be aged 115 years, and would have a grand-daughter of one year old by Thomas his ſon. And which is memorable betwixt two of his ſons; I Felix was born anno 1536, and Thomas 1574, the diſtance betwixt us being thirty-eight years; and yet this brother of mine, to whom I might have been grandfather, is all grey, and ſeems older than myſelf: poſſibly, becauſe he was gotten when my father was ſtricken in years. *Plat. Obſ. l.* 1. *p* 275.

5. M. Valerius Corvinus attained to the fulfilling of an hundred years: betwixt whoſe firſt and ſixth Conſulſhip there was the diſtance of forty-ſeven years, yet was he ſufficient (in reſpect of the entireneſs of his bodily ſtrength) not only for the moſt important matters of the commonwealth, but alſo for the exacteſt culture of his fields. A memorable example, both of a citizen, and maſter of a family. *Val. Max. l.* 8. *c.* 13. *p.* 236. *Sabellic. Exempl. l.* 1. *c.* 7. *p.* 48.

6. Nicholaus Leonicenus, famous in the age he lived, and an illuſtrator of Dioſcorides: he was in the ninety-ſixth year of his age, when Langius heard him at Ferrara, where he had taught more than ſeventy years. He uſed to ſay, that he enjoyed a green and vigorous age, becauſe he had delivered up his youth chaſte unto his man's eſtate. *Melch. Adam. in Vit. Germ. Med. p.* 141.

7. Maſſiniſſa was the king of Numidia for ſixty years together, and excelled all other men,

in reſpect of the ſtrength of an admirable old age, as appears by the relation of Cicero. For no rain or cold could he be induced to cover his head. They ſay of him, that for ſome hours together he would continue ſtanding in one and the ſame place, not moving a foot, till he had tired young men, who endeavoured to do the like. When he was to tranſact any affair ſitting, he would in his throne perſiſt oftentimes the whole day, without turning his body on this or the other ſide, for a more eaſy poſture. When he was on horſeback, he would lead his army, for the moſt part, both a complete day, and the whole night alſo: nor would he, in extreme age, remit any thing of that which he had been accuſtomed to do when he was young. After the eighty-ſixth year of his age, he begat a ſon, whoſe name was Methymnatus: and whereas his land was waſte and deſart, he left it fruitful by his continual endeavours in the cultivation of it. He lived till he was above ninety years of age. *Val. Max. l.* 8. *c.* 13. *p.* 236, 237. *Plin. Hiſt. l.* 7. *c.* 14. *p.* 163. *Solin. c.* 4. *p.* 178. *Zuing. vol.* 2. *l.* 4. *p.* 337. *Sabellic. Exempl. l.* 1. *c.* 7. *p.* 46.

8. Appius Claudius Cæcus, was blind for the ſpace of very many years; yet, notwithſtanding he was burdened with this miſchance, he governed four ſons, five daughters, very many dependants upon him, yea, and the commonwealth itſelf, with abundance of prudence and magnanimity. The ſame perſon having lived ſo long, that he was even tired with living; cauſed himſelf to be carried in his ſedan to the Senate, for no other purpoſe than to perſuade them from making a diſhonourable peace with king Pyrrhus. *Val. Max. l.* 8. *c.* 13. *p.* 236.

9. Gorgias Leontinus, the maſter of Iſocrates, and divers other excellent perſons, was in his own opinion a very fortunate man. For when he was in the hundred and ſeventh year of his age, being aſked, why he could tarry ſo long in this life? "Becauſe," ſaith he, "I have nothing whereof I can accuſe my old age." Being entered upon another age, he neither found cauſe of complaint in this, nor left any in that which he had paſſed. *Val. Max. l.* 8. *c.* 13. *p.* 237. *Plin.* 7. *c.* 48. *p.* 174. *Sabellic. Exemp. l.* 1. *c.* 7. *p.* 47.

10. Lemnius tells of one at Stockholm in Sweden, in the reign of Guſtavus, father of Ericus, who at the age of one hundred married a wife of thirty years, and begat children of her; and ſaith moreover, that this man (as there are many others in that country) was of ſo freſh and green old age, that he ſcarce ſeemed to have reached more than fifty years. *Camerar. Hor. Subciſ. cent.* 2. *c.* 68. *p.* 277. *Lemnius de Occult. Nat. Mir. l.* 4. *c.* 24.

11. Iſocrates, in the ninety-fourth year of his age, put forth that book of his, which he intitles Panathenaicus: he lived fifteen years after it, and in that extreme age of his, he was ſufficient for any work he undertook, both in ſtrength, judgment, and memory. *Zuin. Theat. vol.* 2. *l.* 4. *p.* 337. *Sabel. l.* 1. *c.* 7. *p.* 47.

12. Ageſilaus, King of Sparta, though he had attained to a very great age, yet was often ſeen to walk without ſhoes on his feet, or coat on his back, in froſt or ſnow; and this for no other cauſe than that, being now an old man, he might give thoſe that were young an example of patience and hardineſs. *Zuin. vol.* 2. *l.* 4. *p.* 337.

13. Aſclepiades the Pruſan, gave it out publicly, that no man ſhould eſteem of him as a phyſician, if ever he ſhould be ſick of any diſeaſe whatſoever; and indeed he credited his art, for having lived to old age without altering in his health, he at laſt fell headlong down a pair of ſtairs, and died of the fall. *Plin. Sab. l.* 10. *c.* 8. *p.* 69. *Zuin. Theat. vol.* 2. *l.* 4. *p.* 337.

14. Mithridates, King of Pontus, who for forty years managed a war againſt the Romans, enjoyed a proſperous health, and to the laſt of his life uſed to ride, to throw javelins, and on horſes diſpoſed at ſeveral ſtages, rode one thouſand furlongs in one day; and alſo could drive a chariot that was drawn with ſixteen horſes. *Cæl. Rhod. Ant. Lect. l.* 29. *c.* 17. *p.* 1365.

CHAP. XXVI.

Of ſuch Perſons as have renewed their Ages, and grown young again.

IT is the fiction of the poets, that Medæa was a witch, and that ſhe boiled men in a cauldron, with powerful ingredients, till ſhe reſtored the aged unto youth again. The truth was, that, being a prudent woman, by continued exerciſe and hard labour, ſhe reſtored thoſe to health, who were ſoft and effeminate, and had corrupted their bodies by idleneſs and ſloth. Much may be done this way to preſerve the body in its vigour and firmneſs, and to prevent thoſe dilapidations and diſeaſes, which an unactive life uſually brings upon a man.

1. Concerning Makel Wian, Dr. Fuller hath ſet down a letter ſent him from Alderman Atkins, his ſon, thus:

"There is an acquaintance of mine, and a friend of yours, who certified me of your deſire of being ſatisfied of the truth of that relation I made concerning the old Miniſter in the North. It fortuned in my journey to Scotland, I lay at Alnwick, in Northumberland, one Sunday, by the way; and underſtanding, from the hoſt of the houſe where I lodged, that this Miniſter lived within three miles of that place, I took my horſe after dinner, and rode thither to hear him preach, for my own ſatisfaction. I found him in the deſk, where he read unto us ſome part of the Common prayer, ſome of holy David's Pſalms, and two chapters, one out of the Old, and the other out of the New Teſtament, without the uſe of ſpectacles. The Bible, out of which he read the chapters, was a very ſmall printed Bible. He went afterwards into the pulpit, where he prayed and preached to us about an hour and a half. His text was, 'Seek ye the kingdom of God, 'and all things ſhall be added unto you.' In my poor judgment, he made an excellent good ſermon, and went clearly through, without the help of any notes. After ſermon I went with him to his houſe, where I propoſed theſe ſeveral following queſtions to him: Whether it was true, the book reported of him, concerning the hair? Whether or no he had a new ſet of teeth come? Whether or no his eye-ſight ever failed him? And whether, in any meaſure, he found his ſtrength renewed unto him? He anſwered me diſtinctly to all theſe, and told me, he underſtood the news-book reported his hair to become a dark brown again, but that it is falſe; he took his cap off, and ſhewed me it. It is come again like a child's, but rather flaxen, than either brown or grey. For his teeth, he had three come within theſe two years, not yet to their perfection; while he bred them he was very ill. Forty years ſince, he could not read the biggeſt print without ſpectacles, and now, he bleſſeth God, there is no print ſo ſmall, no written hand ſo ſmall, but he can read it without them. For his ſtrength he thinks himſelf as ſtrong now as he hath been theſe twenty years. Not long ſince he walked to Alnwick to dinner, and back again, ſix north country miles. He is now one hundred and ten years of age, and, ever ſince laſt May, a hearty body, very cheerful, and ſtoops very much. He had five children after he was eighty years of age, four of them luſty laſſes, now living with him, the other died lately; his wife yet hardly fifty years of age. He writes himſelf Machel Vivan. He is a Scottiſh man, born near Aberdeen; I forget the town's name where he is now Paſtor. He hath been there fifty years.

Windſor, Sept. 28, 1657. Your aſſured loving friend,

THOMAS ATKINS."

Fuller's Worthies, p. 308, 309. *Northumberland.*

To this may be fitly annexed a letter which Plempius ſaith he ſaw under the hand of this wonderful old man himſelf, dated from Leſbury, October the 19th, 1657, to one William Lialkus, a citizen of Antwerp; which is as followeth:

"Whereas you deſired a true and faithful meſſenger ſhould be ſent from Newcaſtle to the pariſh of Leſbury, to enquire concerning John Maklin; I gave you to underſtand, that no ſuch man was known ever to be, or hath lived there for theſe fifty years laſt paſt, during which time I, Patrick Makel Wian, have been miniſter of that pariſh; wherein I have all that time been preſent, taught, and do yet continue to teach there. But that I may give you ſome ſatisfaction, you ſhall underſtand that I was born at Whithorn, in Galloway, in Scotland, in the year 1546, bred up in the Univerſity of Edinburgh, where I commenced Maſter of Art, whence travelling into England, I kept ſchool, and ſometimes preached; till, in the firſt of King James, I was inducted into the church of Leſbury, where I now live. As to what concerns the change of my body, it is now the third year ſince I had two new teeth, one in my upper, and the other in my nether jaw, as is apparent to the touch. My ſight, much decayed many years ago, is now, about the hundred and tenth year of my age, become clearer; hair adorns my heretofore bald ſkull. I was never of a fat, but a ſlender, mean habit of body: my diet has ever been moderate; nor was I ever accuſtomed to feaſting and tippling; hunger is the beſt ſauce: nor did I ever uſe to feed to ſatiety. All this is moſt certain and true, which I have ſeriouſly, though over haſtily, confirmed to you, under the hand of

PATKICK MAKEL WIAN,
Miniſter of Leſbury."

Franciſc. Plemp. Fundam. Med. Munic. ſect. 4. *c.* 8. *p.* 120.

2. That worthy perſon, D. Pieruccius, a lawyer of Padua, and hoſt to the great Scioppius, did aſſure me, that a certain German, then living in Italy, had at ſixty years of age recovered to himſelf both new teeth and black hair, and had extended his life to a great many years, by the uſe only of an extract of black hellebore with wine and roſes. *Barthol. Hiſt. Anatomic. cent. 5. Hiſt. 28. p. 51.*

3. Alexander Benedictus tells of Victoria Fabrianenſis, a woman being fourſcore years of age, that her teeth came anew; and though the hair of her head was fallen off, yet it alſo came afreſh. *Donat. Hiſt. Med. Mirab. l. 6. c. 2. p. 300.*

4. Torquemada aſſures us, that being at Rome, about the year 1531, it was reported throughout Italy, that at Tarentum there lived an old man, who at the age of an hundred years was grown young again: he had changed his ſkin like unto the ſnake, and had recovered a new being; withal he was become ſo young and freſh, that thoſe who had ſeen him before could then ſcarce believe their own eyes; and having continued above fifty years in this eſtate, he grew at length to be ſo old, that he ſeemed to be made of barks of trees; whereunto he further adds another ſtory of the like nature. *Hakewel's Apolog. l. 3. c. 1. § 6. p. 167, 168.*

5. Ferdinand Lopez of Caſtegnede, Hiſtoriographer to the King of Portugal, in the eighth book of his Chronicle, relateth, that Nonnio de Çugne, being Viceroy at the Indies, in the year 1536, there was a man brought unto him, as a thing worthy of admiration; for that it was averred by good proofs, and ſufficient teſtimony, that he was three hundred and forty years old. He remembered that he had ſeen that city, wherein he dwelt, unpeopled, being then, when he ſpake of it, one of the chief cities in all the Eaſt Indies. He had grown young again four times, changing his white hair, and recovering his new teeth. When the Viceroy ſaw him, he then had the hair of his head and beard black; although he had not much: and there being by chance a phyſician at the time preſent, the Viceroy deſired him to feel the old man's pulſe; which he found as good and as ſtrong as a young man in the prime of his age. This man was born in the realm of Bengal, and did affirm, that he had at times near ſeven hundred wives, whereof ſome were dead, and ſome were put away. The King of Portugal being told of this wonder, did often enquire, and had yearly news of him by the fleet which came from thence. He lived above three hundred and ſeventy years. *Camer. Hor. Subciſ. cent. 2. c. 68. p. 278. Hakew. Apol. p. 168.*

6. The fleſh of a viper prepared and eaten, clarifies the eye-ſight, ſtrengthens the ſinews, corroborates the whole body, and, according to Dioſcorides, procures a long and healthful age, inſomuch, that they are proverbially ſaid to have eaten a ſnake, who look younger than accuſtomed; nor is the wine of vipers leſs ſovereign. I have heard it credibly reported, by thoſe who were eye-witneſſes, how a gentleman, long deſperately ſick, was reſtored by theſe means to health with more than accuſtomed vigour; his grey hairs, whereof he had many, falling all from his head, and ſo continuing for ſeven years after. *Sandys in Ovid. Metam. l. 7. p. 146.*

CHAP. XXVII.

The unuſual Diſeaſes wherewith ſome have been afflicted.

THIS world is a kind of great hoſpital, wherein is contained numberleſs miſerable creatures, wearied out with variety of infirmities and diſeaſes. Horace complains:

Poſt ignem ætheriâ domo
Subductum, macies, & nova febrium
Terris incubuit cohors:
Semotique prius tarda neceſſitas
Leti corripuit gradum.

Horat. *Carm. l. 1. ode* 3.

And as the impiety, luxury, and idleneſs of men have advanced, new diſeaſes have encroached upon us, and thoſe alſo accompanied with ſuch an unuſual malignity, and ſuch unheard-of ſymptoms, as are ſufficient to excite the admiration of the reader.

1. In the year 1600, there was a plague which made great devaſtation almoſt throughout all Europe, but eſpecially in Spain. At that time I obſerved divers in a certain village very ſtrangely affected; for as ſoon as the plague had ſeized them, they were ſuddenly deprived of all ſenſe, their hair fell off their heads, a livid puſtule aroſe out at the end of their noſe, which in the ſpace

of twenty-four hours eat it all off: then were the ſick taken with cold and mortification of the extreme parts, and ſo preſently died: not one of them eſcaped. *Zacut. Luſit. Prax. Adm. l.* 3. *Obſ.* 37. *p.* 347.

2. The Braſilians have a diſeaſe which makes great deſtruction amongſt them, it is called in their language Mahundo, the Portugueſe call it Bicho, and the Dutch de Worm. In the firſt acceſſion of the diſeaſe, the patient is preſſed with a ſpontaneous laſſitude, an unuſual heat in the fundament, and an intolerable itch in thoſe parts; if this be without a fever, it is ſoon cured with the juice of lemons: if neglected, the heat increaſes, an ulcer is bred, from whence flows a great deal of matter; this is alſo curable with the juice of lemons, and the juice of tobacco: but if the ulcer, through ignorance or inadvertency, be not heeded, then all medicine comes too late, the ulcer ſpreads, the parts are mortified by inflammation, and (which is wonderful) all this without fever or thirſt: the ſick are exhauſted of all ſtrength, and falling into faintings, depart this life. A rare and ſtrange diſeaſe, which is obſerved to be only in the weſtern parts: and whoſe only antidote is lemons and tobacco. *Zacut. Luſit. Prax. Adm. l.* 3. *Obſ.* 94. *p.* 396.

3. The carbuncle (which is ſo peculiar an evil to the province of Narbon) came firſt into Italy while L. Paulus and Quintus Marcus were Cenſors; two conſular perſons, viz. Julius Rufus and Q. Lucanius Baſſus died of it this very year. It is bred in the moſt private place of the body, and for the moſt part under the tongue: it is a hard red puſtule, black in the head of it, ſometimes livid: it ſwells the body, is without ſmart, itch, or any other ſymptom beſides ſleep; and oppreſſing the patient with a heavy ſleep, it ſends him out of the world in three days. *Donat. Hiſt. Medic. Mirab. l.* 6. *c.* 4. *p.* 308.

4. That ſpecies of the leproſy which is called Elephantiaſis, came not into Italy before the time of Pompey the Great: it commonly began in the face, or at the noſtril, no bigger at firſt than a ſmall pea; it ſpreads itſelf all over the body, which it deforms with divers ſpots, unequal ſkin, and a rough ſcab; at laſt it turns black, and waſtes the fleſh unto the very bones, making the fingers and toes in the mean time ſwell. The diſeaſe is peculiar to Ægypt, and if it fall upon the king, is fatal to the people; for baths of human blood are the uſual and frequent remedies that are prepared for him. *Donat. Hiſt. Med. Mir. l.* 6. *c.* 4. *p.* 308.

5. Albertus Krantzius tells, that when Godfrey of Bulloign was in the holy war about Niverna, there was a ſtrange kind of diſeaſe diſcovered; for men burnt, being touched with an inviſible fire, a fire that pierced unto their very bowels and vitals; by occaſion of which, the hands of ſome, and the feet of others fell off: the like was, anno 1089, in the weſt part of Lorrain. *Gaulter. Tab. Chron. p.* 631. *Krant. Hiſt. Sax. l.* 5. *Donat. Hiſt. Mir. l.* 6. *c.* 4. *p.* 310.

6. Procopius ſpeaks of a famine amongſt the Tuſcans, whereby a diſeaſe fell amongſt them which took away many thouſands: the manner of their diſeaſe and death he thus ſets down. Having nothing to eat, they became extenuated and pale, their ſkin clave to their bones; and whereas choler too much abounded in them, the gall overflowed and infected the body and ſkin with its own tincture: at length the diſeaſe prevailing, there was no moiſture left in the body, the ſkin was hard as leather that is tanned, their viſages were changed from livid unto black, and the men ſeemed like ſo many quenched torches; their countenance was ſtupid, and their aſpect lowring like unto thoſe who are mad: and in this condition they died. *Procop. de Bell. Goth. l.* 2. *Donat. Hiſt. Med. l.* 6. *c.* 1. *p.* 310.

7. Foreſtus records, that in Syracuſe there was an univerſal diſeaſe called the hungry ſickneſs, in which people did deſire continually to eat, and were never ſatisfied: of this multitudes died. At laſt it was obſerved, that this diſeaſe came from worms, which were expelled by bole-armoniac and treacle. *Foreſt. Obſ. Medic. Part* 3.

8. Hippocrates tells of a diſeaſe among the better ſort of the Scythians, by which they became effeminate, and unable to perform the office of huſbands: whereupon they put on the habit, and diſpoſed themſelves into the ſociety of women, where they handled the diſtaff, &c. Hippocrates ſuppoſes it may come from them by their too frequent and conſtant riding upon horſes, by which their hips are contracted, and they are made lame; to cure which, they opened both their veins behind the ears, and drew much blood thence, which, ſaith he, if any man do, he is ſpeedily made barren. *Schenck. Obſ. Med. l.* 4. *Obſ.* 8. *p.* 504.

9. About anno 1530, the diſeaſe called the Scurvy did firſt infeſt Denmark, Norway and

Lithuania only, but now it is become deadly almoſt in all maritime places, eſpecially to mariners, affecting them with putrefaction of the gums, falling out of the teeth, virulent ulcers of the jaws, ſtinking and noiſome breaths, an œdematous tumour of the whole body, eſpecially of the legs and feet, with livid ſpots in the ſkin, which turn at laſt to malignant ulcers. *Citeſ. Opuſc. Med. p.* 169. *Donat. Hiſt. Medic. l.* 6. *c.* 4. *p.* 309.

10. Johannes Baptiſta of Modena, at the riſing of the ſun, was every day ſeized with a vehement pain in the forepart of his head, which pain did gradually encreaſe till ſuch time as the ſun was got up to his meridian height; from that time his pain did diminiſh by degrees; ſo that at ſun-ſet it was quite gone. *Zuing. Theatr. vol.* 2. *l.* 4. *p.* 350. *Col.* 1.

11. "When I was at Baſil," ſaith Cardan, "for two years together a peſtilence had afflicted thoſe only who were Helvetians, inſomuch, that in all that time (which is ſtrange to relate) ſcarce one Frenchman or Italian died of it." *Schenck. Obſ. Med. l.* 6. *Obſ.* 5. *p.* 176.

12. Foreſtus ſpeaks of a gentleman of Portugal, out of whoſe body the lice ſwarmed ſo faſt, that his two men did nothing elſe but ſweep them off with their hands; and this they did in that plenty, that they carried out baſkets full of them. Of this loathſome diſeaſe died Sylla, Pherecides, Philip the Second King of Spain, Acaſtus the Olynthian, Caliſthenes, Mutius the lawyer and Eunus the author of the ſervile war. *Foreſtus de Vitiis Capitis, l.* 4. *Plut. in Sylla, p.* 474, 475.

13. About the year one thouſand five hundred ſixty or ſeventy, the Plica Polonica broke forth, which plaits and twiſts the hair of men and women in ſo terrible a manner, and ſo deforms their heads, that they ſeem to be Gorgons. Their hair abounds with lice and matter, for they dare not either clip it off, or diſentangle it with a comb: If any man preſume to cut off theſe locks, he is preſently ſtruck blind, or, according to the variety of parts in which the virulent humour is lodged, he is miſerably tortured, his bones are ſtruck one againſt the other, his joints are looſened, and a convulſion ſeizes all the parts of his body; but if he nouriſh theſe locks and curls, though he is ſtrong and fleſhy, yet nevertheleſs doth he become weak, trembling, and bloodleſs; but if they fall off of their own accord, and thereupon the force of the diſeaſe may have ſeemed to have ſpent itſelf, yet doth it grow afreſh upon them; nor doth it ceaſe till it hath twiſted all their hair in this manner, and filled it with naſtineſs and filth: ſometimes it has grown to be five ells long. *Sennert. Prax. Med. l.* 5. § 2. 8. *p.* 307. *Citeſ. Opuſc. Med. p.* 169. *Clark. Mir. c.* 103. *p.* 479.

14. The ſweating ſickneſs in England begun firſt in the reign of Henry the Seventh. It ſeized men with a deadly ſweat all over the body, and together with that a vehement pain and heat in the head and ſtomach. Some in bed or up not able to endure the heat, threw off their cloaths: others in their thirſt drank cold drink: and ſome there were who patiently bearing both the heat and ſtink (for the ſweat had a ſtinking ſmell), covered themſelves cloſe, increaſing their ſweat; but all of them immediately, or at leaſt not long after their beginning to ſweat, died indiſcriminately; ſo that ſcarce one of an hundred of the ſick recovered: the force of the diſeaſe laſted twenty-four hours, and then the ſweating being over, they recovered; yet not ſo but that many afterwards relapſed and died of it. A ſtrange mortality was made by this diſeaſe, for it ſlew ſo many, that ſtrangers wondered this iſland ſhould be ſo populous as to bear and bury ſuch incredible multitudes. Some have obſerved that no ſtranger in England was touched by this diſeaſe: yet the Engliſh were chaſed with it, not only here, but in other countries abroad, which made them feared and avoided whereſoever they came. At laſt the only remedy found out for it was this: if it ſeized any while they were up, to lie down with their cloaths on; if in bed, there to reſt without riſing for twenty-four hours, ſo covered in the mean time as not to provoke their ſweating, but to ſo ſuffer it gently, and of its own accord, to diſtil: to take no food at all, if able ſo to continue, nor any more of their accuſtomed (and that warm) drink than to quench their thirſt: above all, not to ſtir either hand or foot out of the bed to cool themſelves, for that was death to attempt. *Polyd. Virg. Angl. Hiſt. l.* 26. *p.* 561. *Citeſ. Opuſc. Med. Mir. l.* 6. *c.* 4. *p.* 309. *Baker's Chron. p.* 341. *Stowe's Annals, p.* 540. *Zuing. Theatr. vol* 2. *l.* 4. *p.* 338.

15. "It is reported by authors worthy of credit," ſaith Cardan, "that at Conſtantinople there aroſe a plague of a ſtrange kind of nature, all that were infected, or lay ſick of it, ſeemed to themſelves to be ſlain by another man, and afflicted with this terror, they died: moſt of them

(while ſick) neither ſaw nor heard, but lay as perſons aſtoniſhed, or planet-ſtruck, wholly diſpoſſeſſed of their ſenſes and reaſon; and though they were in a fever, accompanied with a cough, yet were they cold and pale. *Schenck. Obſ. Med. l.* 6. *Obſ.* 3. *p.* 766. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 16. *Cæl. Rhod. Lect. Antiq. l.* 2. *c.* 6. *p.* 51.

16. In the reign of M. Antonius Philoſophus, and Œlius Verus, there was at Babylon, in the temple of Apollo, a little cabinet of gold, which a ſoldier lighting on by chance opened, and thence breathed out ſuch a peſtilent air, that it firſt infected the Parthians, then the adjacent provinces, and crept on to almoſt all the habitable world: ſuch was the fury of that plague, that it deſtroyed almoſt the third part of mankind: It waſted Italy in that manner, that the farms, fields and towns were left without inhabitants, ſo that they grew up to woods and ruins; and almoſt all the military forces were conſumed by it. *Dinoth. Memorab. l.* 6. *p.* 442. *Jul. Capitol. in Antonin. p.* 181. *Cæl. Rhod. Lect. Antiq. l.* 8. *c.* 12. *p.* 365. *Fulgoſ. l.* 1. *c.* 6. *p.* 150.

17. Gabriel Fonſeca, the chief phyſician in Rome, relates this hiſtory: A noble nun of the illuſtrious family of the Franchis, aged 27, of a hot and dry temperament from her birth, having formerly been variouſly affected; in the month of March 1637, fell into ſuch a wonderful voidance of urine, that ſeveral times, in the compaſs of one ſingle day, exceeded the quantity of two hundred pounds weight. Her urine was thin, and of like conſiſtence with water, in which there ſwimmed above ſomething like flakes of ſnow: and which was obſerved equally wonderful in this profuſion of water, wherein ſhe had continued for divers days, ſhe vehemently abhorred all kinds of drink; when I perſuaded her to it, leſt ſhe ſhould wholly melt into urine, ſhe thereupon hated me, wept, and was angry with the phyſician that attended her for calling me to his aſſiſtance. There was with us the excellent Benedictus Averrhinus, a famous phyſician in the city; alſo Jo. Jacobus Baldinus, a phyſician of great reputation both in the city and the world, the phyſician in ordinary to the nunnery in Campo Martio wherein ſhe abode; and yet this nun in a few days after recovered. After two months ſhe fell into an abſolute ſuppreſſion of urine, burning with extraordinary thirſt; when I then attended (by reaſon of the abſence of the ordinary phyſician) and that ſhe had made no water in fourteen days, at laſt, with the uſe of the ſpirit of turpentine, ſhe voided urine copiouſly, with a matter in it reſembling ſand and chalk. *Petr. Serv. Diſſertat. de Ungu. Armar. p.* 25, 26.

18. The end of Maximinus the tyrant is thus deſcribed by Euſebius: Having ſtaid in the houſe while his army was abroad, and hiding himſelf in his privy chambers and cloſets, he was ſtricken throughout all his body with a ſtrange and unknown diſeaſe, ſo that he threw himſelf upon the ground tranſpierced with grief, vexed with cruel torments, and overwhelmed with a wolfiſh hunger that could never be ſatisfied. All his fleſh was taken with a ſecret fire ſent from Heaven: ſo that, as it were burnt, and coming by little and little to be turned to aſhes, there was no more any ſhape of man to be ſeen in him; nothing being left but a carcaſe of bones all dry, and as it were broiled, inſomuch that they who attended him in that caſe, gave out, that his body was as a ſepulchre, in which ſtinking carcaſe the ſoul was buried. The heat increaſing within the marrow, his eyes fell out of his head, ſo that he utterly loſt his ſight. Being in this miſerable ſtate, he confeſſed himſelf overtaken, calling for death, and acknowledging it was the juſt recompence of his fury, and inſolence againſt Chriſt. *Euſeb. Eccl. Hiſt. l.* 9. *c.* 10. *p.* 181, 182. *Camerar. Hor. Subciſ.*

19. Antiochus, the ſon of Demetrius, as he returned from Perſia, was ſmote with an incurable pain of his bowels, intolerable torments in all his inward parts, his body breeding abundance of worms, which iſſued out from the ſame, ſo that, he rotted above ground, and by reaſon of the intolerable ſtink of his putrified body, no man could endure to come near him: nor was he himſelf able to endure that noiſome ſmell that proceeded from him, ſo that he ended his life in much miſery. *Joſephus, Hiſt.*

20. In the reign of Lyſimachus, the Abderitæ were infected with a new and ſtrange diſeaſe; the manner of it was thus: Firſt, a violent and burning fever univerſally ſeized them. Upon the ſeventh day after, they bled at the noſe very copiouſly, or others of them fell into an exceeding ſweat; and this was the end of the fever. But a ridiculous affection was left upon their minds; for they all fell to acting of Tragedy; they thundered out Iambicks loud as they could call, eſpecially the Andromeda of Euripides, and the part of Perſeus therein; ſo that this city was full of theſe pale

and extenuated actors, crying up and down and the ſtreets,

O Love, thou tyrant over gods and men!

and ſuch like. This dotage laſted till winter, and ſharp cold put an end to it. The occaſion of it was this: Archelaus, a famous tragedian, had in ſummer repreſented Andromeda, and in the theatre they had got their fever; and theſe repreſentations remained in their minds after their recovery. *Cæl. Rhod. Lect. Antiq. l.* 30. *c.* 4. *p.* 1390. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 16. *col.* 2.

CHAP. XXVIII.

Of the different and unuſual Ways by which ſome Men have come to their Deaths.

THE Indian King of Mexico, upon the day of his coronation, was clothed with a garment, all painted over with ſkulls and dead men's bones; thoſe rude people intending to admoniſh him in his new ſovereignty of his own mortality: and we read of Joſeph of Arimathæa, that he had his tomb in his garden, in order to ſeaſon his pleaſures there with the remembrance of his own frailty. It will ſhew our wiſdom to expect Death in every place, and in every condition; ſeeing there is none that is privileged againſt his approaches. By various accidents the rich and poor promiſcuouſly periſh, and ſo do the young and old: ſometimes (as it was in the race to the ſepulchre of Chriſt, John over-ran Peter) the young and ſtrong make more haſte to the tomb, than the aged and weak. For the great Creator hath planted us round with death; and the ways to it are ſuch and ſo many, as mock the prudence and beſt foreſight of the wiſeſt amongſt us to evade them. *Titchfield's Hiſtory Improved, p.* 34.

1. In Devonſhire there is a ſtone called the hanging ſtones, being one of the bound-ſtones, which parteth Comb-Martin, from the next pariſh. It got the name from a thief, who having ſtole a ſheep, and tied it about his own neck, to carry it home at his back, reſted himſelf for a while upon this ſtone, which is about a foot high, until the ſheep, ſtruggling, ſlid over the ſtone on the other ſide, and ſo ſtrangled the man. *Full. Worth. p.* 247. *Devonſh.*

2. Dr. Andrew Perne (though very facetious, was at laſt killed with a jeſt, as I have been credibly informed from excellent hands. He is taxed much for altering his religion four times in twelve years; from the laſt of King Henry the Eighth, to the firſt of Queen Elizabeth, a Papiſt, a Proteſtant, a Papiſt, a Proteſtant; but ſtill Andrew Perne. It happened he was at Court with his pupil Archbiſhop Whitgiſt, in a rainy afternoon, when the Queen was reſolved to ride abroad, contrary to the mind of her Ladies, who were on horſeback (coaches as yet being not common) to attend her. One Clod, the Queen's jeſter, was employed by the Courtiers to laugh the Queen out of ſo inconvenient a journey. "Heaven," ſaith he, "Madam diſſuades you: this heavenly-minded man Archbiſhop Whitgiſt, and earth diſſuades you; your fool Clod, ſuch a lump of clay as myſelf, diſſuades you; and if neither will prevail with you, here is one that is neither heaven nor earth, but hangs betwixt both, Dr. Perne, and he alſo diſſuades you." Hereupon the Queen and the Courtiers laughed heartily, whilſt the Doctor looked ſadly; and going over with his Grace to Lambeth, ſoon died. *Full. Worth. p.* 257. *Norfolk.*

3. Anaſtaſius the Emperor was ſlain with lightning; ſo was Strabo the father of Pompey the Great; ſo was alſo Garus the Emperor, who ſucceeded Probus, whilſt he lodged with his army upon the river Tigris. *Raleigh, Hiſt. World, l.* 2. *c.* 24. § 5. *p.* 503.

4. —— Child; his Chriſtian name is unknown, was a gentleman the laſt of his family, being of ancient extraction (at Plimſtock in Devonſhire), and had great poſſeſſions. It happened that being hunting in Dartmore, he loſt both his company and way in a deep ſnow. Having killed his horſe, he crept into his belly for warmth, and wrote this with his blood:

He that finds and brings me to my tomb,
The land at Plimſtock *ſhall be his doom.*

That night he was frozen to death, and being firſt found by the Monks of Taviſtock, they interred him in their own abbey: and ſurely it is, that the Abbot of Taviſtock got that rich manor into his poſſeſſion. *Full. Worth. p.* 266. *Devonſhire.*

5. Alexander the Elean philoſopher ſwimming over the river Alpheus, fell with his breaſt upon a ſharp reed, which lay hid under the water, and

received ſuch a wound thereby, that he died upon it. *Fulgoſ. l.* 9. *c.* 12. *p.* 1323.

6. Heraclius, the Epheſian, fell into a dropſy, and was thereupon adviſed by the phyſicians to anoint himſelf all over with cow-dung, and ſo to ſit in the warm ſun: his ſervant had left him alone, and the dogs, ſuppoſing him to be a wild beaſt, fell upon him, and killed him. *Fulgoſ. l.* 9. *c.* 12. *p.* 1323.

7. Milo, the Crotonian, being upon his journey, beheld an oak in a field, which ſomebody had attempted to cleave with wedges: conſcious to himſelf of his great ſtrength, he came to it, and ſeizing it with both his hands, endeavoured to wreſt it aſunder; but the tree (the wedges being fallen out) returning to itſelf, caught him by the hands in the cleft of it, and there detained him to be devoured with wild beaſts, after his many and ſo famous exploits. *Val. Max. l.* 9. *c.* 12. *p.* 270.

8. Polydamas, the famous wreſtler, was forced by a tempeſt into a cave, which being ready to fall into ruins by the violent and ſudden incurſion of the waters; though others fled at the ſigns of the danger's approach, yet he alone would remain, as one that could bear up the whole heap and weight of the falling earth with his ſhoulders; but he found it above all human ſtrength, and ſo was cruſhed in pieces by it. *Val. Max. l.* 9. *c.* 12. *p.* 270.

9. Attila, King of the Huns, having married a wife in Hungary, and upon his wedding night ſurcharged himſelf with meat and drink; as he ſlept, his noſe fell a bleeding, and through his mouth found the way into his throat, by which he was choaked, before any perſon was apprehenſive of the danger. *Jovii Elog. l.* 1. *p.* 16. *Dinoth. l.* 8. *p.* 555.

10. Calo-Johannes, Emperor of Conſtantinople, drew a bow againſt a boar in Sileſia with that ſtrength, that he ſhot the arrow through his own hand that held the bow: the point of it was dipt in poiſon, as is uſual in huntings, and of that wound he died in a few days, and left the empire to his ſon Emanuel, Anno 1130. *Fulgoſ. l.* 9. *c.* 12. *p.* 1328.

11. In the nineteenth year of Queen Elizabeth, at the aſſize held at Oxford, July 1577, one Rowland Jenks, a Popiſh bookſeller, for diſperſing ſcandalous pamphlets, defamatory to the Queen and State, was arraigned and condemned; but on the ſudden there aroſe ſuch a damp, that almoſt all preſent were in danger of being ſmothered. The Jurors died that inſtant. Soon after died Sir Robert Bell, Lord Chief Baron; Sir Robert de Oly, Sir William Babington; Mr. de Oly, High Sheriff; Mr. Wearnam, Mr. Danvers, Mr. Fettiplace, Mr. Harcourt, Juſtices; Mr. Kerle, Mr. Naſh, Mr. Greenwood, Mr. Foſter, Gentlemen of good account; Serjeant Barham, an excellent pleader; three hundred other perſons preſently ſickened and died within the town, and two hundred more ſickening died in other places; amongſt all whom there was neither woman nor child. *Baker's Chr. p.* 510. *Full. Church Hiſt. l.* 16. *p.* 109. *Faithful Annaliſt, p.* 129.

12. Tarquinius Priſcus, while he was at dinner, feeding upon fiſh, one of the fiſh-bones ſtuck ſo unfortunately acroſs his throat, that (it not being poſſible to remove it) he miſerably died thereby on the ſame night. *Schenck. Obſ. l.* 2. *p.* 202.

13. Druſus Pompeius, the ſon of Claudius Cæſar, by Herculanilla, to whom the daughter of Sejanus had a few days before been betrothed, being a boy, and playing, he caſt up a pear on high, to receive it again into his mouth; but it fell ſo full, and deſcended ſo far into his throat, that he was ſuffocated by it, before any help could be had. *Sueton. Dinoth. l.* 8. *p.* 555.

14. Terpander was an excellent harper, and while he was ſinging to his harp at Sparta, and opened his mouth wide, a waggiſh perſon that ſtood by, threw a fig into it ſo unluckily, that he was ſtrangled by it. *Schenck. Obſ. l.* 2. *Obſ.* 1. *p.* 202.

15. Lewis the Seventh, ſurnamed the Groſſe, King of France, would needs have his eldeſt ſon Philip crowned King in his life-time, who ſoon after riding in the ſuburbs of Paris, his horſe, frighted at the ſight of a ſow, threw him out of his ſaddle, and he died within a few hours after. *De Serres, Hiſt. France, p.* 108. *Dinoth. l.* 8. *p.* 558.

16. We have ſeen, ſaith Valleriola, how Ludovicus Vives, a Senator at Montpellier, receiving but a ſlight hurt in the palm of his hand, which did ſcarce reach through the ſkin to the fleſh; yet he fell into convulſions, and died the ſeventh day after he had received the hurt. *Schenck. l.* 5. *Obſ.* 2. *p.* 635.

17. Marcus Sobiratius of Avignon, a virtuous young man, and of great hopes; having a ſlight hurt upon the heel, from which he did not ſuſpect

any misfortune, did yet die of it upon the ſeventeenth day after he had received it. *Schenck. l.* 5. *Obſ.* 4. *p.* 652.

18. I ſaw a woman, playing with a boy, who thruſt a needle into her knee, ſhe neglected ſo ſlight a wound; but being ſeized with convulſions, ſhe died upon the third day after. *Barthol. ibid. cent.* 3. *Hiſt.* 42. *p.* 84.

19. Frederick the Firſt, Emperor of Germany, bathing himſelf in Cydnus, a river of Sileſia, of a violent courſe, the ſwiftneſs of the ſtream tripped up his heels, and, not being able to recover himſelf, was ſuddenly drowned. *Heyl. Coſmog. p.* 667.

20. Pope Clement the Seventh was poiſoned by the ſmell of a poiſoned torch that was carried before him; having received of the ſmoke of it into his body, he was killed by it. *Kornman. de Mirac. Mortuor. l.* 6. *c.* 28. *p.* 12. *Zacch. Quæſt. Med. Legal. l.* 2. *tit.* 2. *p.* 60.

21. Anno Dom. 830, Popiel the Second, King of Poland, careleſs of matters of ſtate, gave himſelf over to all manner of diſſoluteneſs, ſo that his Lords deſpiſed him, and called him the Polonian Sardanapalus. He feared therefore that they would ſet up one of his kinſmen in his ſtead; ſo that, by the advice of his wife, whom he loved, he feigned himſelf ſick, and ſent for all his uncles, Princes of Pomerania (being twenty in number), to come and ſee him, whom (lying in his bed) he earneſtly prayed, that, if he chanced to die, they would make choice of one of his ſons to be King; which they willingly promiſed, in caſe the Lords of the kingdom would conſent thereto. The Queen enticed them all, one by one, to drink a health to the King: as ſoon as they had done they took their leave. But they were ſcarce got out of the King's chamber, before they were ſeized with intolerable pains, and the corroſions of that poiſon wherewith the Queen had intermingled their draughts; and, in a ſhort time, they all died. The Queen gave it out as a judgment of God upon them, for having conſpired the death of the King; and proſecuting this accuſation, cauſed their bodies to be taken out of their graves, and caſt into the lake Goplo. But, by a miraculous transformation, an innumerable number of rats and mice did ruſh out of thoſe bodies; which, gathering together in crowds, went and aſſaulted the King, as he was with great jollity feaſting in his palace. The guards endeavoured to drive them away with weapons and flames, but all in vain. The King, perplexed with this extraordinary danger, fled, with his wife and children, into a fortreſs that is yet to be ſeen in that lake of Goplo, over-gainſt a city called Cruſphitz; whither he was purſued with ſuch a number of theſe creatures, that the land and the waters were covered with them, and they cried and hiſſed moſt fearfully: they entered in at the windows of the fortreſs, having ſcaled the walls, and there they devoured the King, his wife, and children, alive, and left nothing of them remaining; by which means all the race of the Poland princes were utterly extinguiſhed, and Pyaſt, a huſbandman, at the laſt, was elected to ſucceed. *Camer. Hor. Subciſ. cent.* 2. *c.* 12. *p.* 45. *Heyl. Coſmog. p.* 535.

22. Anno Dom. 968, Hatto, the ſecond Duke of Franconia, ſurnamed Bonoſus, Abbot of Fulden, was choſen Archbiſhop of Mentz. In his time was a grievous dearth; and the poor being ready to ſtarve for want of food, he cauſed great companies of them to be gathered, and put into barns, as if there they ſhould receive corn, and other relief: but he cauſed the barns to be ſet on fire, and the poor to be conſumed therein; ſaying withal, that they were the rats that did eat up the fruits of the land. But not long after, an army of rats gathered themſelves together (no man can tell from whence) and ſet upon him ſo furiouſly, that into what place ſoever he retired, they would come and fall upon him: if he climbed on high into chambers, they would aſcend the wall, and enter at the windows, and other ſmall chinks and crevices: the more men attempted to do them away, the more furious they ſeemed, and the more they encreaſed in their number. The wretched Prelate, ſeeing he could find no place by land ſafe for him, reſolved to ſeek ſome refuge by the waters, and got into a boat, to convey himſelf to a tower, in the midſt of the Rhine, near a little city, called Bingen: but the rats threw themſelves by infinite heaps into the Rhine, and ſwam to the foot of the tower; and clambering up the wall, entered therein, and fell upon the Archbiſhop, gnawing and biting, and throtling and tearing, and tugging him moſt miſerably, till he died. This tower is yet to be ſeen, and at this day is called Rats Tower. It is alſo remarkable, that while the Archbiſhop was yet alive, and in perfect health, the rats gnawed and razed out his name, written and

painted upon many walls. *Camerer. Hor. Subciſ. cent.* 2. *c.* 12. *p.* 46. *Heyl. Coſmog. p.* 417.

23. Sylla the Dictator had at firſt an inward ulcer, through which his fleſh (having contracted corruption) was wholly turned into lice, nor could any remedy be found for ſo great an evil: the ſhifting of garments, uſe of baths, change of diet, would do no good; but ſuch a number of lice did perpetually iſſue out, together with fleſh, as overcame all endeavours to cleanſe him: long did this diſeaſe afflict him, till, at laſt, in great miſery he ended his days. *Plut. Parall. p.* 474. *in Sylla. Dinoth. Memorab. l.* 8. *p.* 554.

24. Anno Dom. 1217, Henry the Firſt was King of Spain, being yet a child: nor did he long enjoy the kingdom; for, after the ſecond year of his reign, he was taken away by a ſad and unexpected accident: for, while at Valentia he was playing in the court-yard of the palace with his equals, it happened that a tile fell from the houſe upon his head, which ſo fractured his ſkull, that he died upon the eleventh day after he received it. *Lipſ. Monit. l.* 2. *c.* 14. *p.* 347.

25. Haquinus, King of Norway, had in a pitched battle overcome Haraldus, the ſon of Gunilda, who, with the aſſiſtance of the Danes, had invaded his kingdom; and, while he was upon return to his ſhips, there was ſeen a dart (uncertain from what hand it came) long hovering in the air, as if it knew not where to light, while every man was apprehenſive of the danger of his own perſon: it at laſt fell with that force upon the head of Haquinus, that it ſlew him in the place, and Haraldus, by this unhoped-for death of his enemy, obtained the kingdom of Norway. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 462. *Sax. l.* 10.

26. The Romans under Titus had entered the Temple of Jeruſalem: the Jews ſet fire to it, with a purpoſe to drive them thence, or conſume them there; amongſt others that were diſtreſſed in the flames, was one Artorius, who having eſpied below his comrade Lucius, called to him with a loud voice, that he would make him heir of all he had, if he would ſtand to receive him, as he leaped down, into his arms: he readily came, and ſtood to receive him: Artorius was ſaved; but Lucius, oppreſſed with the fall of him, was ſo bruiſed upon the ſtones, that he died. *Joſeph. de Bello Judaic. l.* 7. *c.* 6. *Zuing. Theat. vol.* 2. *l.* 7. *p.* 501.

27. A certain Prieſt, that was well ſkilled in ſwimming, and groping for fiſh, had, in a deep place under the banks, caught a perch, which, to hold the better, he put into his mouth, and ſo ſwam back to his companions: the perch, with her ſtruggling, ſlipt ſo far into his throat, that the miſerable Prieſt was ſtrangled by it, notwithſtanding all the endeavours his aſſociates could uſe to the contrary. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 515. *Gilbert. Cogn. Narrat. l.* 1.

28. Nicon, the Thraſian Champion, being dead, and a ſtatue erected in memory of him and his exploits; one of his rivals in honour, out of a deep hatred he had conceived againſt the deceaſed, and being not able to hurt his perſon, with a club beat his ſtatue; which being thus beaten fell with ſuch a weight upon the injurious perſon below it, that it cruſhed and bruiſed him to death upon the place, ſaith Suidas. *Camer. Hor. Subciſ. cent.* 2. *c.* 79. *p.* 310.

29. Charles II. King of Navarre, by a vicious life in his youth, fell into a paralytic diſtemper in his old age, that took away the uſe of his limbs. His phyſicians directed him to be ſewed up in a ſheet that had for a conſiderable time been ſteeped in ſtrong diſtilled ſpirits, to recover the natural heat of his benumbed joints. The ſurgeon having ſewed him up very cloſe, and wanting a knife to cut off the thread, made uſe of a candle that was at hand to burn it off; but the flame from the thread reaching the ſheet, the ſpirits wherewith it was wet immediately taking fire, burnt ſo vehemently, that no endeavours could extinguiſh the flame. Thus the miſerable King loſt his life in uſing the means to recover his health. *Heyl. Coſm.*

30. Anacreon, an ancient lyric poet, having outlived the uſual ſtandard of life, and yet endeavouring to prolong it by drinking the juice of raiſins, was choked with a ſtone of one that happened to fall into the liquor in ſtraining it. *Val. Maximus, l.* 9. *c.* 12. *p.* 270.

31. Pope Adrian IV. drinking a draught of ſpring-water, to refreſh himſelf when he was thirſty, a fly, falling into the glaſs as he was drinking, choaked him. *Dinoth. l.* 8. *p.* 515.

32. A man dreaming that he was torn in pieces by a lion, and looking upon it as a chimera reſulting from the confuſed and diſturbed actions of mind and body in a dream, when fancy predominates over reaſon, ſlighted it; and the next day ſeeing the figure of a lion cut in ſtone, ſupported by pillars, he told thoſe who were walking with him, what he had dreamed the night before; and merrily thruſt his hand into the lion's jaw, ſaying, "Now bite me if thou canſt." He had no ſooner

ſpoke the words, but a ſcorpion, which had taken up its lodging in the lion's mouth, ſtung him in the hand; which poiſonous wound, reſiſting all applications, proved his death. *Remark. Prov.*

Many have been warned of their deaths, and yet have had no power to eſcape it: for either their preſumption of ſecurity has puſhed them on to facilitate the malice of their enemies, or elſe their caution and circumſpection has contributed to haſten it, by the methods deſigned to prevent it.

33. Julius Cæſar was importuned by his wife Calphurnia, not to go on a certain day into the Senate-houſe; becauſe the night before ſhe had dreamed he was killed there by many wounds. He had often notice by Spurina to take care of himſelf on the ides of March. One thruſt a note into his hand as he was entering the Senate-houſe, ſhewing him his danger, and the names of the conſpirators; but he put it among the reſt of his papers, never read it, and ſo was barbarouſly murdered. *Valer. Max.*

34. Henry of Lorrain, Duke of Guiſe, who lived in the reign of Henry III. King of France, had notice from ſeveral hands, that a conſpiracy was formed by the King to take away his life. He was forewarned of it the day before his death, in a piece of paper wrapt up in his napkin which he uſed at dinner; but he underwrote with his own hand, "They dare not;" and with great diſdain threw it under the table. When he was in council, and wanted a handkerchief, Pericard, his ſecretary, gave him notice of it in a paper, tied up in the corner of the handkerchief, in theſe words; "Come forth, ſave yourſelf, or you are a dead "man." But all would not awaken him. The King ſoon after called him out of the council to come into his cabinet, as if he would confer with him about ſome important affair: and as he was putting by the tapeſtry to enter, ſeven gentlemen, appointed by the King to be his butchers, with ſwords and daggers wounded him to death. *De Serres.*

35. Mr. Nicholas Towſe, an officer in the King's wardrobe in Windſor-caſtle, an honeſt and diſcreet perſon, about fifty years of age, who, when he was a ſchool-boy, Sir George Villiers, the Duke of Buckingham's father, took much notice of, and laid ſeveral obligations upon him. This gentleman, as he was lying in his bed perfectly awake, and in very good health, perceived a perſon of a venerable aſpect draw near his curtains, and, with his eyes fixed upon him, aſked him if he knew who he was? The poor gentleman, after the repetition of the ſame queſtion, recalling to his memory the preſence of Sir George Villiers, anſwered, half-dead with fear, he thought him to be that perſon. He replied, he was in the right; and that he muſt go and acquaint his ſon from him, "That unleſs he did ſomething to ingratiate him-"ſelf with the people, he would be cut off in a "ſhort time." After this he diſappeared; and the poor man, next morning, conſidered it no otherwiſe than a dream. This was repeated with a more terrible aſpect the next night, the perſon telling him, "Unleſs he performed his commands, he "muſt expect no peace of mind." Upon which he promiſed to obey him. The lively repreſentation of this viſion ſtrangely perplexed him; but conſidering he was at ſuch a diſtance from the Duke, he was ſtill willing to perſuade himſelf that he had been only dreaming. The ſame perſon repeating his viſit a third time, and reproaching him for breach of promiſe; he had by this time got courage enough to tell him, that it was a difficult thing to gain admiſſion to the Duke, and more difficult to be credited by him; that he ſhould be looked upon as a malecontent or madman, and ſo be ſure to be ruined. The perſon, after a repetition of his former threats, replied, "That the "Duke was known to be of very eaſy acceſs; that "two or three particulars he would (and did) "tell him, and which he charged him never to "mention to any other perſon, would give "him credit;" and ſo repeated his threats, and left him.

This apparition ſo confirmed the old man, that he repaired to London where the court then was; and being known to Sir Ralph Freeman, who had married a lady nearly related to the Duke, he acquainted him with enough to let him know there was ſomething extraordinary in it, without imparting to him all the particulars. Sir Ralph having informed the Duke of what the man deſired, and of all that he knew of the matter; his Grace, according to his uſual condeſcenſion, told him, that the next day he was to hunt with the King; that he would land at Lambeth-bridge by five in the morning, where, if the man attended, he would talk with him as long as ſhould be neceſſary. Accordingly the man, being conducted by Sir Ralph, met the Duke, and walked aſide in conference with him near an hour; Sir Ralph and his ſervants being at ſuch a diſtance, that they could not learn a word, though the Duke was obſerved to ſpeak ſometimes, and that with emotion.

The man told Sir Ralph, in his return over the water, that when he mentioned his credentials, the ſubſtance of which he ſaid he was to impart to no man; the Duke ſwore, “he could come to that knowledge by none but the devil; for thoſe particulars were a ſecret to all but himſelf and another, who he was ſure would never ſpeak of it.”

The Duke returned from hunting before the morning was ſpent, and was ſhut up for the ſpace of two or three hours with his mother in White-hall; and when he left her, his countenance appeared full of trouble, with a mixture of anger; and ſhe herſelf, when the news of the Duke's murder* (which happened ſoon after) was brought to her, ſeemed to receive it without the leaſt ſurprize, and as a thing ſhe had foreſeen. *Clarendon's Hiſt.*

36. I ſhall conclude this chapter with ſome ſuch examples of ſudden death as I meet with in Pliny, and they are ſuch as followeth. Two of the Cæſars, that had been Prætors, died, one at Piſa, and the other at Rome, in the morning, as they were putting on their ſhoes. Q. Æmilius Lepidus, as he was going out of his bed-chamber, hit his great toe againſt the door-ſide, and therewith died. Caius Aufidius, going to the ſenate, ſtumbled, and died immediately. An Ambaſſador of the Rhodians, who had, to the admiration of all that were preſent, pleaded their cauſe before the Senate, in the very entry of the Council-houſe, as he was going out, fell down dead. Cn. Bebius Pamphilus, who had been Prætor, died ſuddenly, as he was aſking a boy what it was o'clock. Aulus Pompeius, as he had finiſhed his prayers; Juventius Thalna, as he was ſacrificing; Servilius Panſa, as he ſtood at a ſhop in the market-place, leaning upon the ſhoulder of his brother, P. Panſa; Bebius, the Judge, as he was adjourning the day of one's appearance in the court; Terentius Corax, as he was writing letters in the market-place; C. Julius, a ſurgeon, as he was dreſſing the eye of a patient; Torquatus, at ſupper, reaching a cake to one of his gueſts; L. Durius Valla, as he drank a potion of honeyed wine; Appius Aufeius, newly come out of the bath, as he ſupped up a raw egg; P. Quintius Scapula, as he was at ſupper in the houſe of Aquilius Gallus; Decimus Sauſeius, the Scribe, as he was at dinner in his own houſe. *Plin. Nat. Hiſt. l. 7. c. 53. p.* 185, 186.

Nemo tam divos habuit faventes,
Craſtinum ut poſſit ſibi polliceri:
Res Deus noſtras celeri citatas
Turbine verſat.

Senec. in Thyeſt. c. 3.

CHAP. XXIX.

Of the dead Bodies of ſome great Perſons, which, not without Difficulty, found their Graves; and of others, not permitted to reſt there.

THE grave is the common houſe and home that is appointed for all the living; that ſafe harbour, that lies open for all thoſe paſſengers that have been toſſed upon the troubled ſea of this mortal life. Here

The purpled Princes, ſtripp'd of all their pride,
Lie down uncrowned by the poor man's ſide.

Only it ſometimes ſo falls out, that ſome great perſons are not ſuffered to go to reſt, when their bed is made; and others are pulled out of thoſe lodgings, whereof they had once taken a peaceable poſſeſſion.

1. No ſooner had the ſoul of that victorious Prince, William the Conqueror, left his body, but his dead corpſe was abandoned by his nobles and followers, and by his meaner ſervants he was deſpoiled of armour, apparel, and all his princely furniture, his naked body left upon the floor, his funeral wholly neglected; till one Harluins, a poor country Knight, undertook the carriage of his corpſe to Caen in Normandy, to St. Stephen's church, which the dead King had formerly founded. At his entrance into Caen, the convent of Monks came forth to meet him; but, at the ſame inſtant, there happened a great fire, ſo that his corpſe was again forſaken, every one running to quench the fire. That done, they return, and bear the body to the church. The funeral ſermon being ended, and the ſtone coffin ſet in the earth in the chancel, as the body was ready to be laid therein, there ſtood up one Anſelm Fitz-Arthur, and forbad the burial, alleging, that that very place was the floor of his father's houſe, which this dead King had violently taken from him, to build this church upon; “Therefore,” ſaid he, “I challenge this ground, and, in the name of

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* He was ſtabbed by Lieutenant John Felton, on Saturday, the 23d of Auguſt, 1628.

God, forbid that the body of this deſpoiler be covered with the earth of my inheritance." They were therefore forced to compound with him for one hundred pounds. The body was now to be laid in the tomb; but that tomb proved too little to admit the coffin; ſo that preſſing it down to gain an entrance, the belly brake, and ſent forth ſuch an intolerable ſtench amongſt the aſſiſtants at the funeral, that all the gums and ſpices fuming in their cenſers could not relieve them, but in great amazement all of them haſted away, leaving only a monk or two to ſhuffle up the burial; which they did in haſte, and returned to their cells. Yet was not this the laſt of the troubles that the corpſe of this great Prince met with; for ſome years after, Caen being taken by the French, under Chaſtilion, anno 1562, his tomb was rifled, his bones thrown out, and ſome of them, by private ſoldiers, brought as far as England again. *Baker's Chr. p.* 44, 45. *Speed's Chr. p.* 434. *Full. Church Hiſt. l.* 3. *cent.* 11. *p.* 9.

2. Katherine de Valois, Daughter to Charles the Sixth, King of France, widow of King Henry the Fifth, was married afterwards to, and had iſſue by, Owen ap Tudor, a noble Welſhman: her body lies at this day unburied in a looſe coffin at Weſtminſter, and ſhewed to ſuch as deſire it. It is ſaid it was her own deſire, that her body ſhould never be buried, becauſe ſenſible of her fault in diſobeying her huſband King Henry upon this occaſion. There was a prophecy amongſt the Engliſh people, that an Engliſh Prince born at Windſor ſhould be unfortunate, in loſing what his father had acquired; whereupon King Henry forbad Queen Katherine (being with child) to be delivered there: but ſhe, out of the corrupt principle of *nitimur in vetitum*, and affecting her father before her huſband, was there brought to bed of King Henry the Sixth, in whoſe reign the fair victories, woven by his father's valour, were by cowardice, careleſſneſs, and contentions unravelled to nothing. Yet the ſtory is told differently by others, *viz.* that ſhe was buried by her ſon, King Henry the Sixth, under a fair tomb, and continued in her grave ſome years, until King Henry the Seventh, laying the foundation of a new chapel, cauſed her corpſe to be taken up: But why the ſaid Henry, being her great grand-child, did not order it to be re-interred, is not recorded; if not done by caſualty and neglect, it is very ſtrange, and ſtranger if out of deſign. *Full. Church-Hiſt. l.* 4. *cent.* 15. *p.* 170. *Speed's Chr. p.* 661. *Stowe's Survey of London, p.* 507.

3. Ariſtobulus, King of the Jews, was by Cn. Pompeius ſent to Rome in bonds: afterwards he was enlarged by Cæſar (when he had overcome Pompey) and ſent into Syria; there, by the favourites of Pompey's part, he was taken away by poiſon, and for ſome time denied burial in his native country; the dead body being kept preſerved in honey; till at laſt it was ſent by Marcus Antonius to the Jews, to be laid in the royal monuments of his anceſtors. *Joſeph. Bell. Judaic. l.* 1. *c.* 7. *p.* 570. *Joſeph. Antiq. Jud. l.* 14. *c.* 13. *p.* 359.

4. The great Alexander, who had attained to the height of military glory, died at Babylon, not without ſuſpicion of poiſon. This great man, for whom ſo much of the world, as he had conquered, was too little, was compelled to wait the leiſure of his mutinous Captains, till they would be ſo kind as to bury him. Seven days together his dead corpſe lay neglected, in the heats of Meſopotamia; greater than which are not to be found in any country. At laſt, command was given to the Egyptians and Chaldeans to embalm the body according to their art, which they did: yet was it two years before the miſerable remains of this hero could be ſent away towards its funeral: then it was received by Ptolemeus, by him carried firſt to Memphis, and ſome years afterwards to Alexandria, where it lay, and ſome ages after was ſhewed to Auguſtus Cæſar, after his victory over Antonius and Cleopatra. *Quint. Curt. l.* 10. *p.* 3. *Diodor. Sic. l.* 18. *p.* 593. *Ælian. Var. Hiſt. l.* 12. *c.* 64. *p.* 347.

5. Jacobus Patius had conſpired againſt the Medices, for which he was publickly hanged, and by the permiſſion of the magiſtrates, his dead body was laid in the monuments of his anceſtors: but the enraged multitude dragged it out thence, and buried it in the common field, without the walls of the city; where yet they would not ſuffer it to reſt; but in another popular fury, they fetched it out thence, drew it naked through the city by the ſame halter wherewith he had been before hanged, and threw it into the river Arnus. *Zuing. Theat. vol.* 3. *l.* 10. *p.* 1023.

6. The carcaſe of Pope Julius the Second was dug up, and his ring taken from off his finger by the Spaniards, at the ſame time as Rome was taken by the army of the Emperor Charles the Fifth, which was Anno. Dom. 1527. *Zuin. vol.* 3. *l.* 10. *p.* 1023.

7. Scanderbeg, the moſt famous Prince of Epirus, died in the ſixty-third year of his age, upon the 17th of January, Anno Dom. 1466, when he had reigned about twenty-four years: his dead body was, with the great lamentation of all men, buried in the cathedral church of St. Nicholas at Lyſſa, where it reſted in peace; until that about nine years after the Turks, coming to the ſiege of Scodra, by the way took the city of Lyſſa, and there with great devotion dug up his bones, reckoning it ſome part of their happineſs, if they might but ſee or touch the ſame; and ſuch as could get any part thereof, were it never ſo little, cauſed the ſame to be ſet, ſome in ſilver, ſome in gold, to hang about their necks, or wear upon their bodies; perſuading themſelves by the wearing thereof, to be partakers of ſuch good fortune as Scanderbeg had himſelf whilſt he lived. *Knowle's Turk. Hiſt. p.* 403. *Barl. Hiſt. of Scanderbeg, l.* 12. *p.* 496.

8. The ſepulchre of the great Cyrus, King of Perſia, was violated in the days of Alexander the Great, in ſuch manner, that his bones were diſplaced and thrown out, and the urn of gold that was fixed in his coffin, when it could not be wholly pulled away, was broken off by parcels. When Alexander was informed hereof, he cauſed the Magi, who were intruſted with the care and keeping thereof, to be expoſed unto tortures, to make them confeſs the authors of ſo great a violation and robbery: but they denied with great conſtancy that they had any hand in it, or that they knew by whom it was done. Plutarch ſays, that it was one Polymachus, a noble Pellean, that was guilty of ſo great a crime. It is ſaid, that the epitaph of this mighty Monarch was to this purpoſe:

O mortal that comeſt hither (*for come I know thou wilt*) *know that I am* Cyrus *the ſon of* Cambyſes, *who ſettled the* Perſian *empire, and ruled over* Aſia, *and therefore envy me not this little heap of earth, wherewith my body is covered.*

Jacob. Capel. Hiſt. Sacr. & Exotic. p. 418. *Pezel. Mellif. tom.* 2. *p.* 378.

CHAP. XXX.

Of entombed Bodies, how found at the Opening of their Monuments.

SUCH as held the pre-exiſtence of ſouls, write of them, that when they are commanded to enter into bodies, they are aſtoniſhed, that they murmur and complain in ſuch manner as this: "Miſerable wretches! in what have we ſo treſpaſſed; what offence ſo heinous, and worthy of ſo horrible a puniſhmnnt have we committed, that we are to be ſhut up, and impriſoned in theſe moiſt and cold carcaſes?" That thereupon they comforted themſelves with the thoughts of the body's diſſolution; and petitioned before their captivity that their enlargement might be haſtened, through the fall and corruption of their priſons. I inſiſt not upon the truth of theſe matters, but pretend only to ſhew in what manner theſe ſhells of mortality have been found after the bird hath been fled: and that ſome bodies have made far leſs haſte to putrefaction than others. *Vaugh. Flor. Solitud. p.* 137.

1. At the time Conſtantine reigned with Irene his mother, there was found in an ancient ſepulchre in Conſtantinople, a body with a plate of gold upon the breaſt of it, and therein thus engraven: *In Chriſtum credo qui ex Mariâ Virgine naſcetur: O Sol, imperantibus Conſtantino & Irene iterum me videbis:* that is, *I believe in that Chriſt who ſhall be born of* Mary *a Virgin: O Sun, thou ſhalt ſee me again, when* Conſtantine *and* Irene *ſhall come to reign.* When this inſcription had been publickly read, the body was reſtored to the ſame place where it had been formerly buried. *Lonicer. Theat. p.* 233. *Gaulter. Tab. Chron. p.* 569.

2. In the tenth year of Henry the Seventh, at the digging of a new foundation in the church of Saint Mary Hill in London, there was then found and taken up the body of Alice Hackney: ſhe had been buried in that church a hundred and ſeventy-five years before; yet was ſhe then found whole of ſkin, and the joints of her arms pliable; her corpſe was kept above ground four days without any inconvenience, expoſed to the view of as many as would behold it, and then recommitted to the earth. *Baker's Chron. p.* 360.

3. In the reign of King James, at Aſtley in Warwickſhire, upon the fall of the church, there was taken up the corpſe of Thomas Grey, Marquis of Dorſet, who was there buried the tenth of October, 1530, in the twenty-ſecond year of King Henry the Eighth; and although it had lain ſeventy-eight years in this bed of corruption, yet his eyes, hair, fleſh, nails, and joints, remained as if he had been but newly buried. *Faithful Annaliſt p.* 224, 225.

4. Robert Braybrook, born at a village in Northamptonſhire, was conſecrated Biſhop of Lon-

don, Jan. 5, 1381. He was after that Chancellor of England for ſix months; he died anno 1404, and was buried under a marble ſtone in the chapel of Saint Mary in the cathedral of Saint Paul, London; yet was the body of this Biſhop lately taken up and found firm, as to ſkin, hair, joints, nails, &c. For upon that fierce and fatal fire in London, Sept. 2, 1666, which burnt ſo much of Saint Paul's church, when part of the floor fell into Saint Faith's, this dead perſon was ſhaken out of his dormitory, where he had lain no leſs than two hundred ſixty and two years. His body was expoſed to the view of all ſorts of people for divers days; and ſome thouſands did behold and poiſe it in their arms, till by ſpecial order it was reinterred. *Fuller's Worthies, p.* 284. *Northamptonſhire.*

5. At the taking down of the moſt ancient church of Saint Peter in Rome (to make room for that new and moſt magnificent one ſince erected in its ſtead) there was found the body of Pope Boniface the Eighth, all whole, and in no part diminiſhed. *Zacch. Quæſt. Medic. Legal. l.* 4. *tit.* 1. *Quæſt.* 10. *p.* 239.

6. Some years ſince, at the repairs of the church of St. Cæcilia, beyond the river Tiber, there was found the body of a certain Cardinal, an Engliſhman, who had been buried there three hundred years before; yet was it every way entire, not the leaſt part of it periſhed, as they report who both ſaw and handled it. *Zacch. ib. p.* 239.

7. Not long ſince, at Bononia, in the Church of St. Dominick, there was found the body of Alexander Tartagnus, a Lawyer at Imola, which was perfectly entire, and no way decayed, although it had lain there from his deceaſe above one hundred and fifty years. *Zacch. ib. p.* 239.

8. Pauſanias hath the hiſtory of a ſoldier, whoſe body was found with wounds freſh, and apparent upon it, although it had been buried ſixty-two Olympiads, that is, no leſs than two hundred and forty-eight years. *Pauſan. in Eliacis, l.* 5. *ad finem.*

9. In the reign of King Henry the Second, anno 1089, the bones of King Arthur, and his wife Guenevor, were found in the Vale of Avalon, under an hollow oak, fifteen feet under ground, the hair of the ſaid Guenevor being then whole and freſh, of a yellow colour; but as ſoon as it was touched, it fell to powder, as Fabian relateth; this was more than ſix hundred years after his death. His ſhin-bone, ſet by the leg of a tall man, reached above his knee the breadth of three fingers. *Baker's Chron. p.* 85. *Stowe's Annals, p.* 55. *Cardan. de Varietat. l.* 8. *c.* 40.

10. Kornmannus tells, that in Valentia, a city of Spain, there was found the body of Adonizam, the ſervant of King Solomon, together with his epitaph in Hebrew. It appeared that he had lain buried above two thouſand years, yet was he found uncorrupted: ſo excellent a way of embalming the dead were thoſe ſkilled in who lived in the Eaſtern Countries. He alſo mentions the body of Cleopatra, which had remained undamaged for an hundred and twenty-five Olympiads, viz. five hundred years, as appears by the letter of Heraclius the Emperor, to Sophocles the Philoſopher. I remember not to have read any thing like this amongſt the Romans, unleſs of the body, as ſome ſay, of Tulliola, the daughter of Cicero, which was found entire and uncorrupted, after (as ſome have computed) one thouſand and three hundred years. *Kornman. de Mirac. Mort. l.* 8. *c.* 26. *p.* 17. *Zacch. Qu. Medic. Leg. l.* 4. *tit.* 1. *qu.* 10. *p.* 239. *Cæl. Antiq. Lect. l.* 3. *c.* 24. *p.* 120.

11. "I have often ſeen in a well-known place of Germany," ſaith Camerarius, "a young gentleman's tomb, who was buried in a chapel where his predeceſſors lay. He was the faireſt young man of his time: and being troubled with a grievous ſickneſs in the flower of his age, his friends could never get ſo much of him, as to ſuffer himſelf to be repreſented in ſculpture or picture to ſerve for poſterity; only this (through their importunity) he agreed unto, that after he ſhould be dead, and ſome days in the ground, they ſhould open his grave, and cauſe him to be repreſented as they then found him. They kept promiſe with him, and found that the worms had half gnawed his face, and that about the midriff and the back-bone there were many ſerpents. Upon this they cauſed the ſpectacle, ſuch as they found it, to be cut in ſtone, which is yet at this preſent to be ſeen among the armed ſtatues of the anceſtors of this young gentleman." So true (it ſeems) is that of Eccleſ. 10. 12. "When a man dieth, he is the heritage of ſerpents, beaſts, and worms." *Camer. Hor. Subciſ. cent.* 1. *c.* 11. *p.* 75. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 6. *p.* 343.

12. To this may be annexed the enſuing relation, written by the pen of Mr. Thomas Smyth, of Sewarſtone, in the pariſh of Waltham Abbey, a diſcreet perſon, not long deceaſed. It ſo fell out, that I ſerved Sir Edward Denny (towards

the latter end of the reign of Queen Elizabeth, of bleſſed memory) who lived in the abbey of Waltham Croſs, in the county of Eſſex, which at that time lay in ruinous heaps. And then Sir Edward began ſlowly now and then to make even, and re-edify ſome of that chaos. In doing whereof, Tomkin his gardener, came to diſcover (among other things) a fair marble ſtone, the cover of a tomb, hewed out in hard ſtone. This cover, with ſome help, he removed from off the tomb: which having done, there appeared to the gardener, and Mr. Baker, miniſter of the town (who died long ſince) and to myſelf, and Mr. Henry Knagge, Sir Edward's Bailiff, the ſkeleton of a man lying in the tomb aforeſaid, all the bones remaining, and not one diſlocated: in obſerving whereof, we wondered to ſee the bones ſtill remaining in ſuch due order, and no duſt or other filth beſides them to be ſeen in the tomb. We could not think that it had been a ſkeleton of bones only, laid at firſt in the tomb; yet if it had been the carcaſe of a * man, what became of his fleſh and entrails? For (as I have ſaid before) the tomb was all clean of filth and duſt beſides the bones. This, when we had well obſerved, I told them, that if they did but touch any part thereof, that all would fall aſunder; for I had only heard ſomewhat formerly of the like accident. Trial was made, and ſo it came to paſs. For my own part I am perſuaded, that as the fleſh of this ſkeleton to us became inviſible, ſo likewiſe would the bones have been in ſome longer continuance of time. "Oh what is man then which vaniſheth thus away like unto ſmoke or vapour, and is no more ſeen!" Whoſoever thou art that ſhall read this paſſage, thou mayeſt find cauſe of humility ſufficient. *Fuller's Worthies, p.* 320. *Eſſex.*

13. It is ſaid, that in the iſles of Arran, the dead bodies of men do not putrefy, but expoſed to the air, remain uncorrupted; ſo that by this means the ſurvivors come to know their grandfathers, great-grandfathers, great-great-grandfathers, and a long order of their dead anceſtors, to their great admiration. *Kornman. de Mirac. Mortuor. lib.* 3. *cap.* 4. *p.* 5. *Zacch. Quæſt. Med. Leg. l.* 4. *tit.* 1. *q.* 10. *p.* 235.

14. "We know ſome," ſaith Alexander Benedictus, "who have been laid in their graves half alive; and ſome noble perſons have been diſpoſed in their ſepulchres, whoſe life has lain hid in the ſecret repoſitories of the heart. One great lady was thus entombed, who was after found dead indeed; but ſitting, and removed from her place, as one that had returned to life amongſt the carcaſes of the dead; ſhe had pulled off the hair from her head, and had torn her breaſt with her nails; ſigns too apparent of what had paſſed; and that ſhe had long in vain called for help, while alone in the ſociety of the dead." *Schenck. Obſ. Medic. l.* 6. *Obſ.* 3. *p.* 769.

15. Alexander Guaynerius, ſpeaking of the old and great city of Kiovia, near de Boryſthenes, "There are," ſaith he, "certain ſubterranean caverns extended to a great length and breadth within ground; here are divers ancient ſepulchres, and the bodies of certain illuſtrious Ruſſians; theſe, though they have lain there time out of mind, yet do they appear entire. There are the bodies of two Princes, in their own country habit, as they uſed to walk when alive; and theſe are ſo freſh and whole, as if they had but newly lain there. They lie in a cave unburied, and by the Ruſſian Monks are ſhewed unto ſtrangers. *Camerar. Hor. Subciſ. cent.* 2. *c.* 70. *p.* 283.

16. Laurentius Mullerus tells us alſo, that in this city there is a temple with admirable vaults, in which divers bodies are kept uncorrupted, as if they were boiled, not livid and black, but with a freſh and lively colour of the ſkin: the tradition is, that they are the bodies of ſome Martyrs, and that the Tartars, in their incurſions, preſume not to touch them, becauſe it has proved dangerous to them heretofore to endeavour it. He alſo remembers, that in a vaulted chapel there is to be ſeen the body of a woman, wrapt in a thin and tranſparent ſheet, and ſo entire, that the yellow hair, and all the members of it, will abide the touch. It is ſaid to be the body of the Martyr Barbara. *Camerar. ib. p.* 283.

17. In the year 1448, in the ruins of an old wall of the beautiful church at Dunfermling in Scotland, there was found the body of a young man, in a coffin of lead, wrapped up in ſilk: it preſerved the natural colour, and was not in the leaſt manner corrupted; though it was believed to be the body of the ſon of King Malcolme the Third, by the Lady Margaret. *Hect. Boet. l.* 18. *Zuing. Theat. vol.* 2. *l.* 7. *p.* 567.

18. The body of Albertus Magnus was taken out of his ſepulchre, to be interred in the midſt of the chancel in a new tomb for that purpoſe: it was two hundred years from the time wherein he had been firſt buried; yet was he found entire,

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* It is generally conceived the body of King Harold.

without any kind of deformation, unleſs it was this, that his jaw ſeemed to be ſomewhat fallen. I ſaw the thing I ſpeak of, and I teſtify by this writing the truth of the relation. *Crantz. Metrop. l.* 3. *c.* 42 & 48. *Zuing. vol.* 2. *l.* 7. *p.* 566.

19. At the opening of the ſepulchre of Charles Martel, there was no part of his body to be found therein; but inſtead thereof a ſerpent was found in the place. *Vid. Kornman. de Mirac. Mortuorum, lib.* 4. *cap.* 86. *p.* 35. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 6. *p.* 343.

CHAP. XXXI.

Of ſuch Perſons as have returned to Life after they have been believed to be dead.

WHEN a bird hath once broken from her cage, and has taſted the ſweetneſs of the air, and, which is more, of the pleaſure of ſociety and liberty, it is not an eaſy thing to allure her back to the place of her former reſtraint. And it is as hard to conceive, that a ſoul which has once found itſelf in a ſtate of enlargement, ſhould willingly return any more into the ſtrait and uneaſy priſon of the body. But it ſeems (by what ollows) that there are certain laws on the other ſide of death, by virtue of which we read of many perſons returning again whom death ſeemed to have ſnatched away.

1. That is wonderful which befel to two brothers, Knights of Rome: the elder of whom was named Corſidius, who being in the repute of all men dead, the tables of his laſt will and teſtament were recited, in which he had made his brother the heir of all he had: but in the midſt of the funeral preparations, he roſe with great cheerfulneſs upon his legs, and ſaid, "That he had been with his brother, who had recommended the care of his daughter unto him, and had alſo ſhewed him where he had hid a great quantity of gold under-ground, wherewith he ſhould defray his funeral expences." While he was ſpeaking in this manner, to the admiration of all that were preſent, there came a meſſenger with the news of his brother's death; and the gold was alſo found in the very place as he had ſaid. *Fulgoſ. l.* 1. *c.* 6. *p.* 155. *Plin. Nat. Hiſt. l.* 7. *c.* 52. *p.* 184. *Zacch. Qu. Med. Leg. l.* 4. *hiſt.* 1. *qu.* 11. *p.* 241. *Kornman. de Mir. Mortuor. part* 2, *c.* 27. *p.* 22.

2. There was, ſaith Gregorius, one Raparatus, a Roman, who being ſtiff and cold, was given over by his relations, as one who was undoubtedly dead; when ſoon after he returned to life, and ſent a meſſenger to the ſhrine of Saint Laurence in Rome, to enquire concerning Tiburtius the prieſt there, if any thing had newly befallen him. In the mean time, while the meſſenger was gone, he told them that were with him, that he had ſeen that Tiburtius tormented in hell with terrible flames. The meſſenger he had ſent returned with this news, that Tiburtius was that very hour departed this life; and ſoon after Reparatus himſelf died. *Fulgoſ. l.* 1. *c.* 6. *p.* 157. *Kornman. de Mirac. Mort. l.* 2. *c.* 32. *p.* 24.

3. While Narſes was in Italy, there was a great plague in Rome, whereof, in the houſe of Valerianus the Advocate, a young man fell ſick; he was his ſhepherd, and a Liburnian by nation: and after he was ſuppoſed to be dead, he returned to himſelf, and calling his maſter to him, told him that he had really been in heaven, and had there underſtood how many, and who they were that ſhould die out of his houſe in that great plague; and having named them, told his maſter that he ſhould ſurvive all his ſervants. To confirm the truth of what he ſaid, he added, that he had learned all kinds of tongues: and in the ſame hour diſcourſed with his maſter in Greek; he alſo made trial with others who were ſkilled in other languages, whereas before he only underſtood Latin. When he had lived thus two days, he grew into a frenzy, and ſtriving to bite his own hands, he died: as many as (by name) he had ſaid ſhould die, followed him ſoon after; but his maſter remained free from infection, according as he had predicted. *Fulgoſ. ib. p.* 160.

4. Everardus Ambula, a German Knight, fell ſick in Germany, in the time of Pope Innocent the Third; and when he had lain for ſome time as one dead, returning to himſelf, he ſaid, that his ſoul was carried by evil ſpirits into the city of Jeruſalem, thence into the camp of Saladine (who then reigned in Ægypt); from thence it was conveyed to Lombardy, where, in a certain wood, he had ſpoken with a German friend of his: laſtly, he was brought to the city of Rome, the ſituation, the form of the places and buildings of which, together with the features of divers princes there, he moſt exactly deſcribed as they were: and although this is matter of admiration, yet the greater wonder is, that he, with whom he ſaid he did converſe in the wood,

affirmed that he had there, at the ſame time and hour, diſcourſed with this Everardus, according as he had declared. *Fulgoſ. ib. l. 1. c. 6. p. 160.*

5. Acilius Aviola was concluded dead, both by his domeſticks and phyſicians; accordingly he was laid out upon the ground for ſome time, and then carried forth to his funeral fire: but as ſoon as the flames began to catch his body, he cried out that he was alive, imploring the aſſiſtance of his ſchoolmaſter, who was the only perſon that had tarried by him: but it was too late; for, encompaſſed with flames, he was dead before he could be ſuccoured. *Plin. Nat. Hiſt. l. 7. c. 52. p. 184. Val. Max. l. 1. c. 8. p. 29.*

6. Lucius Lamias had been Prætor, and being ſuppoſed to be dead, he was carried (after the Roman manner) to be burnt; being ſurrounded with the flames, he cried out that he lived: but in vain; for he could not be withdrawn from his fate. *Val. Max. l. 1. c. 8. p. 30.*

7. Plato tells us of Erus Armenius being ſlain in battle, among many others; when they came to take up the dead bodies upon the tenth day after, they found, that, though all the other carcaſes were putrid, this of his was entire and uncorrupted; they therefore carried it home, that it might have the juſt and due funeral rites performed to it. Two days they kept it at home in that ſtate, and on the twelfth day he was carried out to the funeral pile: and being ready to be laid upon it, he returned to life, to the admiration of all that were preſent. He declared ſeveral ſtrange and prodigious things, which he had ſeen and known, during all that time that he had remained in the ſtate of the dead. *Plat. de Repub. l. 10. Fulgoſ. l. 1. c. 6. p. 155. Zuing. Theatr. vol. 2. l. 7. p. 555. Kornman. de Mirac. Mort. l. 2. c. 28. p. 23.*

8. One of the noble family of the Tatoriedi, being ſeiſed with the plague in Burgundy, was ſuppoſed to die thereof, and was put into a coffin to be carried to the ſepulchres of his anceſtors, which were diſtant from that place ſome four German miles. Night coming on, the corpſe was diſpoſed of in a barn, and there attended by ſome ruſtics. Theſe perceived a great quantity of freſh blood to drain through the chinks of the coffin: whereupon they opened it, and found that the body was wounded by a nail that was driven into the ſhoulder through the coffin; and that the wound was much torn by the jogging of the chariot he was carried in: but withal, they diſcovered that the natural heat had not left his breaſt. They took him out, and laid him before the fire: he recovered as out of a deep ſleep, ignorant of all that had paſſed. He afterwards married a wife, by whom he had a daughter; married afterwards to Huldericus a Pſirt: from his daughter came Sigiſmundus a Pſirt, chief Paſtor of Saint Mary's Church in Baſil. *Zuing. Theatr. vol. 2. l. 7. p. 564.*

9. A ſhoemaker's wife in the pariſh of Cripplegate, being thought dead, was, agreeable to her deſire, buried in her wedding-clothes: her ring being on her finger, induced the ſexton to open the grave in the night, in order to ſteal it; when, finding it not eaſy to come off, he took his knife, to cut the finger from the hand; which operation recalled the woman to her ſenſes, and ſhe roſe from her coffin. The affrighted villain took to his heels; and ſhe, taking his lanthorn, walked home, knocked up her huſband, and lived ſeveral years after. Her monument is yet ſtanding in Cripplegate Church. *Maitland's Hiſt. Lond.*

10. In the reign of Henry III. one Judith de Balſham was condemned for receiving and concealing thieves, and hanged from nine o'clock on Monday morning, till *ſun-riſing* on Tueſday following, and yet eſcaped with life, as appears by her pardon; which, for its rarity, I ſhall here recite *verbatim.*

Henrici III. 48° membr. 5^{x}.

Rex *omnibus*, &c. *ſalutem*. *Quia* Inetta *de* Balſham *pro receptamento* Latronum *ei impoſito nuper per conſiderationem* Curie noſtre *ſuſpendio adjudicata et ab hora nona diei* Lune *uſque poſt ortum Solis diei* Martis *ſequen. ſuſpenſa, viva evaſit, ſicut ex Teſtimonio fide dignorum accepimus.* Nos *divine Charitatis intuitu pardonavimus eidem* Inette *ſectam pacis noſtre que ad nos pertinet pro receptamento predicto, et firmam pacem noſtram ei inde concedimus. In cujus, &c. Teſte Rege apud* Cantuar: XVI° *Die* Auguſti.

Covenit cum Recordo
Laur. Halſted. *Deput.*
Algern. May. *Mil.*

Vide Plot's Staffordſhire, p. 292.

11. In the year 1650 Anne Green was tried at Oxford, before Serjeant Umpton Croke, for the murder of her baſtard child, and by him ſentenced to be hanged; which ſentence was accordingly executed on the fourteenth day of December, in the Caſtle-yard, Oxford, where ſhe hung about half an hour, being pulled by the legs, and ſtruck

on the breaſt by divers of her friends, and, after all, had ſeveral ſtrokes given her on the ſtomach with the but-end of a muſket. Being cut down, ſhe was put into a coffin, and carried to a houſe to be diſſected; where, when they opened the coffin, notwithſtanding the rope remained faſt jammed round her neck, they perceived her breaſt riſe: whereupon one Maſon, a Taylor, intending an act of humanity, ſtamped on her breaſt and belly; and one Oran, a ſoldier, ſtruck her with the but-end of his muſket. After all this, when Sir William Petty, Dr. Willis, and Mr. Clarke, came to prepare the body for diſſection, they perceived ſome ſmall rattling in her throat, which induced them to deſiſt from their original deſign, and began to uſe means for her recovery; in which they were ſo ſucceſsful, that within fourteen hours ſhe began to ſpeak, and the next day talked and prayed very heartily. Nor did the humanity of the Doctors ſtop, till, by obtaining a pardon for her, they ſecured that life which their ſkill had reſtored. She was afterwards married, had three children, lived in good repute among her neighbours, at Steeple-Barton, and died in 1659. What was moſt remarkable, and diſtinguiſhed the hand of Providence in her recovery, ſhe was found to be innocent of the crime for which ſhe ſuffered; and it appeared the child had never been alive, but came from her ſpontaneouſly, four months after conception. *Plot's Oxfordſhire, p.* 197.

12. In 1658, Elizabeth, the ſervant of one Mrs. Cope, of Magdalen Pariſh, Oxford, was convicted of killing her baſtard child, and was accordingly hanged at Green Ditch, where ſhe hung ſo long, that one of the by-ſtanders ſaid, if ſhe was not dead, he would be hanged for her. When cut down, the gallows being very high, ſhe fell with ſuch violence to the ground, that ſeemed ſufficient of itſelf to have killed her. After this, ſhe was put in a coffin, and carried to the George Inn, in Magdalen pariſh; where ſigns of life being obſerved in her, ſhe was blooded, and put to bed to a young woman; by which means ſhe came to herſelf, and, to all appearance, might have lived many years: but the next night ſhe was, by the order of one Mallory, a bailiff of the city, barbarouſly dragged to Glouceſter Green, and there hanged upon the arm of a tree till ſhe was dead. *Plot's Oxfordſhire, p.* 199.

CHAP. XXXII.

Of ſuch who, after Death, have concerned themſelves with the Affairs of their Friends and Relations.

THE Platoniſts ſpeak of ſome ſouls that, after they are departed from their bodies, they have yet a ſtrange hankering after them; whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lie interred, and are therefore called by the philoſophers Body-lovers. I know not under what reſtraints ſouls are, when once ſeparated from their bodies, nor what privileges ſome of them have above others; but if the following relations are true, ſome of theſe here ſpoken of have been as mindful of their friends and families, as others were affected to the bodies they had before deſerted.

1. Ludovicus Adoliſius, Lord of Immola, ſent a Secretary of his upon earneſt buſineſs to Ferrara; in which journey he was met by one on horſeback, attired like an Huntſman, with an hawk upon his fiſt, who ſaluted him by his name, and deſired him to intreat his ſon Lodowick to meet him in that very place the next day, at the ſame hour, to whom he would diſcover certain things, of no mean conſequence, which much concerned him and his eſtate. The Secretary returning and revealing this to his Lord; at firſt he would ſcarce give credit to his report, and jealous withal that it might be ſome train laid to intrap his life, he ſent another in his ſtead; to whom the ſame ſpirit appeared in the ſhape aforeſaid, and ſeemed much to lament his ſon's diffidence; to whom, if he had come in perſon, he would have related ſtrange things, which threatened his eſtate, and the means how to prevent them. Yet deſired him to recommend him to his ſon, and tell him, that after twenty-two years, one month, and one day, prefixed, he ſhould loſe the government of that city, which he then poſſeſſed, and ſo he vaniſhed. It happened juſt at the ſame time the ſpirit had predicted (notwithſtanding his great care and providence) that Philip Duke of Milan, the ſame night beſieged the city, and by the help of the ice (it being then a great froſt) paſſed the moat, and with ſcaling ladders, ſcaled the wall, ſurpriſed the city, and took Lodowick priſoner. He was in league with Philip, and therefore feared no harm from him. *Gregor. de Repub. l.* 21. *c.* 4. § 9. *p.* 77

p.772. *Delrio Diſq. Mag. l.* 2. *Quæſt.* 26. § 5. p.202, 203. *Fulgoſ. l.* 1. *c.* 4. *p.* 92. *Lavater, de Spectris, part* 1. *c.* 15. *p.* 65. *Heyw. Hierarch. l.* 9. *p.* 602.

2. Two wealthy merchants, travelling through the Taurine hills into France, upon the way met with a man of more than human ſtature; who thus ſaid to them: "Salute my brother Lewis Sforza, and deliver him this letter from me." They were amazed, and aſked who he was? He told them, that he was Galeacius Sforza, and immediately vaniſhed out of ſight. They made haſte to Milan, and delivered the Duke's letter, wherein was thus written: "Oh Lewis! take heed to thyſelf, for the Venetians and French will unite to thy ruin, and deprive thy poſterity of their eſtate. But if thou wilt deliver me 3000 Guilders, I will endeavour that the ſpirits being reconciled, thy unhappy fate may be averted; and this I hope to perform, if thou ſhalt not refuſe what I have requeſted: farewell." The ſubſcription was: "The ſoul of Galeacius thy brother." This was laughed at by moſt as a fiction: but not long after, the Duke was diſpoſſeſſed of his government, and taken priſoner by Lewis the Twelfth, King of France. Thus far Bernard Arulnus, in the firſt ſection of the Hiſtory of Milan, who alſo was an eye-witneſs of what had paſſed. *Delrio Diſq. Mag. l.* 2. *Quæſt.* 26. § 5. *p.* 202. *Greg. de Repub. l.* 21. *c.* 4. § 9. *p.* 772.

3. Cæſar Baronius tells, that there was an entire friendſhip betwixt Michael Mercatus the elder, and Marſilius Ficinus; and this friendſhip was the ſtronger betwixt them, by reaſon of a mutual agreement in their ſtudies, and an equal veneration for the doctrines of Plato. It fell out that theſe two diſcourſed together (as they uſed) of the ſtate of man after death, according to Plato's opinions (and there is extant a learned epiſtle of Marſilius to Michael Mercatus, upon the ſame ſubject); but when their diſputation and diſcourſe was drawn out ſomewhat long, they ſhut it up with this firm agreement, "That whichſoever of them two ſhould firſt depart out of this life (if it might be) ſhould aſcertain the ſurvivor of the ſtate of the other life, and whether the ſoul be immortal or not." Some time after this agreement was made, it fell out, that while Michael Mercatus was one morning early at his ſtudy, upon the ſudden he heard the noiſe of a horſe upon the gallop: and then ſtopping at his door, withal he heard the voice of Marſilius his friend, crying to him, "O Michael, Michael! thoſe things are true, they are true!" Michael wondering to hear his friend's voice, roſe up, and opening the caſement, he ſaw the backſide of him, whom he had heard, in white, and gallopping away upon a white horſe. He called after him, "Marſilius, Marſilius!" and followed him with his eye. But he ſoon vaniſhed out of ſight. He, amazed at this extraordinary accident, very ſolicitouſly enquired, if any thing had happened to Marſilius (who then lived at Florence, where he alſo breathed his laſt), and he found, upon ſtrict enquiry, that he died at that very time, wherein he was thus heard and ſeen by him. *Baron. Annal. tom.* 5. *Anno* 412. *Delrio Diſquiſit. Mag. l.* 2. *qu.* 26. *p.* 203. *Dr. More in Immortal Soul, l.* 2. *c.* 16. *p.* 132.

4. We read in the Life of John Chryſoſtom of Baſiliſcus, the Biſhop of the city Camana (the ſame who with Lucianus, a prieſt of Antioch, ſuffered martyrdom under Maximianus the Emperor), that he appeared to St. Chryſoſtom in his exile, and ſaid, "Brother John, be of good heart and courage, for to-morrow we ſhall be together." Alſo that before this, he had appeared to the prieſt of that church, and ſaid, "Prepare a place for our brother John, for he is to come preſently." And that theſe things were true, was afterwards confirmed by the event. *In vitâ Chryſoſt. per Eraſm. p.* 7. *c.* 2. *Lavat. de Spectris, part* 1. *c.* 13. *p.* 61.

5. Charles the Eighth, King of France, invaded the kingdom of Naples: Alphonſo was then king of it; and although before he bragged what he would do, yet when the French were in Italy, and came ſo far as Rome, he took ſuch a fright, that he cried out every night, he heard the Frenchmen coming, and that the very trees and ſtones cried France. And as Guicciardini affirmeth (who was not a man either eaſily to believe, or raſhly to write, fables), it was credibly and conſtantly reported, that the ſpirit of Ferdinand, his father, appeared to one that had been his phyſician, and bad him tell his ſon Alphonſo from him, that he would not be able to reſiſt the Frenchmen; for God had ordained, that his progeny ſhould (after many great afflictions) be deprived of their kingdom, for the multitude and great enormity of their ſins: and eſpecially for that he had done (by the perſuaſion of Alphonſo) himſelf in the church of St. Leander, near to Naples, whereof he told the particulars; the ſucceſs was, that Alphonſo (terrified waking and ſleeping with the

repreſentations of ſuch noblemen as he had cauſed to be murdered in priſon) reſigned his crown to his ſon Ferdinando, and ran away into Sicily, in ſuch haſte, that, importuned by his mother-in-law to ſtay for only three days, he told her, that, if ſhe would not go preſently with him, he would leave her; and that, if any ſought to ſtay him, he would caſt himſelf headlong out of the window. His ſon Ferdinand, having aſſembled all his forces, durſt make no reſiſtance, but fled before the French from place to place, till at length almoſt all his ſubjects forſook him, and rebelled againſt him; whereupon he fled alſo to Sicily, and within a while died there. So Charles conquered the whole kingdom, without giving his ſoldiers occaſion ſo much as to put on their armour. *Treaſ. Ancient and Modern Times, l.* 4. *c.* 21. *p.* 346, 347.

6. Muſonius and Chryſanthius, both Biſhops, died in the time of the Nicene Council; before ſuch time as all preſent had ſubſcribed to the Articles of faith then agreed unto. The reſt of the biſhops went to their ſepulchres, and deſiring their ſubſcription alſo, as if they were alive, they left the ſchedule of ſubſcription at their tombs; when after it was found, that the dead perſons had in a miraculous manner ſubſcribed their names in this manner: "Chryſanthius and Muſonius, who were conſenting with the fathers in the ſacred œcumenical Synod of Nice, though tranſlated in reſpect of the body, yet with our own hands we have ſubſcribed to this ſchedule." *Niceph. l.* 8. *c.* 23. *p.* 344. *Zuing. Theat. vol.* 2. *l.* 7. *p.* 565.

7. Spiridion, Biſhop of Cyprus, had a daughter called Irene, with whom a friend of his had left certain ornaments of great value, which ſhe being over careful of, hid under the earth, and ſhortly after died. In ſome time after came the perſon who had intruſted her, and finding that ſhe was dead, demanded his goods at the hands of the father, both with intreaties and threats. Spiridion, that knew not what to do in the caſe, went to the tomb of his daughter, beſeeching God, that he would ſhew ſomething of promiſed reſurrection before the time: nor was he deceived in his hopes, for his daughter Irene appeared to him, and having declared in what place ſhe had diſpoſed of the man's goods, ſhe vaniſhed away. *Kornman. de Mirac. Mortuor. part* 2. *c.* 15. *p.* 15. *Ruffin. Eccleſ. Hiſt. l.* 1. *c.* 5. *Socrat. Eccleſ. Hiſt. l.* 1. *c.* 12. *Fulgoſ. Ex. l.* 1. *c.* 6. *p.* 63.

C H A P. XXXIII.

Of the ſtrange Ways by which Murders have been diſcovered.

WILLIAM the Norman built a fair monaſtery, where he won the garland of England: and in the Synod held, anno 1070, at Wincheſter, King William being preſent, as alſo the Legates of Pope Alexander, it was by that Synod decreed, amongſt other things, that whoever was conſcious to himſelf that he had ſlain a man in that great battle, ſhould do penance for one whole year, and as many years as he had ſlain men, and ſhould redeem his ſoul, either by building a church, or by eſtabliſhing a perpetual allowance to ſome church already built; ſo great a crime did they eſteem the ſhedding of human blood, though (as they ſuppoſed) in a juſt war. Sure I am, that God Almighty, as well to declare his deteſtation of that crimſon ſin of murder, as to beget and retain in us a horror thereof, hath moſt vigorouſly employed his providence, by ſtrange and miraculous ways, to bring to light deeds of darkneſs; and to drag the bloody authors of them out of their greateſt privacies and concealment unto condign puniſhments. It would be endleſs to trace the ſeveral footſteps of Divine Providence in this matter: it will be ſufficient to produce ſome examples, wherein we ſhall find enough to make us adore at once the wiſdom, goodneſs, and juſtice of God. *Malmeſb. p.* 174. *Rog. Hoved. Anno* 1070. *ϖροπυλ. ad Monaſtic. Anglic. fol.* 12.

1. Julianus Malacava, a blackſmith by profeſſion, was vehemently in love with a certain maid; and not knowing any other way to obtain his deſires beſides that of marriage with his beloved, began to think how he might compaſs the death of his wife. He accompliſhed his deviliſh deſign with a halter, and ſtrangled his wife, who was then big with child, The third day after, the woman was found dead, her huſband was gone into the country, and of all others was the leaſt ſuſpected; the child in the mean time was taken out of the womb of the dead mother, and laid by: but at the entrance of the cruel father, the dead child bled freſh at the noſe. This was upon the third of the nones of February, 1632. At the ſight of this blood the Magiſtrate entered into ſome ſuſpicion of the murder. He ſent him to priſon, and laid him in irons: when he

came upon further examination, he confeſſed the whole as it was; and was, deſervedly, executed the twelfth of the kalends of December, 1633. This hiſtory was ſent me from the public records of Cæſena, for an unqueſtionable truth. *Petr. Servius in Diſſertat. de Ung. Armar. p.* 37, 38.

2. Parthenius, Treaſurer to Theodobert, King of France, had traiterouſly ſlain a friend of his, called Auſanius, together with his wife Papianilla. When no man accuſed, or ſo much as ſuſpected him thereof, he detected himſelf in this ſtrange manner: As he ſlept in his bed, he ſuddenly roared out, crying for help, or elſe he periſhed: and being demanded what was the matter; he, half aſleep, anſwered, “That his friend Auſanius and his wife, whom he had murdered long before, did now ſummon him to anſwer it before the tribunal of God.” Upon this confeſſion he was apprehended, and, after due examination, ſtoned to death. Thus, though all witneſſes fail, yet the murderer's own conſcience is ſufficient to betray him. *Beard's Theatre of God's Judgments, l.* 2. *c.* 10. *p.* 285.

3. Anno Dom. 867, Lothbroke, of the blood-royal of Denmark, and father to Humbar and Hubba, entered with his hawk into a boat alone, and by tempeſt was driven upon the coaſt of Norfolk in England: where being found, he was detained and preſented to Edmund, at that time King of the Eaſt Angles. The King entertained him at his court; and perceiving his ſingular dexterity and activity in hawking and hunting, bore him particular favour. By this means he fell into the envy of Berick, the King's falconer: who one day, as they hunted together, privately murdered, and threw him into a buſh. It was not long before he was miſſed at court. When no tidings could be heard of him, his dog, who had continued in the wood with the corpſe of his maſter, till famine forced him thence, at ſundry times came to court, and fawned on the King; ſo that the King ſuſpecting ſome ill matter; at length followed the trace of the hound, and was led by him to the place where Lothbroke lay. Inquiſition was made, and by circumſtance of words, and other ſuſpicions, Berick, the King's falconer, was ſuppoſed to be his murderer. The King commanded him to be ſet alone in Lothbroke's boat, and committed to the mercy of the ſea; by the working of which he was carried to the ſame coaſt of Denmark from whence Lothbroke came. The boat was well known, and he examined by torments: to ſave himſelf, he ſaid, he was ſlain by King Edmund. And this was the firſt occaſion of the Danes arrival in this land. *Beard's Theat. l.* 2. *c.* 11. *p.* 295, 296.

4. Luther tells a ſtory of a certain German, who in his travels fell amongſt thieves: and they being about to cut his throat, the poor man eſpied a flight of crows, and ſaid, “O crows, I take you for my witneſſes, and revengers of my death!” About two or three days after, theſe thieves drinking together at an inn, a company of crows came and lighted upon the top of the houſe; at this the thieves began to laugh, and, ſaid one of them, “Look, yonder are they who muſt avenge his death, whom we lately ſlew!” The tapſter overhearing this, declared it to the Magiſtrate, who cauſed them to be apprehended; and upon their diſagreeing ſpeeches, and contrary anſwers, urged them ſo far, that they confeſſed the truth, and received their deſerved puniſhment. *Beard's Theatre of God's Judgments, l.* 2. *c.* 11. *p.* 299.

5. In Leiceſterſhire, not far from Lutterworth, a miller had murdered one in his mill, and privately buried him in a ground hard by. This miller removed into another country, and there lived a long ſpace; till, at laſt, guided by the providence of God for the manifeſtation of his juſtice, he returned unto that place, to viſit ſome of his friends. While he was there, the miller who now had the mill, had occaſion to dig deep in the ground, where he found the carcaſe of a man. This being known, the Lord put it into their hearts, to remember a neighbour of theirs, who twenty years before was ſuddenly miſſed, and ſince that time not heard of; and bethinking themſelves who was then miller of that mill; behold, he was there ready in the town, not having been there for many years before. This man was ſuſpected, and thereupon examined, and without much ado confeſſed the fact, and was accordingly executed. *Beard's Theatre, l.* 2. *c.* 11. *p.* 302. *Clark's Mirror, c.* 86. *p.* 381.

6. In the ſecond year of King James's reign, a ſtrange accident happened, to the terror of all bloody murderers; which was this: one Anne Waters, enticed by a lover of her's, conſented to have her huſband ſtrangled, and buried under the dung-hill, in a cow-houſe: whereupon the man being miſſing by his neighbours, the wife pretended to wonder what was become of him. It pleaſed God, that one of the inhabitants of the town, dreamed one night that his neighbour Waters was ſtrangled, and buried under the dung-hill, in a cow-houſe; and upon declaring of his dream, ſearch being made by the Conſtable, the dead body was

found, as he had dreamed; whereupon the wife was apprehended, and, upon examination, confeſſing the fact, was burnt. *Baker's Chr. p.* 614.

7. Beſſus the Pæonian, and a Captain, had privately ſlain his father; but being at dinner, at a certain time, he roſe up haſtily, and with his ſpear began to break a neſt of ſwallows, that was made on the outſide of the houſe, and to kill the young ones; they who were preſent, diſliking the action, reproved him for being ſo fierce in a trifling matter; when he, with a troubled mind, replied, "Do you call it nothing? Do you not hear how they falſely accuſe me of killing my father?" This being declared to the Judges, gave occaſion to them of inquiring into the death of the old man. And Beſſus being found guilty by his own confeſſion, was put to death in ſuch a manner, as the law allotted to a parricide. *Dinoth. de Rebus & Factis Mem. l.* 8. *p.* 514. *Plut. de ſerâ Numinis Vindict. Fitzherb. Ol. Relig. & Pol. part* 1. *c.* 26. *p.* 262.

8. A merchant of Lucca, travelling to Roan in Normandy, was in the way murdered by a Frenchman's ſervant, and thrown amongſt the vines. As the fact was doing, comes by a blind man, led by a dog; and hearing one groan, aſked who it was? The murderer anſwered "That it was a ſick man eaſing himſelf." The blind man thus deluded, the villain, with his maſter's money and bills of exchange, ſets up a ſhop at Roan. In the mean time the merchant was expected at Lucca; and when he came not, a meſſenger was diſpatched to ſeek him; who, after much enquiry, heard at an inn, that, ſix months before, a Lucca merchant lodged there, and was going towards Paris. But the meſſenger hearing nothing of him there, began to ſuſpect that he was murdered, and made his complaint to the Parliament at Roan, who cauſed enquiry to be made, if any about that time had ſet up a new ſhop; and finding that the man aforeſaid had, they cauſed him to be arreſted: but he, upon examination, denied the fact, till the dead corpſe was heard of; and the blind man alſo hearing of this enquiry, informed what he had heard about that place where the corpſe was found, and what he was anſwered, ſaying withal, that he knew the voice from any others. Many priſoners therefore were ordered to ſpeak the ſame words to the blind man, together with the murderer: but amongſt them all he knew his voice: whereupon the villain, poſſeſſed with abundance of horror, confeſſed the fact, and was deſervedly executed. *Clark's Mirror, c.* 86. *p.* 381. *Paſquier. Beard's Theatre of God's Judgments, l.* 2. *c.* 11. *p.* 300.

9. Anno 1551, at Paris, a certain young woman had her brains beat out by a man, with a hammer, near St. Opportune's church, as ſhe was going to midnight maſs, and all her rings and jewels taken from her. This hammer being left with the corpſe, was known to be a poor ſmith's thereby; who thereupon being ſuſpected of the murder, was put to ſuch torture, as utterly deprived him of the uſe of his limbs; ſo that, reduced to extreme poverty, he ended his life in great miſery. All this while, which was the ſpace of twenty years, the murderer remained unknown, and the memory of the murder ſeemed to be buried with the dead woman in her grave. But mark the juſtice of God: one John Flaming, Serjeant of the ſubſidies at Paris, being at St. Leup's, a village by Montmorency, chanced at ſupper to ſay, he had left his wife at home ſick, and nobody with her but a little boy. There was an old man then preſent, named Monſtier, and ſon-in-law of his, who immediately went that night away, and at ten in the morning came to Flaming's houſe, with each of them a baſket of cherries, and a green gooſe, as if preſents from the huſband. They were let in by the boy, whom they preſently murdered; yet not ſo, but the woman heard his cry, and therefore locked faſt the chamber-door, and cried for help out at the window. The neighbours ran in, took theſe two villains, one in the funnel of a chimney, and the other in a well in the cellar, with nothing but his noſe above water. Theſe two being condemned, and brought to the place of execution, Monſtier deſired to ſpeak with the ſmith's widow, of whom he aſked forgiveneſs, confeſſing he had ſtolen from him his hammer, and had therewith killed the woman at St. Opportune's. Thus the ſmith's innocency was manifeſted, and the murderer found out after twenty years from the commitment. *Beard's Theatre, l.* 2. *c.* 11. *p.* 310.

10. A murderer at Tubing betrayed his murder by his own ſighs, which were ſo deep and inceſſant in grief, not for the fact, but for the ſmall booty, that, being but aſked the queſtion, he confeſſed the crime, and underwent the uſual puniſhment. *Beard's Theatre, l.* 2. *c.* 11. *p.* 305.

11. At Tiguri, a certain vagabond rogue, in the night, had killed his companion that lay with him in a barn; and having firſt removed the dead corpſe ſomewhat out of ſight, fled betimes in the

morning towards Egliſavium, a town under the government of the Tigurines. But the maſter of the barn, having in the morning found the ſigns of a murder, ſoon after found alſo the dead body. In the mean time the murderer was got far upon his way; yet by the noiſe of crows and jays which followed and aſſaulted him, he was taken notice of by ſome reapers then in the field, who were ſomewhat terrified at the novelty of ſo unuſual a thing. The murderer for all this holds on his way; and now might ſeem to be out of danger, when there came ſuch as were ordered to make purſuit after him, who enquired of the reapers if any man had paſſed by that way? who told them they had ſeen none, but only one fellow, who as he paſſed, was moleſted with the crows and jays: that they thence did conjecture he was ſome villain; and that if they made haſte, they might undoubtedly take him. The wretch was ſoon after ſeized by them, and broken upon the wheel. At his execution, with ſighs and prayers, I heard him acknowledge the providence of God, a clear inſtance of which he had received in ſo unuſual a detection of himſelf. *Fabrit. Montan. de Providentiâ, p.* 45, 46.

12. Anno 1611, ſome of the Engliſh Ambaſſador's men entered into a quarrel with ſome of the Jamoglans, of the next Seraglio; in which tumult one of the Ambaſſador's men threw a ſtone, and ſmote a Jamoglan on the forehead, that he died in a few hours. The Aga of the Seraglio complained hereof to the Grand Vizier; who preſently ſent the Sub-baſſa of Galatia to make enquiry of the fact. The Ambaſſador went himſelf to the Seraglio, and ſent for his men which had been in the quarrel, and deſired the Turks to ſhew the man who had thrown the ſtone: they all with one ſhout ran upon one Simon Dibbins, a man that was newly come from Candia, where he had ſerved the Venetians, and was now entertained into the Ambaſſador's ſervice. This Simon was not he that threw the ſtone; yet the Turks would have none but him: on him they laid hands and dragged him away. The Ambaſſador interpoſed, but in vain: the Engliſh offered great ſums for his life, but the Turks would have blood for blood. The day of execution being appointed, the Ambaſſador ſent his Chaplain to the priſon to prepare him for death: who, examining him how he had formerly lived; he confeſſed that ſome few years before he had, in England, killed a man, for which he had fled to Candia, from whence he came to Conſtantinople, where he was now to ſuffer for that which he did not. The juſt judgment of God thus purſuing him, he was hanged at the Ambaſſador's gates. *Knowle's Turk. Hiſtory,* 1311.

13. Henry Renzovius, Lieutenant to the King of Denmark, in the Dukedom of Holſatia, in a letter of his to David Chytreus, writes thus: "A traveller was found murdered in the highway, near to Itzeho in Denmark; and becauſe the murderer was unknown, the magiſtrates of the place cauſed one of the hands of him that was ſlain to be cut off, and hung up by a ſtring on the top of the room in the town priſon. About ten years after the murderer coming upon ſome occaſion into the priſon, the hand that had been a long time dry, began to drop blood upon the table that ſtood underneath it; which the gaoler beholding, ſtayed the fellow, and gave notice to the magiſtrates of it; who examining him, the murderer confeſſed his guilt, and ſubmitted himſelf to the rigour of the law, which was inflicted on him, as he well deſerved. *Beard's Theatr. l.* 2. *p.* 304.

14. Anno 1656, a woman in Weſtphalia, being near the time of her travail, went to the next village to confeſs herſelf: in her confeſſion ſhe told the prieſt ſhe had newly found a purſe full of money, and therefore deſired him that he would ſpeak of it publickly, that it might be reſtored to the right owner. The prieſt told her it was ſent to her from heaven, and that ſhe ſhould reſerve it to herſelf and enjoy it: the woman, thus inſtructed, kept the purſe to herſelf. In her return home, ſhe was to paſs through a grove, into which ſhe was no ſooner come, but the pains of travail came upon her. In the mean time a noble perſon, who had loſt the purſe, rode up to her, and demanded if ſhe had not found one. She beſeeches him, that for the love of God, he would ride to the next village for ſome woman to aſſiſt her in her labour, and that ſhe would reſtore him the purſe he ſought after. The nobleman rode as faſt as he could, to call ſome woman. In which time of his abſence, came the wicked prieſt, cuts off the woman's head, and ſeizes upon the purſe. The nobleman returning with the woman, they were witneſſes of this tragical ſpectacle: but who had done it was unknown. It was a time when the ſnow lay thick upon the ground; and finding ſome footſteps, he purſued them, till he overtook the prieſt, whom he ſeized

and found his purſe upon him: he tied him therefore to the tail of his horſe, and ſo dragged him to the magiſtrate to be puniſhed. His ſentence was, to be thrown into a caldron of boiling oil, which was accordingly executed on January 20, 1656. *Lonicer. Theat. p.* 436.

15. A ſoldier in the army of King Pyrrhus being ſlain, a dog which he had could by no means be enticed from the dead body; but the King paſſing by, he fawned upon him, as it were, craving help at his hands: whereupon the King cauſed all his army to march by in order: and when the murderers came, the dog flew fiercely upon them, and then fawned upon the King. Thoſe ſoldiers being hereupon examined, confeſſed the fact, and were hanged. *Clark's Mirror, c.* 86. *p.* 380. *Plut. Morals, p.* 962. *Solin. c.* 20. *p.* 275.

16. A lockſmith, young and given to luxury, killed both his parents with piſtols, out of a deſire to enjoy their money and eſtate. Having committed this horrible murder, he went preſently to a cobler, and there bought him a pair of ſhoes, leaving behind his old and torn ones, which the cobler's boy threw under his ſeat which he ſat upon. Some hours after the door of the houſe, where the dead bodies were, was commanded by the magiſtrate to be opened, and they were diſcovered; which the ſon ſo ſorrowfully lamented, that no man had the leaſt ſuſpicion of him to be the author of ſo great a villany. But it fell out by accident, that the cobler had obſerved ſome ſpots of blood upon the ſhoes left with him; and it was noted, that the ſon had more money about him than he uſed to have. The magiſtrates, moved with theſe things, put the man into priſon, who ſoon confeſſed the fact, and received the puniſhment worthy of his crime. This was by the relation of Luther, at Regimont in Boruſſia, Anno 1450. *Lonicer. Theat. p.* 284.

17. In Mentz, a city of Lorain, the executioner of the city, in the night, and abſence of the maſter, got privily into the cellar of a merchant's houſe; where he firſt ſlew the maid, who was ſent by her miſtreſs to fetch ſome wine: in the ſame manner he ſlew the miſtreſs, who wondering at her maid's ſtay, came to ſee what was the reaſon. This done, he fell to rifling cheſts and cabinets. The merchant upon his return, finding the horrible murder, and plunder of his houſe, with a ſoul full of trouble and grief, complained to the Senate: and as there were divers diſcourſes about the murder, the executioner alſo put himſelf in the court with the crowd, and murmured out ſuch words as theſe: "That ſeeing there had been frequent brawls betwixt the merchant and his wife, there was no doubt but he was the author of that tragedy in his houſe;" and," ſaid he, "were he in my hands, I would ſoon extort as much from him." By theſe, and the like words, it came to paſs, that the merchant was caſt into priſon, and being in a moſt cruel manner tortured by this executioner (though innocent) confeſſed himſelf the murderer, and ſo was condemned to a horrible death, which he ſuffered accordingly. Now was the executioner ſecure, and ſeemed to be freed from danger; when the wakeful juſtice of God diſcovered his villany: for, he wanting money, had pawned a ſilver bowl to a Jew, who finding upon it the coat of arms of the merchant lately executed, ſent it to the magiſtrate, with notice that the merchant's coat was upon it. Whereupon the executioner was immediately caſt into priſon, and examined by torture how he came by the cup: he therefore confeſſed all, as it had been done by him, and that he was the only murderer. Thus the innocency of the merchant was diſcovered, and the executioner had the due puniſhment of his wickedneſs. *Lonic. Theat. p.* 586.

18. Certain Gentlemen in Denmark, being on an evening together in an inn, fell out amongſt themſelves, and from words went to blows: the candles being put out, in this blind fray, one of them was ſtabbed by a poniard. The murderer was unknown by reaſon of the number, although the Gentleman accuſed a Purſuivant of the King's for it, who was one of them in the room. Chriſternus the Second, then King, to find out the homicide, cauſed them all to come together in the room: and ſtanding round about the dead corpſe, he commanded that they ſhould, one after another, lay their right hand on the ſlain Gentleman's naked breaſt, ſwearing they had not killed him. The Gentlemen did ſo, and no ſign appeared to witneſs againſt them: the Purſuivant only remained, who (condemned before in his own conſcience) went firſt of all, and kiſſed the dead man's feet; but as ſoon as he laid his hand on his breaſt, the blood guſhed forth in great abundance, both out of his wound and noſtrils; ſo that urged by this evident accuſation, he confeſſed the murder, and by the King's own ſentence was immediately beheaded. Hereupon aroſe that practice (which is now ordinary in many places) of finding out unknown

known murders, which, by the admirable power of God, are for the moſt part revealed, either by the bleeding of the corpſe, or the opening of its eyes, or ſome other extraordinary ſign, as daily experience teaches. *Beard's Theat. l.* 2. *c.* 11. *p.* 303.

19. Sir Walter Smyth of Shirford in Warwickſhire, being grown an aged man, at the death of his wife, conſidered of a marriage for Richard his ſon and heir, then at man's eſtate; and to that end he made his mind known to Thomas Chetwin of Ingeſtre in Staffordſhire, who entertaining the motion in the behalf of Dorothy his daughter, was contented to give 500l. with her. But no ſooner had the old Knight ſeen the young Lady, but he became a ſuitor for himſelf, proffering 500l. for her, beſides as good a jointure as ſhe would have had by his ſon, had the match gone forward: this ſo wrought upon Chetwin, that he effectually perſuaded his daughter, and the marriage enſued accordingly. It was not long before, her affections wandering, ſhe gave entertainment to one William Robinſon of Drayton Baſſet, a Gentleman of twenty-two years of age: and being impatient of all that might hinder her full enjoyment of him, ſhe contrived how to be rid of her huſband. Having corrupted her waiting gentlewoman, and a groom of the ſtable, ſhe reſolved by their help, and the aſſiſtance of Robinſon, to ſtrangle him in his bed: and though Robinſon came not the deſigned night, ſhe no way ſtaggered in her reſolutions; for watching her huſband till he was fallen aſleep, ſhe called in her accomplices; and caſting a long towel about his neck, cauſed the groom to lie upon him, to keep him from ſtruggling: whilſt herſelf and the maid, ſtraining the towel, ſtopped his breath. Having thus diſpatched the work, they carried him into another room, where a cloſeſtool was placed, upon which they ſet him. An hour after the maid and groom were got ſilently away, to palliate the buſineſs, ſhe made an outcry in the houſe, wringing her hands, pulling her hair, and weeping extremely; pretending that miſſing him ſome time out of bed, ſhe went to ſee what the matter was, and found him in that poſture. By theſe feigned ſhews of ſorrow, ſhe prevented all ſuſpicion of his violent death; and not long after went to London, ſetting ſo high a value upon her beauty, that Robinſon became neglected. But within two years following, this woeful deed of darkneſs was brought to light in this manner: the groom before-mentioned was entertained by Mr. Richard Smyth, ſon and heir to the murdered Knight, and attending him to Coventry, with divers other ſervants, became ſo ſenſible of his villany, when he was in his cups, that out of good nature, he took his maſter aſide, and upon his knees beſought his forgiveneſs, for acting in the murder of his father, declaring all the circumſtances thereof. Whereupon Mr. Smyth diſcreetly gave him good words; but deſired ſome others to whom he truſted, to have an eye to him, that he might not eſcape. Notwithſtanding which direction, he fled away with his maſter's beſt horſe; and haſting preſently into Wales, attempted to go beyond ſea; but being hindered by contrary winds, after three eſſays to launch out, was ſo happily purſued by Mr. Smyth, who ſpared no coſt in ſending to ſeveral ports, that he was found out and brought priſoner to Warwick; as was alſo the Lady and her gentlewoman, all of them with great boldneſs denying the fact: and the groom moſt impudently charged Mr. Smyth with endeavouring to corrupt him, to accuſe the Lady (his mother-in-law) falſely, to the end he might get her jointure. But upon his arraignment (ſmitten with the apprehenſion of his guilt) he publickly acknowledged it, and juſtified what he had ſo ſaid to be true, to the face of the Lady, and her maid, who at firſt with much ſeeming confidence pleaded their innocency; till at length, ſeeing the particular circumſtances thus diſcovered, they both confeſſed the fact; for which having judgment to die, the Lady was burnt at a ſtake, near the Hermitage, on Woolvey Heath (towards the ſide of Shirford Lordſhip), where the country people, to this day, ſhew the place; and the groom, with the maid, ſuffered death at Warwick. This was about the third year of Queen Mary's reign, it being May the 15th, 1 Mariæ, that Sir Walter's murder happened. *Dugdale Antiq. Warw. Illuſtrat. p.* 37, 38.

20. A young butcher, who lived with his mother near Smithfield Bars, wanting money to ſupply his extravagant expences, and his mother refuſing to give it him, he took his opportunity, cut his mother's throat as ſhe lay ſleeping in her bed, took away twenty pounds, and hired a Graveſend boat at Billingſgate to carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Eſſex. The watermen's names were Smith and Gurney, who perceiving he had money, agreed to cut his throat, and ſhare it between them: which being done, they threw him over-board, waſhed their boat, and landed at Graveſend. This murder was concealed ſeveral

years, till the murderers falling out at a game at ſhuffleboard, and hot words ariſing, one of them ſaid to the other, “ Thou knoweſt, rogue, it lies in my power to hang thee, for murdering a man between London and Graveſend.” “ And if thou doſt,” replied the other, “ thou ſhalt hang for company, for thou didſt waſh the blood out of the boat, and hadſt thy ſhare of the money.” Upon which being ſeized, they confeſſed the fact, were tried, convicted and condemned at Maidſtone, and hanged in chains on the water ſide, a little above Graveſend. None of the butcher's relations knew what became of him, till this accident happened; and then the waterman deſcribing the man, and the time, it was known to be the butcher, who the ſame morning had murdered his mother. *Clark's Mirror, c.* 104. *p.* 500.

21. Two friends travelling together in the confines in Arcadia, when they came to Mægara, one took up his lodging in a friend's houſe, and the other in an inn. He that lodged with his friend, thought he ſaw in his ſleep his fellow-traveller begging his help againſt the inn-keeper, who was attempting to murder him; upon which he leaped out of bed, with a reſolution to ſee after his friend; but conſidering further of it, he thought it but a dream, and went to bed again. He was no ſooner aſleep, but his friend appears a ſecond time wounded and bloody, ſaying, “ Revenge my death, for I am killed by the inn-keeper, and am now carrying towards the gate in a cart covered with dung.” The man ſtill fancied it was a melancholy dream: and yet thinking it would be an unpardonable neglect if there ſhould be any truth in it, made haſte to the gate, and there finding a cart loaden with dung, as the apparition had told him, forced the cart to be unladen, and to his ſorrow found the corpſe of his murdered friend, for which the inn-keeper was proſecuted and hanged. *Valer. Max.*

22. A woman living at St. Neots, returning from Elſworth, where ſhe had been to receive a legacy of 17l. that was left her; and for fear of being robbed, tied it up in her hair. As ſhe was going home, ſhe overtook her next-door neighbour, a butcher by trade, but who kept an inn, and lived in good repute. The woman was glad to ſee him, and told him what ſhe had been about. He aſked her where ſhe had concealed the money? She told him in her hair. The butcher finding a convenient opportunity, took her off her horſe, and cut her head off, put it into his pack, and rode off. A gentleman and his ſervant coming directly by, and ſeeing the body moving on the ground, ordered his ſervant to ride full ſpeed forward, and the firſt man he overtook to follow him wherever he went. The ſervant overtook the butcher not a mile off the place, and aſked him what town that was before them? He told him St. Neots. Says he, “ My maſter is juſt behind, and ſent me forward to enquire for a good inn for a gentleman and his ſervant.” The murderer made anſwer, that he kept a good inn, where they ſhould be well uſed. The gentleman overtook them, and went in with them, and diſmounted; bidding his ſervant to take care of the horſe, whilſt he would take a walk in the town, and be back preſently. He went to a conſtable, and told him the whole affair; who ſaid that the butcher was a very honeſt man, and had lived there many years in great reputation: but going back with the gentleman, and ſearching the pack, the conſtable, to his great ſurprize, found it was the head of his own wife. The murderer was ſent to Huntingdon gaol, and ſhortly after executed. *Univerſal Weekly Journal, March* 8, 1740.

23. From the following caſe of Eugene Aram, we may learn that the hand of juſtice, though ſometimes ſlow, is ſure to ſtrike at laſt; and that the moſt extraordinary learning and abilities are not ſufficient to reſtrain their poſſeſſors from committing the moſt horrid crimes, for the ſake of very paltry and inadequate conſiderations.

In the year 1745, one Daniel Clarke, a ſhoemaker of Knareſborough, in Yorkſhire, having been newly married, entered into a confederacy with Eugene Aram and one Houſeman a flax-dreſſer, to defraud ſeveral perſons of plate and goods under pretence of having received a good fortune with his wife. This Clarke effectually did, and obtained goods and plate to a great value from different perſons: which were lodged in Aram's houſe.

Soon after Clarke was miſſing; and a ſuſpicion ariſing from the intimacy with Aram and Houſeman, that they might be concerned in the fraud, ſearch was made, and ſome of the goods were found at Houſeman's, and others dug up in Aram's garden; but as no plate was found, it was believed that Clarke had made off with that, and the buſineſs was no more thought of till fourteen years after, in the year 1758, when ſome workmen digging about St. Robert's Cave, near Knareſborough, found the remains of a human body; which incident revived the remembrance of Clarke.

The wiſe of Eugene Aram (who had withdrawn from this part of the country) intimated a ſuſpicion that Houſeman and her huſband had murdered Clarke, on ſeeing them in cloſe conference the night before Clarke's departure, and finding ſeveral pieces of linen and woollen which ſhe ſuſpected to be his wearing apparel.

This turned people's attention on Houſeman, who being ſhewn the ſkeleton, diſcovered all the marks of fear and guilt: and dropt this unguarded expreſſion. Taking up one of the bones, he ſaid, "This is no more Dan Clarke's bone than it is mine," which ſhewed that if he was ſo ſure that thoſe bones were not Clarke's, he muſt know more about them: on which being farther examined, he then confeſſed that the bones of Clarke were depoſited in Sir Robert's Cave; where being found in the poſture deſcribed, Houſeman was admitted King's evidence, and impeached Aram, who at that time was uſher of a ſchool at Lynn in Norfolk; alſo one Terry.

From Aram's trial, which was on Aug. 3, 1759, it ſeems that Houſeman and Aram murdered Clarke, and dragged his body into the cave, where it was found in the poſture deſcribed by Houſeman; and that they returned home with the clothes, which they burnt, according to the teſtimony of Aram's wife, who found the threads. It appeared farther on the trial, that Aram poſſeſſed himſelf of Clarke's fortune which he got with his wife, a little before, about 160l. And thus, after fourteen years concealment, this notable diſcovery was made by the accidental finding of a ſkeleton.

The ſpeech made by Aram in his defence, being a ſpecimen of his genius and learning, and replete with facts appertaining to the ſubject of this work, we ſhall give it to our readers at length.

"First, my Lord, the whole tenor of my conduct in life contradicts every particular of this indictment. Yet I had never ſaid this, did not my preſent circumſtances extort it from me, and ſeem to make it neceſſary. Permit me here, my Lord, to call upon malignity itſelf, ſo long and cruelly buſied in this proſecution, to charge upon me any immorality, of which prejudice was not the author. No, my Lord, I concerted no ſchemes of fraud, projected no violence, injured no man's perſon or property. My days were honeſtly laborious, my nights intenſely ſtudious. And I humbly conceive, my notice of this, eſpecially at this time, will not be thought impertinent, or unſeaſonable; but, at leaſt, deſerving ſome attention: becauſe, my Lord, that any perſon, after a temperate uſe of life, a ſeries of thinking and acting regularly, and without one ſingle deviation from ſobriety, ſhould plunge into the very depth of profligacy, precipitately and at once, is altogether improbable and unprecedented, and abſolutely inconſiſtent with the courſe of things. Mankind is never corrupted at once: villany is always progreſſive, and declines from right, ſtep by ſtep, till every regard of probity is loſt, and every ſenſe of all moral obligations totally periſhes.

"Again, my Lord, a ſuſpicion of this kind, which nothing but malevolence could entertain, and ignorance propagate, is violently oppoſed by my very ſituation at that time, with reſpect to health: for, but a little ſpace before, I had been confined to my bed, and ſuffered under a very long and ſevere diſorder, and was not able, for half a year together, ſo much as to walk. The diſtemper left me indeed, and yet ſlowly and in part: but ſo macerated, ſo enfeebled, that I was reduced to crutches; and was ſo far from being well about the time I am charged with this fact, that I never to this day perfectly recovered. Could then a perſon in this condition take any thing into his head ſo unlikely, ſo extravagant? I, paſt the vigour of my age, feeble and valetudinary, with no inducement to engage, no ability to accompliſh, no weapon wherewith to perpetrate ſuch a fact; without intereſt, without power, without motive, without means.

"Beſides, it muſt needs occur to every one, that an action of this atrocious nature is never heard of, but, when its ſprings are laid open, it appears that it was to ſupport ſome indolence, or ſupply ſome luxury; to ſatisfy ſome avarice, or oblige ſome malice; to prevent ſome real, or ſome imaginary want: yet I lay not under the influence of any one of theſe. Surely, my Lord, I may, conſiſtent with both truth and modeſty, affirm thus much; and none who have any veracity, and know me, will ever queſtion this.

"In the ſecond place, the diſappearance of Clarke is ſuggeſted as an argument of his being dead: but the uncertainty of ſuch an inference from that, and the infallibility of all concluſions of ſuch ſort from ſuch a circumſtance, are too obvious, and too notorious, to require inſtances: yet ſuperſeding many, permit me to produce a very recent one, and that afforded by this caſtle.

"In June 1757, William Thompſon, for all the vigilance of this place, in open day-light, and double-ironed, made his eſcape: and notwithſtanding an immediate enquiry ſet on foot, the ſtricteſt ſearch, and all advertiſement, was never ſeen or heard of ſince. If then Thompſon got off unſeen, through all theſe difficulties, how very eaſy was it for Clarke to abſcond, when none of them oppoſed him? But what would be thought of a proſecution commenced againſt any one ſeen laſt with Thompſon?

"Permit me, next, my Lord, to obſerve a little upon the bones which have been diſcovered. It is ſaid, which perhaps is ſaying very far, that theſe are the ſkeleton of a man. It is poſſible, indeed, they may; but is there any certain known criterion, which inconteſtibly diſtinguiſhes the ſex in human bones? Let it be conſidered, my Lord, whether the aſcertaining of this point ought not to precede any attempt to identify them.

"The place of their depoſitum too claims much more attention than is commonly beſtowed upon it: for of all places in the world, none could have mentioned any one, wherein there was a greater certainty of finding human bones, than a hermitage; except he ſhould point out a church-yard. Hermitages, in time paſt, being not only places of religious retirement, but of burial too. And it has ſcarce ever been heard of, but that every cell now known, contains, or contained, theſe relicks of humanity; ſome mutilated, and ſome entire. I do not inform, but give me leave to remind your Lordſhip, that here ſat ſolitary ſanctity, and here the hermit or the anchoreteſs hoped that repoſe for their bones, when dead, they here enjoyed when living.

"All this while, my Lord, I am ſenſible this is known to your Lordſhip, and many in this Court, better than I. But it ſeems neceſſary to my caſe that others, who have not at all, perhaps, adverted to things of this nature, and may have concern in my trial, ſhould be made acquainted with it. Suffer me then, my Lord, to produce a few of many evidences, that thoſe cells were uſed as repoſitories of the dead, and to enumerate a few, in which human bodies have been found, as it happened in this in queſtion: leſt, to ſome, that accident might ſeem extraordinary, and, conſequently, occaſion prejudice.

"1. The bones, as was ſuppoſed of the Saxon, St. Dubritius, were diſcovered buried in his cell at Guy's Cliff, near Warwick, as appears from the authority of Sir William Dugdale.

"2. The bones, thought to be thoſe of the anchoreteſs Roſia, were but lately diſcovered in a cell at Royſton, entire, fair, and undecayed, though they muſt have lain interred ſeveral centuries, as is proved by Dr. Stukely.

"3. But our own country, nay, almoſt this neighbourhood, ſupplies another inſtance: for in January 1747, was found by Mr. Stovin, accompanied by a reverend Gentleman, the bones, in part, of ſome recluſe, in the cell at Lindholm, near Hatfield. They were believed to be thoſe of William of Lindholm, a hermit, who had long made this cave his habitation.

"4. In February 1744, part of Woburn-abbey being pulled down, a large portion of a corpſe appeared, even with the fleſh on, and which bore cutting with a knife: though it is certain this had lain above a 100 years, and how much longer is doubtful; for this abbey was founded in 1145, and diſſolved in 1538 or 9.

"What would have been ſaid, what believed, if this had been an accident to the bones in queſtion?

"Further, my Lord, it is not yet out of living memory, that a little diſtance from Knareſborough, in a field, part of the manor of the worthy and patriot Baronet who does that borough the honour to repreſent it in Parliament, were found, in digging for gravel, not one human ſkeleton only, but five or ſix depoſited ſide by ſide, with each an urn placed on its head, as your Lordſhip knows was uſual in ancient interments.

"About the ſame time, and in another field, almoſt cloſe to this borough, was diſcovered alſo, in ſearching for gravel, another human ſkeleton; but the piety of the ſame worthy Gentleman ordered both pits to be filled up again; commendably unwilling to diſturb the dead.

"Is the invention of theſe bones forgotten, then, or induſtriouſly concealed, that the diſcovery of thoſe in queſtion may appear the more ſingular and extraordinary? Whereas, in fact, there is nothing extraordinary in it. My Lord, almoſt every place conceals ſuch remains. In fields, in hills, in highway ſides, in commons, lie frequent and unſuſpected bones. And our preſent allotment for reſt for the departed, is but of ſome centuries.

"Another particular ſeems not to claim a little of your Lordſhip's notice, and that of the Gentlemen of the Jury; which is, that perhaps no example occurs of more than one ſkeleton being found in one cell; and in the cell in queſtion, was found but one; agreeable, in this, to the peculiarity of every other known cell in Britain. Not the invention of one ſkeleton, then, but of two, would have appeared ſuſpicious and uncommon.

“ But then, my Lord, to attempt to identify theſe, when even to identify living men ſometimes has proved ſo difficult, as in the caſe of Perkin Warbeck and Lambert Symnel at home, and of Don Sebaſtian abroad, will be looked upon perhaps as an attempt to determine what is indeterminable. And I hope too it will not paſs unconſidered here, where Gentlemen believe with caution, think with reaſon, and decide with humanity, what intereſt the endeavour to do this is calculated to ſerve, in aſſigning proper perſonality to theſe bones, whoſe particular appropriation can only appear to eternal Omniſcience.

“ Permit me, my Lord, alſo very humbly to remonſtrate, that, as human bones appear to have been the inſeparable adjuncts of every cell, even any perſon's naming ſuch a place at random as containing them, in this caſe ſhews him rather unfortunate than conſcious preſcient: and that theſe attendants on every hermitage accidentally concurred with this conjecture, was a mere caſual coincidence of words and things.

“ But it ſeems another ſkeleton has been diſcovered by ſome labourer, which was full as confidently averred to be Clarke's as this. My Lord, muſt ſome of the living, if it promotes ſome intereſt, be made anſwerable for all the bones that earth has concealed, or chance expoſed? And might not a place where bones lay be mentioned by a perſon by chance, as well as found by a labourer by chance? Or, is it more criminal accidentally to name where bones lie, than accidentally to find where they lie?

“ Here too is a human ſkull produced, which is fractured; but was this the cauſe, or was it the conſequence of death? Was it owing to violence, or the effect of natural decay? If it was violence, was that violence before or after death? My Lord, in May 1732, the remains of William Lord Archbiſhop of this province were taken up, by permiſſion, in this cathedral, and the bones of the ſkull were found broken: yet certainly he died by no violence offered to him alive, that could occaſion that fracture there.

“ Let it be conſidered, my Lord, that upon the diſſolution of religious houſes, and the commencement of the reformation, the ravages of thoſe times both affected the living and the dead. In ſearch after imaginary treaſures, coffins were broken up, graves and vaults dug open, monuments ranſacked, and ſhrines demoliſhed; your Lordſhip knows that theſe violations proceeded ſo far, as to occaſion parliamentary authority to reſtrain them; which it did, about the beginning of the reign of Queen Elizabeth. I entreat your Lordſhip, ſuffer not the violences, the depredations, and the iniquities of thoſe times to be imputed to this.

“ Moreover, what gentleman here is ignorant that Knareſborough had a caſtle; which, though now run to ruin, was once conſiderable both for its ſtrength and garriſon. All know it was vigorouſly beſieged by the arms of the parliament: at which ſiege, in ſallies, conflicts, flights, purſuits, many fell in all the places round it; and where they fell they were buried; for every place, my Lord, is burial earth in war; and many, queſtionleſs, of theſe reſt yet unknown, and whoſe bones futurity ſhall diſcover.

“ I hope, with all imaginable ſubmiſſion, that what has been ſaid will not be thought impertinent to this indictment; and that it will be far from the wiſdom, the learning, and the integrity of this place, to impute to the living what zeal in its fury may have done; what nature may have taken off, and piety interred; or what war alone may have deſtroyed, alone depoſited.

“ As to the circumſtances that have been raked together, I have nothing to obſerve; but that all circumſtances whatſoever are precarious, and have been but too frequently found lamentably fallible; even the ſtrongeſt have failed. They may riſe to the utmoſt degree of probability; yet are they but probability ſtill. Why need I name to your Lordſhip the two Harriſons recorded in Dr. Howel, who both ſuffered upon circumſtances, becauſe of the ſudden diſappearance of their lodger, who was in credit, had contracted debts, borrowed money, and went off unſeen, and returned again a great many years after their execution? Why name the intricate affairs of Jaques de Moulin, under King Charles II. related by a gentleman who was counſel for the crown? and why the unhappy Coleman, who ſuffered innocent, though convicted upon poſitive evidence, and whoſe children periſhed for want, becauſe the world uncharitably believed the father guilty? Why mention the perjury of Smith, incautiouſly admitted King's evidence; who, to ſcreen himſelf, equally accuſed Faircloth and Loveday of the murder of Dun; the firſt of whom, in 1749, was executed at Wincheſter;

cheſter; and Loveday was about to ſuffer at Reading, had not Smith been proved perjured, to the ſatisfaction of the court, by the ſurgeon of the Goſport Hoſpital?

"Now, my Lord, having endeavoured to ſhew, that the whole of this proceſs is altogether repugnant to every part of my life; that it is inconſiſtent with my condition of health about that time; that no rational inference can be drawn, that a perſon is dead who ſuddenly diſappears; that hermitages were the conſtant repoſitories of the bones of the recluſe; that the proofs of this are well authenticated: that the revolutions in religion, or the fortune of war, have mangled, or buried, the dead: the concluſion remains, perhaps, no leſs reaſonably than impatiently wiſhed for. I, laſt, after a year's confinement, equal to either fortune, put myſelf upon the candour, the juſtice, and the humanity of your Lordſhip, and upon yours, my countrymen, gentlemen of the jury."

We hope our Readers will not be diſpleaſed if we add ſome Particulars of the Life and Writings of Eugene Aram; *which are not leſs extraordinary than his Crime.*

EUGENE Aram was ſo perfectly acquainted with his family, as to be able to trace it up to the reign of Edward III. It was of the middle gentry of Yorkſhire, and ſeveral of his relative name were High Sheriffs for the county.

He was removed, when young, to Skelton near Newby, and thence to Bondgate near Rippon. It was here he received the firſt rudiments of literature: and he ſtudied mathematics ſo as to be equal to the management of quadratic equations, and their geometrical conſtructions. He was, after the age of ſixteen, ſent for to London by Mr. Chriſtopher Blacket, to ſerve him as clerk in his compting-houſe: here he purſued his ſtudies, and ſoon became enamoured of the belles-lettres and polite literature, whoſe charms ſo obliterated the beauties of numbers in lines, that he quitted the former ſtudy for poetry, hiſtory and antiquity. After a ſtay of a year or two in London, he returned to his native place; whence being invited to Netherdale, he engaged in a ſchool, where he married.

He next having perceived his deficiency in the learned languages, applied himſelf to grammar, in both the Greek and Latin languages; and read with great avidity and diligence every one of the Latin claſſics, hiſtorians and poets; then went through the Greek Teſtament; and, laſtly, ventured upon Heſiod, Homer, Theocritus, Herodotus, Thucydides, together with all the Greek tragedians.

In the year 1734, his good friend William Norton, Eſq. invited him to Knareſborough, the ſcene of his misfortune. Here he attained ſome knowledge in the Hebrew: he ſtudied this language intenſely, and went through the Pentateuch. In 1744 he returned to London, and ſerved the Rev. Mr. Painblanc as uſher in Latin and Writing, in Piccadilly, and from this gentleman he learned the French language. He ſucceeded to ſeveral tuitions and uſherſhips in different places in the South of England, and in the ſundry intervals got acquainted with heraldry and botany; and there was ſcarce an individual plant, domeſtic or exotic, which he did not know: he alſo ventured upon Chaldaic and Arabic, the former of which he found eaſy from its near connection with the Hebrew. Not ſatisfied with this unwearied application, he reſolved to ſtudy his own language: and in order thereto began with the Celtic, which, as far as it was poſſible, he inveſtigated through all its dialects; and having diſcovered, through all theſe languages, and the Latin, Greek, Hebrew, French, Chaldaic, Arabic, and Celtic, ſuch a ſurpriſing affinity, he reſolved to make a comparative lexicon, having already collected for that purpoſe above one thouſand notes.

He confeſſed the juſtice of his ſentence to two clergymen who attended him, and promiſed them to make an ample confeſſion at the gallows; but he prevented any further diſcovery, by a horrid attempt upon his own life. When he was called from bed to have his irons taken off, he would not riſe, alleging he was very weak. On examination his arm appeared bloody, and it was found he had attempted to take away his own life, by cutting his arm in two places with a razor, which he had concealed in the condemned hole ſome time before. By proper applications he was brought to himſelf, and, though weak, was conducted to Tyburn; where, being aſked if he had any thing to ſay, he anſwered, "No." Immediately after he was executed, and his body conveyed to Knareſborough-Foreſt, and hung in chains, purſuant to his ſentence.

On his Table, in the Cell, was found the following Paper, containing his Reaſons for this wicked Attempt.

"What am I better than my fathers? To die is natural and neceſſary. Perfectly ſenſible of this, I fear no more to die than I did to be born. But the manner of it is ſomething which ſhould, in my opinion, be decent and manly. I think I have regarded both theſe points. Certainly nobody has a better right to diſpoſe of a man's life than himſelf; and he, not others, ſhould determine how. As for any indignities offered to my body, or ſilly reflections on my faith and morals, they are (as they always were) things indifferent to me. I think, though contrary to the common way of thinking, I wrong no man by this, and hope it is not offenſive to that Eternal Being that formed me and the world: and as by this I injure no man, no man can be reaſonably offended. I ſolicitouſly recommend myſelf to the Eternal and Almighty Being, the God of Nature, if I have done amiſs. But perhaps I have not; and I hope this thing will never be imputed to me. Though I am now ſtained by malevolence, and ſuffer by prejudice, I hope to riſe fair and unblemiſhed. My life was not polluted, my morals irreproachable, and my opinions orthodox.

"I ſlept ſound till three o'clock, awaked, and then writ theſe lines:

Come, pleaſing reſt, eternal ſlumber fall,
Seal mine, that one muſt ſeal the eyes of all;
Calm and compos'd my ſoul her journey takes,
No guilt that troubles, and no heart that aches;
Adieu! thou ſun, all bright like her ariſe:
Adieu! fair friends, and all that's good and wiſe."

Theſe lines, found along with the foregoing, were ſuppoſed to be written by Aram juſt before he cut himſelf with the razor. *Vide Annual Regiſter for* 1759.

24. William Andrew Horne, was the eldeſt ſon of a gentleman at Butterley, in Derbyſhire. He was born in 1685, and was the favourite of his father, who indulged him with a horſe and money in early life, to ramble from one place of diverſion to another. In this courſe of diſſipation he gave a looſe to his paſſion for women. Not content with debauching his mother's maid-ſervants he acknowledged his being the occaſion of the murder of ſervant girl who was with child by him, and that he uſed to lie with his own ſiſters.

In the month of February 1724, his ſiſter was delivered of a fine boy. Three days after, he came to his brother Charles, who then lived with him at his father's, at ten o'clock at night, and told him he muſt take a ride with him that night. He then fetched the child, which they put into a long linen bag. They took two horſes out of the ſtable, and rode ſtraight to Anneſley in Nottinghamſhire, five computed miles from Butterley, carrying the child by turns. When they came near that place, William alighted, and aſked whether the child was alive; Charles anſwering in the affirmative, he took it in the bag and went away, bidding the other ſtay till he ſhould return. When Charles aſked what he had done with it, he ſaid he had laid it by a hay-ſtack, and covered it with hay, where it was indeed found ſtarved to death, by being left all night in the cold.

Charles, not long after, upon ſome difference with his brother, mentioned the affair to his father, who inſiſted he ſhould never ſpeak of it. It was accordingly kept a ſecret till the old gentleman's death, which happened about the year 1747, when he was in his hundred and ſecond year. Soon after, being with Mr. Cooke, an attorney of Derby, about pariſh buſineſs, Charles told him the affair. Mr. Cooke ſaid, he ought to go to a magiſtrate, and make a full diſcovery. He accordingly went to a Juſtice: but this gentleman told him he had better be quiet, as it was an affair of long ſtanding, and might hang half the family.

About five years ago, Charles being very ill of a flux, ſent for Mr. John White, of Ripley, and ſaid, "he was a dying man, and could not go out of the world without diſcloſing his mind to him;" and told him of the inceſt and murder. Mr. White ſaid it was a nice affair, and he could not tell how to adviſe. A few days after, Mr. White ſeeing him ſurpriſingly recovered, aſked to what it was owing. He ſaid, to his diſcloſing his mind to him.

Some years ago, William Andrew Horne threatened one Roe for killing game; and meeting him ſoon after at a publick-houſe, words aroſe about the right to kill game. Roe called Horne an inceſtous old dog: for which words he was proſecuted in the eccleſiaſtical court at Litchfield, and being unable to prove the charge, was obliged to ſubmit and pay all expences. Roe being afterwards informed that Charles Horne had mentioned to ſome perſons, that his brother William had ſtarved his natural child to death, went to him, and found it was true. Upon which he applied, about Chriſtmas 1758, to a juſtice in Derbyſhire, for a warrant to apprehend Charles, that the truth might come out. The warrant was granted; but as the juſtice did public buſineſs on Mondays only, the conſtable took Charles's word for his appearance the Monday following.

Mean while William, being informed of the warrant, ſent for his brother Charles, and bid him forſwear himſelf, and he would be a friend to him. Charles refuſed to do this; and ſaid, “ that conſidering his behaviour to him, he had no reaſon to expect any favour from him; but as he was his brother, if he would give him five pounds to carry him to Liverpool, he would immediately embark for another land;” but William refuſed to part with the money.

The Juſtices of Derbyſhire diſcovering ſome reluctance to ſift the affair to the bottom, application was made, about the middle of March 1759, to a Juſtice of the Peace in Nottinghamſhire, who granted a warrant for apprehending William; and the Conſtable of Anneſley went to Mr. Horne's houſe at Butterley, and knocked at the door, but was told by a man-ſervant that Mr. Horne was gone out. They inſiſted he was in the houſe, and threatened to break open the door; upon which they were let in. They ſearched all over the houſe, but could not find him. But in one of the rooms they obſerved a large old cheſt; Mrs. Horne, Mr. Horne's wife, ſaid, “ there was nothing in it but table-linen and ſheets.” Roe inſiſted on looking in it; and going to break the lid, Mrs. Horne opened it, and her huſband ſtarted up in a fright bare-headed, ſaying, “ It is a ſad thing to hang me; for my brother Charles is as bad as myſelf, and he can't hang me without hanging himſelf.”

He was carried before two Juſtices of Nottinghamſhire, and after an examination of ſome hours, having little to offer in his defence, he was committed to Nottingham gaol, there to remain till the ſummer aſſize, held on Saturday the 10th of Auguſt 1759, before the Lord Chief Baron Parker, when, after a trial, which laſted near nine hours, the Jury brought him in guilty of the murder. The very perſons who found the child appeared, and corroborated the brother's evidence. He immediately received ſentence to be hanged the Monday following: but in the evening, at the interceſſion of ſome gentlemen, who thought the time too ſhort for ſuch an old ſinner to ſearch his heart, the Judge was pleaſed to reſpite the ſentence for a month; at the expiration of which he obtained another reſpite till further orders. This time he ſpent in fruitleſs applications to perſons in power for pardon, diſcovering little ſenſe of the crime of which he had been convicted; and often ſaid, it was doubly hard to ſuffer on the evidence of a brother, for a crime committed ſo many years before. He told the clergyman who attended him, “ That he forgave all his enemies, even his brother Charles; but that, at the day of judgment, if God Almighty ſhould aſk him how his brother Charles behaved, he would not give him a good character.” He was executed on his birth-day, and was exactly ſeventy-four years of age the day he died. This he mentioned ſeveral times after the order of his execution was ſigned; and ſaid, he always uſed to have plum-pudding on his birth-day, and would again, could he obtain another reſpite. He was of ſo penurious a diſpoſition, that it is ſaid he never did one generous action in the whole courſe of his life. Notwithſtanding his licentious conduct, his father left him all his real eſtate, having ſome time before his death given all his perſonal eſtate, by a deed of gift, to Charles. The father died on a couch in the kitchen, and happened to have about twelve guineas in his pocket, which certainly belonged to Charles; the other, however, took the caſh out of his dead father's pocket, and would not part with it till Charles promiſed to pay the whole expence of burying the old man; which he did: and inſiſting afterwards on his right, the elder brother turned him out of doors; and though he knew he was maſter of ſuch an important ſecret, would not give the leaſt aſſiſtance to him, nor a morſel of bread to his hungry children begging at their uncle's door. Charles kept a little alehouſe at a gate leading down to his brother's houſe; which gate he uſed frequently to open to him, pulling off his hat at the ſame time; yet he would never ſpeak to him. Not only his brother, but the whole country round, had reaſon to complain of his churliſhneſs and rigour. He would ſcarce ſuffer a man, not qualified, to keep a dog or a gun; ſo that he was univerſally feared and hated. Beſides his inceſt, and the murder of the young woman who was with child by him, he confeſſed that he broke one Amos Killer's arm, with a violent blow, which occaſioned the poor fellow's death. *Vide Annual Regiſter for* 1759.

25. A ſhip named the Earl of Sandwich, ſailed from London in Auguſt 1765, laden with bale-goods and hard-ware for Santa Cruz, where diſcharging their cargo, they ſailed to Oratavo, and took in a cargo of wine, ſilk, cochineal, and, what proved moſt fatal, a large quantity of Spaniſh dollars, ſome ingots of gold, ſome jewels and gold-duſt. With this cargo they ſailed for London, and had then on board John Cockeran, maſter; Charles Pinchent, mate; James Pinchent, mariner; Benjamin Galliſpey, cabbin-boy; Captain Glaſs, his wife and daughter, with a boy belonging to them, paſſengers; and moreover Peter M'Kinlie, boatſwain; George Gidley, cook; Richard St. Quintin, and Andrew Zekerman, mariners. Theſe four laſt entered into a diabolical combination to murder the maſter and every body on board, and poſſeſs themſelves of the treaſure in the ſhip. Accordingly, on the 30th of November, theſe four villains being ſtationed on the night-watch, the maſter coming on the quarter-deck to ſee every thing ſafe, was ſeized by M'Kinlie, and by Gidley knocked on the head with an iron bar, and thrown overboard. The Captain's groans being heard by the two Pinchents and Captain Glaſs, they came upon deck, and were immediately attacked by the aſſaſſins: the Pinchents were knocked down and thrown overboard, and Captain Glaſs was killed with his own ſword; M'Kinlie, in the ſcuffle, being run through the arm. The noiſe brought Mrs. Glaſs and her child upon deck, when, beholding the bloody ſcene, ſhe implored their mercy; but Zekerman and M'Kinlie came up to them and toſſed them both into the ſea as they were locked in each others arms. Having thus diſpatched all but the boys, they altered their courſe, being then in the Engliſh channel, and ſteered for the coaſt of Ireland; and on the 3d of December were about ten leagues from Waterford: here they determined to hoiſt out a boat, and, loading her with the treaſure, to ſink the ſhip, together with the two boys: this ſcheme they put into execution; one of the boys ſwam after the boat, and ſhe being deeply laden with the dollars, he came up with her, and laying his hand on the gunwale, received a blow on the head from one of the ruffians, which obliged him to quit his hold, and he was drowned. Soon after the veſſel, having her ballaſt-port opened, filled with water and overſet, and they ſaw the other boy waſhed overboard and drowned.

They now thought themſelves ſecure; the dead could tell no tales, and none could ſearch the bottom of the ſea for evidence of their villany. On their landing, they buried the bulk of their wealth in the ſand of the ſea-ſhore, amounting to two hundred and fifty bags of dollars; the remainder, with the jewels and ingots of gold, they reſerved for preſent uſe.

The hand of juſtice now began to purſue them: their prodigality of their ill-gotten wealth made them remarkable wherever they came; and the ſhip which they had conſigned to the bottom of the ſea, floated on ſhore near Waterford; this occaſioned much ſpeculation, and ſuſpicion pointed at the rogues who were living with great jollity and ſplendor at Dublin. Two gentlemen went from Roſs, where the ſhip floated on ſhore, to Dublin, told their ſuſpicions to the magiſtrates, and on the 9th of December Quintin and Zekerman were apprehended; and being examined apart, each of them confeſſed the murders and other matters as before related: alſo; that ſince their arrival in Dublin, Gidley and M'Kinlie had ſold dollars to a goldſmith to the amount of three hundred pounds. By means of this goldſmith M'Kinlie was apprehended; and intelligence was got that Gidley had ſet out in a poſt-chaiſe on his way to Cork, in order to take ſhipping for England. Two perſons were diſpatched from Dublin to Roſs, to direct a ſearch to be made for the buried treaſure; and theſe on their return to Dublin fell in with and apprehended Gidley. Thus were the workers of theſe atrocious and bloody deeds all brought to juſtice, although they had taken every precaution to ſink and deſtroy whatever they thought could diſcloſe their guilt.

26. In the year 1689, there lived in Paris a woman of faſhion called Lady Mazel: her houſe was large and four ſtories high; on the ground-floor was a large ſervants hall, in which was a grand ſtair-caſe, and a cupboard where the plate was locked up, of which one of the chamber-maids kept the key. In a ſmall room partitioned off from the hall, ſlept the Valet de Chambre, whoſe name was Le Brun; the reſt of this floor conſiſted of apartments in which the Lady ſaw Company, which was very frequent and numerous, as ſhe kept public nights for play.

In the floor up one pair of ſtairs was the Lady's own chamber, which was in the front of the houſe, and was the innermoſt of three rooms from the ground ſtair-caſe: the key of this chamber was uſually taken out of the door and laid on a chair by the ſervant who was laſt with the Lady, and who pulling the door after her, it ſhut with a ſpring, ſo that it could not be opened from without. In this chamber alſo were two doors, one communicated with a back ſtair-caſe, and the other with a wardrobe which opened to the back ſtairs alſo.

On the ſecond floor ſlept the Abbé Poulard, in he only room which was furniſhed on that floor.

On the third ſtory were two chambers, which contained two chamber-maids and two foot-boys: the fourth ſtory conſiſted of lofts and granaries, whoſe doors were always open: the cook ſlept below in a place where the wood was kept; an old woman in the kitchen; and the coachman in the ſtable.

On the 27th of November, being Sunday, the two daughters of Le Brun, the valet, who were eminent milliners, waited on the Lady, and were kindly received; but as ſhe was going to church to afternoon ſervice, ſhe preſſed them to come again, when ſhe could have more of their company.

Le Brun attended his Lady to church, and then went to another himſelf; after which he went to play at bowls, as was cuſtomary at that time, and from the bowling-green he went to ſeveral places; and after ſupping with a friend, he went home ſeemingly cheerful and eaſy, as he had been all the afternoon.

Lady Mazel ſupped with the Abbé Poulard as uſual; and about eleven o'clock went to her chamber, where ſhe was attended by her maids; and before they left her, Le Brun came to the door to receive his orders for the next day: after which one of the maids laid the key of the chamber-door on the chair next it; they then went out, and Le Brun following them, ſhut the door after him, and talked with the maids a few minutes about his daughters, and then they parted; he ſeeming ſtill very cheerful.

In the morning he went to market, and was jocular and pleaſant with every body he met, as was his uſual manner. He then went home and tranſacted his cuſtomary buſineſs. At eight o'clock he expreſſed ſurprize his Lady did not get up, as ſhe uſually roſe at ſeven: he went to his wife's lodging, which was in the neighbourhood, and told her he was uneaſy his Lady's bell had not rung, and gave her ſeven louis d'ors, and ſome crowns in gold, which he deſired her to lock up, and then went home again, and found the ſervants in great conſternation at hearing nothing of their Lady; and when one ſaid he feared ſhe had been ſeized with an apoplexy, or a bleeding at the noſe to which ſhe was ſubject; Le Brun ſaid, "it muſt be ſomething worſe: my mind miſgives me, for I found the ſtreet-door open laſt night after all the family was in bed but myſelf."

They then ſent for the Lady's ſon, M. de Savoniere; who hinting to Le Brun his fear of an apoplexy, he replied, "It is certainly ſomething worſe; my mind has been uneaſy ever ſince I found the ſtreet-door open laſt night after the family were in bed."

A ſmith being now brought, the door was broke open, and Le Brun entering firſt, ran to the bed; and after calling ſeveral times, he drew back the curtains, and ſaid, "O, my Lady is murdered!" he then ran into the wardrobe, and took up the ſtrong box, which being heavy, he ſaid, "ſhe has not been robbed; how is this?"

A ſurgeon then examined the body, which was covered with no leſs than fifty wounds: they found in the bed, which was full of blood, a ſcrap of a cravat of courſe lace, and a napkin made into a night-cap which was bloody, and had the family-mark on it; and from the wounds in the Lady's hands, it appeared ſhe had ſtruggled hard with the murderer, which obliged him to cut the muſcles before he could diſengage himſelf: the bell-ſtrings were twiſted round the frame of the teaſter, ſo that they were out of reach, and could not ring. A claſp-knife was found in the aſhes, almoſt conſumed by the fire, which had burned off all the marks of blood: the key of the chamber was gone from the ſeat by the door; but no marks of violence appeared on any of the doors, nor were there any ſigns of a robbery, as a large ſum of money, and all the Lady's jewels, were found in the ſtrong box, and other places.

Le Brun being examined, ſaid, that "after he left the maids on the ſtairs, he went down in the kitchen: he laid his hat and they key of the ſtreet-door on the table, and ſitting down by the fire to warm himſelf, he fell aſleep; that he ſlept, as he thought, about an hour, and going to lock the ſtreet-door, he found it open; that he locked it, and took the key with him to his chamber."

ber." On ſearching him, they found in his pocket a key, the wards of which were new filed, and made remarkably large; and on trial it was found to open the ſtreet-door, the anti-chamber and both the doors in Lady Mazel's chamber. On trying the bloody night-cap on Le Brun's head, it was found to fit him exactly; whereupon he was committed to priſon.

On his trial it appeared as if the Lady was murdered by ſome perſon who had fled, and who was let in by Le Brun for that purpoſe. It could not be done by himſelf, becauſe no blood was upon his clothes, nor any ſcratch on his body, which muſt have been on the murderer from the Lady's ſtruggling; but that it was Le Brun who let him in, ſeemed very clear: none of the locks were forced, and his own ſtory of finding the ſtreet-door open, the circumſtances of the key, and the night-cap, alſo a ladder of ropes being found in the houſe, which might be ſuppoſed to be laid there by Le Brun, to take off the attention from himſelf, were all interpreted as ſtrong proofs of his guilt; and that he had an accomplice was inferred, becauſe part of the cravat found in the bed was diſcovered not to be like his: but the maids depoſed they had waſhed ſuch a cravat for one Berry, who had been a footman to the Lady, and was turned away about four months before for robbing her: there was alſo found in the loft at the top of the houſe, under ſome ſtraw, a ſhirt very bloody, but which was not like the linen of Le Brun, nor would it fit him.

Le Brun in his behalf had nothing to oppoſe to theſe ſtrong circumſtances, but a uniform good character which he had maintained during twenty-nine years he had ſerved his Lady; and that he was generally eſteemed a good huſband, a good father, and a good ſervant. It was therefore reſolved to put him to the torture, in order to diſcover his accomplices; which was done with ſuch ſeverity on February 23, 1690, that he died the week after of the hurts he received, declaring his innocence with his dying breath.

About a month after, notice was ſent from the provoſt of Sens, that a dealer in horſes had lately ſet up there by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman in Paris. In conſequence of this, he was taken up, and the ſuſpicion of his guilt was increaſed by his attempting to bribe the officers. On ſearching him, a gold watch was found, which proved to be Lady Mazel's: being brought to Paris, a perſon ſwore to ſeeing him go out of Lady Mazel's the night ſhe was killed; and a barber ſwore to ſhaving him next morning; and on obſerving his hands very much ſcratched, Berry ſaid he had been killing a cat.

On theſe circumſtances he was condemned to be put to the torture, and afterwards broke alive on the wheel. On being tortured, he confeſſed, that by the direction and order of Mad. de Savoniere (Lady Mazel's daughter) he and Le Brun had undertaken to rob and murder Lady Mazel; and that Le Brun murdered her, whilſt he ſtood at the door to prevent a ſurpriſe.

In the truth of this declaration he perſiſted, till he was brought to the place of execution; when begging to ſpeak with one of the Judges, he recanted what he had ſaid againſt Le Brun and Mad. de Savoniere, and confeſſed,

"That he came to Paris on the Wedneſday before the murder was committed; and on the Friday evening he went into the houſe, and, unperceived, got into one of the lofts, where he lay till Sunday morning, ſubſiſting on apples and bread he had in his pockets; that about eleven o'clock on Sunday morning, when he knew the Lady was gone to maſs, he ſtole down to her chamber, and the door being open, he tried to get under her bed; but it being too low, he returned to the loft, pulled off his coat and waiſtcoat, and returned to the chamber a ſecond time in his ſhirt: he then got under the bed, where he continued till the afternoon, when Lady Mazel went to church; that knowing ſhe would not come back ſoon, he got from under the bed: and being incommoded with his hat, he threw it under the bed, and made a cap of a napkin which lay in a chair, ſecured the bell-ſtrings, and then ſat down by the fire; where he continued till he heard her coach drive into the court-yard, when he again got under the bed, and remained there.

"That Lady Mazel having been in bed about an hour, he got from under the bed and demanded her money: ſhe began to cry out, and attempted to ring, upon which he ſtabbed her; and ſhe reſiſting with all her ſtrength, he repeated his ſtabs till ſhe was dead.

"That he then took the key of the wardrobe-cupboard from the bead's head, opened this cupboard, found the key of the ſtrong box, opened it, and took out all the gold he could find, to the amount of about ſix hundred livres; that he then locked the cupboard and replaced the key at the bed's head; threw his knife into the fire; took his hat from under the bed, and left the napkin in it; took the key of the chamber out of the chair, and let himſelf out; went to the loft, where he pulled off his ſhirt and cravat; and leaving them there, put on his coat and waiſtcoat, and ſtole ſoftly down ſtairs; and finding the ſtreet-door only on the ſingle lock, he opened it, went out, and left it open.

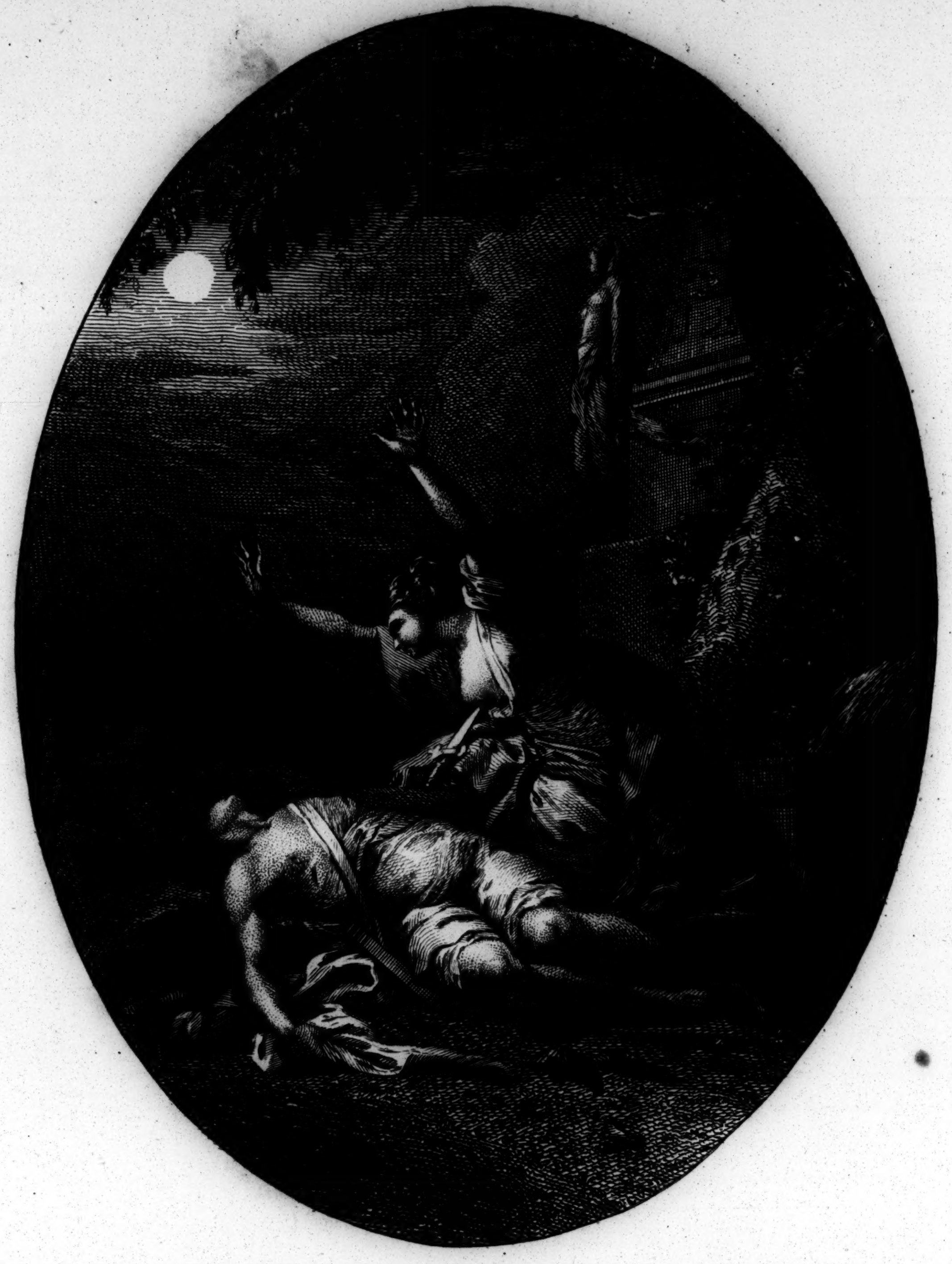
"That he had brought a rope-ladder to let himſelf down from a window, if he had found the ſtreet-door double-locked; but finding it otherwiſe, he left his rope-ladder at the bottom of the ſtairs, where it was found."

Thus was the veil removed from this deed of darkneſs; and all the circumſtances which condemned Le Brun, were accounted for conſiſtently with his innocence. From the whole ſtory, the reader will perceive how fallible human reaſon is, when applied to circumſtances; and the humane will agree, that, in ſuch caſes, even improbabilities ought to be admitted, rather than a man ſhould be condemned who may poſſibly be innocent. Vide Gent. Mag. Aug. and Sept. 1763.

The END of BOOK I.

BRITISH 3 NO 70 MUSEUM

Book II.



PYRAMUS and THISBE.

THE
WONDERS OF THE LITTLE WORLD:
OR,
A General Hiſtory of Man.

BOOK II.

Which treats of the Powers and Affections of the Senſes

OF MAN.

CHAP. I.

Of the Imagination, and the Force of it in ſome Perſons.

A PERSON fell into an imagination that he was perpetually frozen; and therefore in the very dog-days continually ſat near the fire, crying out “that he ſhould never be warm, unleſs his whole body ſhould be ſet on fire:” and whereas, if not watched, he would caſt himſelf into the fire, he was bound in chains in a ſeat near the fire, where he ſat night and day, not being able to ſleep by reaſon of this fooliſh fancy. When all the counſels of his friends were in vain, I took this courſe for his cure. I wrapped him in ſheepſkins from head to foot: the wool was upon them, which I had well wetted with aqua vitæ; and thus dreſſed, I ſet him at once all on fire: he burnt thus for half an hour, when dancing and leaping, he cried out “he was now well, and rather too hot.” By this means his former fancy vaniſhed, and he in a few days was perfectly well. *Zacut. Luſit. Prax. Adm. l.* 1. *Obſ.* 44. *p.* 34.

1. A noble perſon in Portugal fell into a melancholy imagination, that God would never pardon his ſins. In this agony he continued penſive, and waſted away: various preſcriptions in phyſick were uſed to no purpoſe; as alſo all kinds of diverſions and other means. At laſt we made uſe of this artifice: his chamber-door being locked, about midnight, at the roof of his chamber (we had ſtripped off the tiling for that purpoſe), there appeared an artificial angel, having a drawn ſword in his right, and a lighted torch in his left hand, who called him by his name: he ſtraight roſe from his bed, and adored the angel which he ſaw clothed in white, and of a beautiful aſpect: he liſtened attentively to the angel, who told him “all his ſins were forgiven,” and ſo extinguiſhed his torch, and ſaid no more. The poor man overjoyed, knocks with great violence at the door, raiſes the houſe, tells them all that had paſſed; and as ſoon as it was day, ſends for his phyſicians, and relates all to them; who congratulated his felicity. He ſoon after fell to his meat, ſlept quietly, performed

the offices of a ſound man, and from thenceforth never felt any thing of his former indiſpoſition. *Zacut. Luſit. Prax. Adm. l.* 1. *Obſ.* 45. *p.* 35, 36.

2. In the city of Prague, a woman was delivered of a ſon who was born with his foreſkin cut and inverted: and this came to paſs through the vehement imagination of the mother, who, three weeks before ſhe fell in travail, had liſtened very attentively to a gueſt in her houſe, who diſcourſed, and exactly deſcribed the manner of the Jewiſh circumciſion, at one of which he had that morning been preſent. I was an eye-witneſs of this; for I was brought by Kepler, the great Mathematician, to behold that boy, who was then two years of age. *Addit. ad Donat. per Hoſt. l.* 7. *c.* 3. *p.* 667.

3. Gulielmus Fabricius relates, that anno 1600, an honeſt matron in Rol, near the Lemane Lake, at the beginning of the ſecond month from her conception, chanced to paſs by the image of a crucifix; and looking over-curiouſly and intentively upon the broken and diſtorted legs of the thief that hung on the left ſide, ſhe was therewith ſo moved and affected, that at the end of her time ſhe was delivered of a girl who was deformed in her right leg, after the ſame manner as ſhe had beheld in the thief. *Id. ibid. p.* 668.

4. There was an excellent painter who verily believed that all the bones of his body were become ſo flexible and ſoft, that they might as eaſily be cruſhed together, and folded one within another as a piece of wax: his mind having received this impreſſion, he kept himſelf in his bed a whole winter together, fearing, if he ſhould riſe, that the misfortune would certainly befal him. He was afterwards cured of his conceit by the artifice of his phyſician, as is ſet down at large in the ſame chapter. *Nich. Tulpii Obſ. Med. l.* 1. *c.* 18. *p.* 37.

5. Rodericus Fonſeca tells of one who being ſick of a burning fever, pointing from his bed with his finger to the floor of the chamber; he deſired them that ſtood near him, that they would ſuffer him to ſwim a while in that lake: the phyſician agreed to it, and he walking carefully about, ſaid, "that now the water was as high as his knees, ſtraight it was come to his loins, and ſoon after it reached as high as his throat:" this done, (behold the force and ſtrength of imagination) he ſaid he was very well: and ſo indeed it fell out. *Roderic. Fonſeca de Sanitat. tuendâ, c.* 24. *p.* 95.

6. A certain woman being very big, did reckon with her neighbours that ſhe ſhould come about the feaſt of the Epiphany, or of the three Kings. Some therefore told her, by way of alluſion, that ſhe ſhould be delivered of three Kings: "Pray God grant it," ſaid ſhe. At her time therefore ſhe was delivered of three male children, one of which was of the colour of an Æthiopian, as one of thoſe three Kings are commonly painted. "This ſtory," ſaith Gemma, "I thought meet to ſet down, becauſe it was ſeen at Louvain, and is confirmed by ſufficient teſtimony". *Schenck. Obſ. Med. l.* 4. *Obſ.* 1. *p.* 544.

7. Another woman was delivered of a child all hairy and rough, having too attentively looked upon the picture of John the Baptiſt, as he is ordinarily painted in his garments of camel's hair. *Schenck. ib. p.* 543. *Paræus, l.* 24. *c.* 7.

8. Anno 1638, at Leyden, a woman of the meaner ſort, who lived near the church of St. Peter, was delivered of a child well-ſhaped in every reſpect, but had the head of a cat. Imagination was that which had given occaſion for this monſter; for while ſhe was big, ſhe was frightened exceedingly with a cat which had got into her bed. *Barthol. Hiſt. Anatom. cent.* 3. *Hiſt.* 44. *p.* 210.

9. A very ingenious phyſician has divers times related to me, that being called to a young Lady, he found that though ſhe much complained of health, yet there appeared ſo little cauſe either in her body, or her condition, to gueſs that ſhe did any more than fancy herſelf ſick, that ſcrupling to give her phyſic, he perſuaded her friends rather to divert her mind by little journeys of pleaſure: in one of which, going to St. Winifred's Well, this Lady, who was a Catholick, and devout in her religion, remained a pretty while in the water to perform ſome devotions, and fixed her eyes very attentively upon the red pebble-ſtones, which, in a ſcattered order, made up a good part of thoſe that appeared through the water; and a while after growing big, ſhe was delivered of a child, whoſe white ſkin was copiouſly ſpeckled with ſpots of the colour and bigneſs of thoſe ſtones; and though now this child hath lived already ſeveral years, yet ſhe ſtill retains them. *Mr. Boyle's Exp. Philoſ. Exp.* 11. *p.* 151.

10. One was perſuaded that his noſe was grown to that prodigious length and greatneſs, that he thought he carried along with him, as it were, the trunk of an elephant, which was always a great hindrance to him; ſo that ſometimes he thought it ſwam in his diſh. A phyſician was ſent for,

who underſtanding his diſeaſe, dexterouſly and without diſcovery, holds a long ſtuffed thing to his noſtrils, and ſnatching up a razor, and taking up ſome part of the fleſh, he whipt off this counterfeit noſe; and then with a ſoporiferous potion and whoſeſome diet, he completed his cure. *Schenck. Obſ. Med. l.* 1. *obſ.* 1. *p.* 124. *Barthol. Hiſt. Anat. cent.* 1. *Hiſt.* 79. *p.* 114. *Lemn. de Complex. l.* 2. *c.* 6.

11. There was one who thought his poſteriors were made of glaſs; ſo that all he did he performed ſtanding; fearing, that if he ſhould ſit down, he ſhould break his bottom. *Schenck. l.* 1. *Obſ.* 1. *p.* 124. *Barthol. Hiſt. Anat. cent.* 1. *hiſt.* 79. *p.* 114. *Lemn. de Complex. l.* 2. *c.* 6.

12. Montanus tells of one who thought all the ſuperficies of the world was made of thin and tranſparent glaſs, and that underneath there lay a multitude of ſerpents: that he lay in his bed as in an iſland, whence if ſhe ſhould preſume to venture, that then he ſhould break the glaſs, and ſo falling amongſt the ſerpents, he ſhould ſpeedily be devoured; and therefore, to prevent that misfortune, he was reſolved never to ſtir from his bed. *Montan. Conſil.* 23. *Schenck. Obſ. Med. l.* 1. *p.* 124.

13. Thraſilaus, the ſon of Pythodorus, was poſſeſſed with that madneſs, that he verily thought that all the ſhips which put to ſhore upon the Pyræum were his own: he would therefore number them, diſmiſs them; and when they returned, receive them with that joy, as if he was the maſter of all their cargo. Of ſuch as were wrecked he enquired not at all; but ſuch as came ſafe he wonderfully rejoiced at, and in this pleaſure did he paſs his life. But when his brother returned from Sicily, he committed this pleaſant perſon to the care of phyſicians, by whom he was cured: yet he affirmed that he never lived ſo happily as whilſt he was mad. *Athenæus Deipnoſ. l.* 12. *c. ult. p.* 554. *Schenck. Obſ. l.* 1. *obſ.* 1. *p.* 123. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 18.

14. A young man troubled with melancholy, had a ſtrong imagination that he was dead, and did not only abſtain from meat and drink, but importuned his parents that he might be carried unto his grave, and buried before his fleſh was quite putrefied. By the counſel of phyſicians he was wrapped in a winding-ſheet, laid upon a bier, and ſo carried upon men's ſhoulders towards the church. But upon the way, two or three pleaſant fellows (appointed for that purpoſe) meeting the hearſe, demanded aloud of them that followed it, whoſe body it was that was there coffined, and carried to burial. They ſaid “it was a young man's, and told them his name.” “Surely,” replied one of them, “the world is well rid of him; for he was a man of a very bad and vicious life, and his friends have cauſe to rejoice that he hath rather ended his days thus, than at the gallows.” The young man hearing this, and vexed to be thus injured, rouſed himſelf upon the bier, and told them that “they were wicked men to do him that wrong which he had never deſerved; that if he was alive, he would teach them to ſpeak better of the dead.” But they proceeding to depreciate him, and to give him much more diſgraceful and reproachful language: he, not able longer to endure it, leaped from the hearſe, and fell about their ears with ſuch rage and fury, that ceaſed not buffetting with them till he was quite wearied: and by this violent agitation the humours of his body altered; he awakened as out of a ſleep or trance; and being brought home, and comforted with wholeſome diet, he within a few days recovered his former health, ſtrength and underſtanding. *Heywood's Hierarchy, p.* 551.

15. “In our memory,” ſaith Lemnius, “a noble perſon fell into this fancy, that he verily believed he was dead, and departed out of this life; inſomuch, that when his friends beſought him to eat, or urged him with threats, he ſtill refuſed all, ſaying, “It was in vain to the dead.” They fearing that this obſtinacy would prove his death, and it being the ſeventh day from whence he had continued it, they thought of this device: They brought into his room, which on purpoſe was made dark, ſome fellows wrapped in their ſheets, and ſuch grave clothes as the dead have: theſe bringing in meat and drink, began liberally to treat themſelves. The ſick man ſees this, aſked them, “Who they are, and what about?” They told him they were dead perſons. “What then,” ſaid he, “do the dead eat?” “Yes, yes,” ſay they, “and if you will ſit down with us you ſhall find it ſo.” Straight he ſprings from out his bed, and falls to with the reſt. Supper ended, by virtue of a liquor given him for that purpoſe, he was cured. *Lemn. de Complex. l.* 2. *c.* 6. *Schenck. l.* 1. *obſ.* 1. *p.* 124.

16. A noblewoman, although both her huſband and herſelf were white, was yet delivered of a child of the colour of an Æthiopian; whom, when ſhe was like to ſuffer as an adultereſs, Hippocrates is ſaid to have delivered, by explaining

the cauſes of ſuch things, and by ſhewing the picture of an Æthiop in the chamber where ſhe and her huſband lay, and with which, it ſeemed, the fancy of the woman had been ſtrongly affected. *Schenck. Obſ. Med. l. 4. obſ. 1. p. 543. Pareus, l. 24. c. 7.*

17. There was a Lady, a kinſwoman of mine, who uſed much to wear black patches upon her face, as was the faſhion amongſt young women, which I, to put her from, uſed to tell her in jeſt, that her next child ſhould come into the world with a black ſpot in the midſt of its forehead: and this apprehenſion was ſo lively in her imagination at the time ſhe proved with child, that her daughter was born marked juſt as the mother had fancied, which there are at hand witneſſes enough to confirm, but none more poſitive than the young Lady herſelf, upon whom the mark is yet remaining. *Sir Kenelm Digby's Treatiſe of Bodies, c. 38. p. 329.*

18. Piſander, a Rhodian hiſtorian, laboured under ſuch a melancholy fancy, that he was in continual fears leſt he ſhould meet his own ghoſt; for he verily believed, even while he was alive, that his ſoul had deſerted his body. “Such another perſon as this was in Ferrara,” ſaith Giraldus, “who could by no means be perſuaded by Nicholaus Leonicenus his phyſician, that it was impoſſible for bodies to walk up and down without their ſouls: he approved of ſuch reaſons as were propounded, granting all the premiſes; but whenever they went about to infer the concluſion, he would then cry out, he “denied the whole of it.” *Cælius Rhod. Antiq. Lect. l. 17. c. 2. p. 765. Girald. Hiſt. Poet. Dialog. 3.*

19. Menedemus, a Cynick philoſopher, fell into that degree of melancholy, that he went up and down in the dreſs of a fury, ſaying, “He was ſent as a meſſenger from hell, to bring the devils an account of the ſins of all mortals.” *Laert. l. 2. c. 18.*

20. The following remarkable account was ſent from Dublin, and inſerted in the public newſpapers, Auguſt 16, 1740. On Sunday morning died at his houſe in Meath-ſtreet, of the hyp, vapours, or the ſtrength of imagination, Peter Marſh, Eſq; who ſome months ago was riding out, and a horſe in the ſtaggers came behind, and took hold of him by the buckle of his breeches, lifted him out of the ſaddle, gave him a ſhake, and laid him down upon the ground ſafe, without any bite, bruiſe, ſcratch, or any ſort of harm. he continued well for the ſpace of three weeks, and never once talked of the affair after the firſt or ſecond day. Three weeks after, the gentleman who owned the horſe came to ſee Mr. Marſh, and told him, that the horſe which diſmounted him was dead of the ſtaggers. He being then at dinner, laid down his knife and fork, and ſaid, “He then died mad, and I ſhall die mad too.” And from that time he fancied himſelf mad, although he had not any one ſymptom of it. If he gave a yawn or the like, he would immediately cry out, “that is the way the horſe died, and I am mad too, and my friends will not believe it.” He would not take any preſcriptions that were ordered him; but ſaid they were to no purpoſe, for nothing could do him good. Thus he continued for the ſpace of four months, and then died. He was opened the next day, but had no token or mark inwardly, which all people have who are bitten by any mad animal, and die of the bite. Neither was he, when living, ever troubled with the hydrophobia, or dread of water, or any other liquid, but ſwallowed and ſaw them without any concern; ſo that the judicious are agreed, that it was pure conceit and fancy, and not madneſs, that killed him.

21. Dr. Boerhaave gives the following inſtances of the force of imagination in women, in his academical lectures:

“I have ſeen myſelf,” ſays he, “an inſtance of a healthy woman ſuckling a very healthy child, who was ſo diſturbed by another woman ſcolding at her, that ſhe was all in a tremor; and by ſuckling her child in this condition, it was immediately convulſed, and remained epileptic.

“A Princeſs was delivered of a black daughter, by only ſeeing, for the firſt time, a blackmoor whilſt ſhe was pregnant.

“In Leyden, the mother of ſeveral well-formed children, being pregnant, was accoſted by a beggar who had two thumbs on one hand: and on her delivery, the child had two thumbs on one hand; which I examined, and found the bones entirely perfect.

“I was acquainted with a Lady who had many beautiful children. Being eight months gone with child, ſhe was accoſted by a beggar with a red hair-lip: ſhe trembled all over, ſtruck her mouth, and not long after was delivered of a child well formed, except in the lips and the palate, which were perfectly ſlit within the noſtrils as in the beggar.

“ A Lady

“ A Lady in her pregnancy wanted a fine mulberry ſhe ſaw on a tree. One chanced to fall on the tip of her noſe, which ſhe rubbed, and afterwards ſhe was delivered of a handſome girl; but who had on the tip of her noſe as fine a mulberry as any painter could draw.

“ A woman with child ſaw, at Mechlin, two ſoldiers fighting, one of which cut off the other's hand. She, in a fright, drew back her hand, and was delivered of a child which ſeemed as if one hand had been newly cut off; and the ſtump bled ſo much, that the child died: yet the hand was not found in the after-birth.

“ When the Dutch defended Oſtend againſt the Spaniards, a Spaniſh ſoldier loſt his arm, and afterwards went about ſhewing the ſtump and begging: the wife of Mark de Vogelar ſeeing him, afterwards brought forth a daughter without the right arm; and the ſhoulder run ſo with blood, that a ſurgeon was obliged to ſtop and conſolidate it, to prevent the child's dying: yet the arm was not found in the after-birth The infant was healed, and lived to be ſeventy-ſix years old.

“ The Duke of Alva, having ordered three hundred citizens to be put to death together at Antwerp; a Lady who ſaw the ſight was preſently after delivered of a child without a head.”

22. Father Malebranche relates, that there was a young man, an idiot from his birth, in the hoſpital of incurables at Paris, whoſe limbs were broke in all places, where it is cuſtomary to break thoſe of malefactors who ſuffer on the wheel: his misfortune was cauſed by his mother's ſeeing an execution; every ſtroke the criminal received, vehemently ſtruck the mother's imagination; and the infant's bones were broken at its birth exactly in the correſponding parts: it lived 20 years, and was continually viſited by the curious, and, among others, by the Queen.

Father Malebranche alſo tells of a pregnant woman who happened to be at the ſolemnizing the canonization at St. Pius at Paris; and having attentively conſidered the image of the Saint, was afterwards delivered of a child perfectly reſembling it. It had the face of an old man: its eyes were raiſed to heaven, and its arms ran acroſs its breaſt. This author adds, “ every one could ſee it at Paris as well as myſelf, the infant being kept for a conſiderable time in ſpirits of wine.”

CHAP. II.

Of the Comprehenſiveneſs and Fidelity of the Memories of ſome Men.

NEXT unto that of reaſon, man is not endowed with a choicer and more neceſſary faculty than that of memory. It is the treaſury and ſafe repoſitory of all the arts and ſciences, of all the axioms and rules which we have heaped up, and with great ſtudy, labour, and long experience laid together, for the better conduct and government of life in this our mortal ſtate. But it muſt be confeſſed it is a more delicate and frail part of the ſoul, and the firſt of all others that receives the injurious impreſſions of age: yet how long it hath been retained in ſome, how heightened and improved in others, ſee the following inſtances:

1. Avicenna, an excellent phyſician and philoſopher, read over the books of Ariſtotle's Metaphyſicks forty times; and thereby ſo fixed them in his memory, that he was able to repeat them without book. *Zuing. Theat. vol. 1. l. 1. p. 34.*

2. Mr. Humphrey Burton, a gentleman of good worth in the city of Coventry, being at this time of my writing this, *viz.* Sept. 10, 1676, of the age of eighty-three; beſides his many and other accompliſhments, can, by the ſtrength and firmneſs of his memory, give the ſum of any chapter in the New Teſtament, and of the chapters in divers books of the old Teſtament in a Latin diſtich with as much readineſs, and as little heſitation, as if he had directly read them out of a book. I myſelf have frequently put him to the trial: wherein, though I have obſerved no order, but named here a chapter at the beginning, then one towards the end, then again returned to the middle, and ſo on purpoſe prevented any aſſiſtance he might have from an orderly ſucceſſion and dependance; yet could I no ſooner name the chapter and book whereof I deſired the account, but he was ready with his diſtich.

3. Cineas the Ambaſſador of king Pyrrhus, the very next day that he come to Rome, both knew, and alſo ſaluted by their names all the ſenate, and the whole order of the gentlemen of Rome. *Plin. l. 7. c. 24. p. 168. Solin. c. 7. p. 195.*

4. Franciſcus Cardulus, a learned man, was able to write two pages entire which any other man ſhould read, in the ſame order he read them; or if any of the company chooſed, he would repeat them backwards. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 34.

5. I have heard it from one who was preſent at the diſcourſe, that in the preſence of a prince of Germany, when mention was made of Tacitus, that Juſtus Lipſius did then ſay, that he had the golden volume ſo firm and entire in his memory, that he challenged any to make a trial of what he ſaid: and if in repeating of Tacitus all over he miſſed but one word, he ſhould ſtab him, and he would freely open his breaſt or throat for him to ſtrike at. *Jani Nicii Pinacothec.* 2. *Imag.* 1. *p.* 2.

6. The works of Homer are his Iliads and Odyſſeys, the former conſiſt of twenty-four books, and ſo alſo the latter. His Iliads have in it thirty-one thouſand ſix hundred and ſeventy verſes, and I ſuppoſe his Odyſſeys have no leſs; and yet it is ſaid of Joſeph Scaliger, that in one and twenty days he committed all Homer to his memory. *Quenſtedt Dialog. de Patria Viror. Illuſt. p.* 486.

7. Hortenſius, who for his eloquence was called the king of cauſes: of him, Cicero writing to Brutus, "There was," ſaith he, "in that man ſuch a memory, as I have not known a greater in any." It is ſaid of him, that ſitting on a time in a place where things were expoſed to publick ſale for a whole day together, he recited in order all the things that were ſold there, their price, and the names of the buyers; and by the account taken of them, it appeared that he had not been deceived in any of them. Cicero comparing him with Lucullus, ſaith Hortenſius, his memory was the greater for words, but that of Lucullus for things. *Zuing. vol* 1. *l.* 1. *p.* 34.

8. Lucius Lucullus, a great captain and philoſopher, by an admirable ſtrength of memory was able to give ſo ready an account of all affairs at home and abroad, as if he had had them all at once preſented before his eyes. *Zuing. vol.* 1. *l.* 1. *p.* 24.

9. Pompeius Garaglianus, a canon of the church of Capua, was of ſo great a memory, as I remember not to have known his like: he was ſo well and thoroughly known in all Plato, Ariſtotle, Hippocrates, Galen, Themiſtius, Thomas-Aquinas, and others, that as an admirable inſtance of his memory, he would upon occaſion not only repeat their ſentences, but the very words themſelves. *Jani Nicii Pinacoth. Prim. p.* 69.

10. "Age," ſaith Seneca, "has done me many injuries, and deprived me of many things I once had: it hath dulled the ſight of my eyes, blunted the ſenſe of hearing, and ſlackened my nerves. Amongſt the reſt I have mentioned before is the memory, a thing that is the moſt tender and frail of all the parts of the ſoul, and which is firſt ſenſible of the aſſaults of age: that heretofore this did ſo flouriſh in me, as not only ſerved me for uſe, but might even paſs for a miracle I cannot deny; for I could repeat two thouſand names in the ſame order as they were ſpoken, and when as many as were ſcholars to my maſter, brought each of them ſeveral verſes to him, ſo that the number of them amounted to more than two hundred, beginning at the laſt I could recite them orderly unto the firſt: nor was my memory only apt to receive ſuch things as I would commit to it, but was alſo a faithful preſerver of all that I had entruſted it with." *Senec. Controv. l.* 1. *in Proœm. Muret. Variar. lect. l.* 3. *c.* 1. *p.* 53. *Heyl. Coſm. p.* 244. *Cæl. Antiq. Lect. l.* 10. *c.* 15. *p.* 456.

11. Lippius Brandolinus, in his book of the condition of human life, reports of Laurentius Bonincontrius, that at eighty years of age he had ſo perfect and entire a memory, that he could remember all that had happened to him when he was a boy, and all that he had read in his youth, and could recite them in ſuch a manner, that you would think he had ſeen or read them but that very day. *Zuing. vol.* 1. *l.* 1. *p.* 34.

12. Æneas Sylvius, in his hiſtory of the council of Baſil (at which himſelf was preſent), tells of one Ludovicus Pontanus of Spoleto, a lawyer by profeſſion, who died of the peſtilence at that council at thirty years of age: that he could recite not the titles only, but the entire bodies of the laws, being, ſaith he, for vaſtneſs and faſtneſs of memory not inferior to any of the ancients. *Hakew. Apol. l.* 3. *c.* 6. § 1. *p.* 226.

13. Famianus Strada, in his firſt book of academical proluſions, ſpeaking of Franciſcus Suarez, "he hath," ſaith he, "ſo ſtrong a memory, that he hath St. Auguſtine (the moſt copious and various of the fathers) ready by heart, alleging every where, as occaſion preſents itſelf, fully and faithfully his ſentences, and, which is very ſtrange, his words: nay, if he be demanded any thing touching any paſſage in any of his volumes (which of themſelves are almoſt enough to fill a library), I myſelf have ſeen him inſtantly ſhewing and pointing with

his finger to the place and page in which he diſputed of that matter. *Strada Proluſ. Acad. l.* 1. *Proluſ. l.* 1. *p.* 7. *Hakew. Apol. l.* 3. *c.* 6. § 1. *p.* 225.

14. Dr. Raynolds excelled this way, to the aſtoniſhment of all that were intimately acquainted with him, not only for St. Auguſtine's works, but alſo all claſſical authors; ſo that it might be truly ſaid of him, that which had been applied to others, that he was a living library. Upon occaſion of ſome writings which paſſed between him and Dr. Gentilis, then our Profeſſor of the civil laws, he publickly confeſſed, that he thought Dr. Raynolds had read, and did remember more of thoſe laws than himſelf, though it were his profeſſion. *Hakew. Apol. l.* 3. *c.* 6. § 1. *p.* 226.

15. Carmidas a Grecian, or Carneades, as Cicero and Quintilian call him, was of ſo ſingular a memory, that he was able to repeat by heart the contents of moſt books in a whole library, as if he read the ſame immediately out of the books themſelves. *Plin. l.* 7. *c.* 24. *p.* 168.

16. Portius Latro had ſo firm a memory by nature, and that ſo fortified by art, that it was at once ſo capacious and tenacious, that he needed not to read over again what he had written; it ſufficed that he had once wrote it, and though he did that with great ſpeed, yet did he in that time get it by heart. Whatſoever he had entruſted with his memory in this kind could never be eraſed, and whatſoever he had once pronounced without book, he ſtill remembered. Enjoying the happineſs of ſuch a memory, he needed not the aſſiſtance of books: he gloried that he wrote down all in his mind, and what he had there written, he ever had in ſuch readineſs, that he never ſtumbled at the calling to mind of any one word. He ſpoke as if he had read out of a book: if any man propoſed the name of any great general (ſuch a memory had he as to hiſtory) that immediately he could recount all that he had done, and would relate his exploits in ſuch a manner (not as if he repeated what he had before read), but as if he read what he had newly written. *Zuing. vol.* 1. *l.* 1. *p.* 33. *Seneca, l.* 1.

17. The memory of the famous Jewel, Biſhop of Saliſbury, was raiſed by art and induſtry to the higheſt pitch of human poſſibility; for he could readily repeat any thing that he had penned after once reading of it. And therefore uſually at the ringing of the bell, he began to commit his ſermons to heart, and kept what he learned ſo firmly, that he uſed to ſay, that if he were to make a ſpeech premeditated, before a thouſand auditors, ſhouting or fighting all the while, yet he could ſay whatſoever he had provided to ſpeak. Many barbarous and hard names out of a calender, and forty ſtrange words, Welſh, Iriſh, &c. after once reading, or twice at the moſt, and ſhort meditation, he could repeat both forwards and backwards, without any heſitation. Sir Francis Bacon, reading to him only the laſt clauſes of ten lines in Eraſmus's Paraphraſe in a confuſed and diſmembered manner, he after a ſmall pauſe rehearſed all thoſe broken parcels of ſentences the right way, and on the contrary without ſtumbling. *Clarke's Mirror, c.* 81. *p.* 356.

18. Petrarch ſpeaks of a certain ſoldier, a friend of his, and his companion in many a journey, who had ſuch a memory, that though he was afflicted with public and private calamities (which are wont either to deſtroy, or at leaſt to diſturb and weaken the memory), he could yet faithfully retain all that he had ſeen or heard, even to the obſervation alſo of the time and place, wherein the thing was ſaid or done. And thoſe things which he had heard many times before, if they were again ſpoken of, and that any thing was added or diminiſhed, he was able to correct it. By which means it came to paſs, that while he was preſent, Petrarch was very cautious and circumſpect in ſpeaking. *Zuing. vol.* 1. *l.* 1. *p.* 33.

19. Jerome of Prague (the ſame that was burnt alive in the council of Conſtance) had, it appears, a moſt admirable memory; whereof Poggius, in his epiſtle to Leonardus Aretinus, produces this as an argument; that after he had been three hundred and forty days in the bottom of a ſtinking and dark tower, in a place where he could neither read nor ſee; yet did he allege the teſtimonies of ſo many of the learned and wiſeſt perſons in favour of his tenets, cited ſo many of the fathers of the church, as might have ſufficed, and been more than ſufficient, if all that time he had been intent upon his ſtudy without the leaſt moleſtation or diſturbance. *Zuing. vol.* 1. *l.* 1. *p.* 35.

20. Neoptianus, couſin to Heliodorus the Biſhop, was of that notable memory, that in diſputations and familiar conference, if any man cited a teſtimony, he could ſtraight know from whence it was, as ſuppoſe this was Tertullian's, this Cyprian's, that from Lactantius, &c. and with continual reading he made his boſom a Chriſtian library. *Zuing. vol.* 1. *l.* 1. *p.* 34.

21. Theodorus Metochites, who in the reign of Andronicus Paleologus, was an emiment perſon,

by the excellency of the memory had attained to the very height of learning. If you aſked him of any thing that was new, or of antiquity, he would ſo recount it, as if he recited it out of ſome book; ſo that, in his diſcourſes, there was little need of books, for he was a living library, and, as it were, an oracle, where a man might know all that he deſired. *Gregor. l.* 7. *p.* 30. *Zuing. vol.* 1. *l.* 1. *p.* 34.

22. Chriſtopherus Longolius had ſuch a memory, that ſcarce any continuance of time was able to remove thoſe things from his mind, which he had once fixed there. Being often aſked of many different things, concerning which he had read nothing for many years; yet would he anſwer with as much readineſs to each of them, as if he had read them but that very day. If at any time a diſcourſe chanced to be of ſuch things as were treated on by divers and different authors, when the things were the ſame, yet would he ſo diſtinguiſh of them in his diſcourſe, reciting every author in his own words, that he ſeemed to ſpeak them not by heart, whereby miſtakes may ariſe, but as if he had read them out of the books themſelves: when he did this often, he ſo raiſed the admiration of auditors, that they thought he made uſe of ſome artifice, and not of his natural memory. *Zuing. vol.* 1. *l.* 1. *p.* 35.

23. In Padua, near unto me, dwelt a young man of Corſica, of good birth, and ſent thither to ſtudy the civil law: in the ſtudy of which, he had ſpent ſome years with that diligence and attention, that there was now raiſed amongſt us a great opinion of his learning. He came almoſt every day to my houſe, and there went a report, that he attained to an art of memory, by aſſiſtance of which he was able to perform that which another could not believe unleſs he beheld it: when I heard this, I had a deſire to behold theſe wonderful things, as one not very credulous of ſuch matters as come by hearſay. I therefore deſired him to give me ſome ſuch kind of inſtance of his art as he ſhould think fit. He told me he would do it when I pleaſed. "Immediately, then," ſaid I; and when he refuſed not, all we who were preſent went into the next room; there did I dictate Latin, Greek, and barbarous names, ſome ſignificant, others not; ſo many, and ſo different, having not the leaſt dependance one upon the other, that I was weary with dictating, and the boy with writing what I dictated, and all the reſt with hearing, and expectation of the iſſue. When we were thus diverſely wearied, he alone called for more. But I myſelf ſaid it was fit to obſerve ſome meaſure: and that I ſhould be abundantly ſatisfied if he could but recite me the one half of thoſe I had cauſed already to be ſet down. He fixing his eyes upon the ground (with great expectation on our part), after a ſhort pauſe began to ſpeak. In brief, to our amazement, he repeated all we had wrote in the very ſame order they were ſet down, without ſcarce a ſtop or any heſitation: and then beginning at the laſt, recited them all backwards to the firſt; then ſo as that he would name only the firſt, third, fifth, and in that order repeat all: and indeed in what order we pleaſed, without the leaſt error. Afterwards, when I was more familiar with him (having often tried him, and yet never found him ſpeaking otherwiſe than the truth), he told me once, and certainly he was no boaſter, that he could repeat in that manner thirty-ſix thouſand names, and which was yet the moſt ſtrange, things ſtuck in his memory, that he would ſay, with little trouble, he could repeat any thing he had intruſted within a year after. For my own part, I made trial of him after many days, and found he ſaid true. He taught Franciſcus Molinus, a young patrician of Venice, and who had but a weak memory, in the compaſs of but ſeven days, wherein he had learned of him to repeat five hundred names with eaſe, and in what order he pleaſed. *Muret. Varior. Lect. l.* 3. *c.* 1. *p.* 54, 55. *Petr. Serv. de Unguent. Armario, p.* 63. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 35.

24. Francis, King of France, excelled well-nigh all thoſe of his time, in the firmneſs and readineſs of his memory; what every particular province ought to contribute; what ways and what rivers were moſt convenient for their paſſage; out of what winter quarters a party of horſe might be moſt ſpeedily drawn: all theſe, and the like matters, even concerning the remoteſt cities, he comprehended with that ſingular memory, that the nobles, who were improved in thoſe affairs by daily and conſtant employments, thought he held them in his memory, as if they lay there in an index. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 34.

25. Mr. Thomas Fuller, B. D. was ſaid to have a great memory, inſomuch that he could name in order all the ſigns on both ſides the way from the beginning of Pater-noſter-Row at Ave-Maria Lane, to the bottom of Cheap-ſide to Stocks-Market. And that he could dictate to five ſeve-

ral writers at the ſame time, on as many different ſubjects. This gentleman making a viſit to a committee of ſequeſtrators ſitting at Waltham in Eſſex, they ſoon fell into a diſcourſe and commendation of his great memory; to which Mr. Fuller replied, "'Tis true, gentlemen, that fame has given me the report of a memoriſt, and if you pleaſe I will give you an experiment of it." They all accepted the motion, told him they ſhould look upon it as an obligation, laid aſide the buſineſs before them, and prayed him to begin. "Gentlemen," ſays he, "I will give you an inſtance of my good memory in that particular. Your worſhips have thought fit to ſequeſter an honeſt but poor cavalier parſon, my neighbour, from his living, and committed him to priſon; he has a great charge of children, and his circumſtances are but indifferent, if you pleaſe to releaſe him out of priſon, and reſtore him to his living, I will never forget the kindneſs while I live." 'Tis ſaid the jeſt had ſuch an influence upon the committee, that they immediately releaſed and reſtored the poor clergyman. *Biog. Brit.*

CHAP. III.

Of the Sight; the Perfection of that Senſe in ſome, and how depraved in others.

IN Sicily, near unto the town of Ceſcus, "there is," ſaith M. Varro, "a fountain that hath the name of Nus; the waters whereof have this admirable quality, that they render the ſenſes of all ſuch as taſte of them more exquiſite and ſubtile. It may be ſuſpected that ſome of thoſe who are mentioned in the following examples, had cleared their eyes with the waters of this fountain, or ſome other of the like quality, thereby attaining to a quick-ſightedneſs, not inferior to that of the Lynx itſelf."

1. There was not many years ſince a Spaniard called Lopes at Gades, now called Gibraltar, who from an high mountain, called Calpe, would ſee all over the oppoſite ſtrait, out of Europe unto the African ſhore, the paſſage from whence (as Cleonardus witneſſeth) is no leſs than three or four hours ſail in a calm ſea: he could, from the top of this mountain, diſcern all that was doing in that far diſtant haven, or upon the land near unto it, and did diſcover it; ſo that by the induſtry of this notable ſpy, they of Gades did oftentimes avoid thoſe deſigns, which the pirates had upon them. This was told me by a perſon of great honour and dignity, who there received it from himſelf, in the preſence of others: and amongſt other things, he ſaid of him, that his eye-brows had hair upon them of an extraordinary length. *Camer. Hor. Subciſ. cent.* 3. *c.* 82. *p.* 310. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 346.

2. We find incredible examples of the quickneſs of eye-ſight in hiſtories. Cicero hath recorded, that the whole poem of Homer, called his Iliads, was written on a piece of parchment in ſo ſmall a character, that the whole might be incloſed within the compaſs of a nut-ſhell. *Plin. l.* 7. *c.* 21. *p.* 167. *Solin. c.* 6. *p.* 191.

3. The ſame writer makes mention of one that could ſee and diſcern out-right 135 miles; "and," ſaith he, "Marcus Varro names the man, calling him Strabo:" of whom he further adds, that during the Carthaginian war, he uſed to ſtand and watch upon Lilybæum, a promontory in Sicily, to diſcover the enemies fleet coming out of the haven of Carthage, and was able at that diſtance to count and declare the exact number of their ſhips. *Plin. ibid. p.* 167. *Val. Max. l. c.* 8. *p.* 32. *Solin. c.* 6. *p.* 191. *Ælian. Var. Hiſt. l.* 11. *c.* 13. *p.* 285.

4. Tiberius the Emperor had eyes of an extraordinary bigneſs; and thoſe ſuch (which is the wonder) that he could ſee even in the night and darkneſs; but it was ſo only for a ſmall time at the firſt opening of them after ſleep; by degrees they afterwards grew dull, and he could ſee no more than others. *Sueton. in ejus vitâ, c.* 68. *p.* 160. *Zuin. vol.* 2. *l.* 2. *p.* 230. *Plin. l.* 11. *c.* 37.

5. Joſephus Scaliger (in the life of his father) writes both of him and himſelf, that both of them having blueiſh eyes, they could ſometimes ſee in the night, as well as we can in the twilight; and that this continued with him from his childhood, to the twenty-third year of his age. *Camer. Hor. Subciſ. cent.* 2. *c.* 8. *p.* 31.

6. "Even in our age," ſaith Pierius, "I have heard Marcus Antonius Sabellicus (while he ſtudied Greek with us) affirm of himſelf, that as oft as he was waked in the night, he was able, for ſome time, very clearly to diſcern the books, and all other furniture of the chamber where he lay. *Camer. ib. p.* 30.

7. Hieronymus Cardanus, in the beginning of his youth, had that in common with Tiberius

and the reſt, that he could ſee in the dark as ſoon as he waked, all that was in the room: but ſoon after all that ability did deſert him: he ſays the cauſe was the heat of the brain, the ſubtilty of the ſpirits, and the force of imagination. *Zuing. vol.* 2. *l.* 5. *p.* 293.

8. Cælius having related (out of Pliny) the hiſtory of Tiberius's ſeeing in the dark; ſaith moreover, that the ſame thing had ſometimes happened to himſelf. *Cæl. Rhod. Antiq. Lect. l.* 15. *c.* 2. *p.* 668.

9. Gellius writes, that in the remoteſt parts of the country of Albania, the inhabitants there do grow bald in their childhood; and that they can ſee much more clearly in the night, than in the day; for the brightneſs of the day diſſipates, or rebates the edge of their ſight. *Camer. Hor. Subciſ. cent.* 3. *c.* 81. *p.* 310. *Gell. Noct. Attic. l.* 9. *c.* 4.

10. Fabricius ab Aquapendente, relates the hiſtory of a man of Piſa, who had ſuch a conſtitution of the eye, that he could ſee very well in the night; but either not at all, or elſe very obſcurely in the day. *Barthol. de luce Homin. l.* 1. *c.* 14. *p.* 107.

11. Sophronius, in his Book of Spirits, tells of Julianus a Monk, that for the ſpace of ſeventy years he never lighted nor had a candle; who, nevertheleſs, was uſed to read books throughout in the darkneſs of the night. *Barthol. ib. p.* 107.

12. Aſclepiodorus, the philoſopher, and ſcholar of Proclus, was able, in the thickeſt of the darkneſs, to diſcern and know them that ſtood by him; and alſo uſed then to read books; as Photius in his Bibliotheca witneſſes of him. *Ibid. p.* 106.

13. The illuſtrious Count Gaſpar Scioppius, the honour of his age, aſſured me, for a certain truth, that Jo. Mich. Pierruccius, a perſon of known abilities in Padua, when he was young, uſed in the night-time to compoſe very elegant verſes, and write them down exactly, by that light which iſſued out of his own eyes. *Barthol. ibid. p.* 107, 108.

14. An excellent and very diſcreet perſon was relating to me, that ſome time ſince, whilſt ſhe was talking with ſome other Ladies, upon a ſudden, all the objects ſhe looked upon appeared to her dyed with unuſual colours, ſome of one kind, and ſome of another, but all ſo bright and vivid, that ſhe ſhould have been as much delighted as ſurpriſed with them; but that finding the apparition to continue, ſhe feared it portended ſome very great alteration as to her health; as indeed the day after ſhe was aſſaulted with ſuch violence, by hyſterical and hypochondriacal diſtempers, as both made her rave for ſome days, and gave her, during that time, a baſtard palſey. *Mr. Boyle's Hiſtory of Colours, c.* 2. § 6. *p.* 13.

15. Being a while ſince in a town, where the plague had made great havock, and enquiring of an ingenious man (that was ſo bold, as without ſcruple to viſit thoſe that were ſick of it) about the odd ſymptoms of a diſeaſe that had ſwept away ſo many there; he told me that he was able to tell divers patients to whom he was called, before they took their beds, or had any evident ſymptoms of the plague, that they were indeed infected, upon peculiar obſervations: that being aſked, they would tell him, that the neighbouring objects, and particularly his clothes, appeared to them beautified with moſt glorious colours, like thoſe of the rain-bow, oftentimes ſucceeding one another. And this he affirmed to be one of the uſual, as well as early ſymptoms, by which this odd peſtilence diſcloſed itſelf; and when I aſked how long the patients were wont to be thus affected; he anſwered, that it was moſt commonly for about a day. *Mr. Boyle's Hiſt. of Colours, c.* 2. § 7. *p.* 14.

16. I know a lady of unqueſtionable veracity, who having lately, by a deſperate fall, received ſeveral hurts, and particularly a conſiderable one upon a part of her face, near her eye, had her ſight ſo troubled and diſordered, that as ſhe hath more than once related to me, not only when the next morning, one of her ſervants came to her bedſide to aſk how ſhe did, his clothes appeared adorned with ſuch variety of colours, that ſhe was fain preſently to command him to withdraw; but the images in her hangings, did for many days after appear to her (if the room were not extraordinarily darkened) embelliſhed with ſeveral offenſively vivid colours, which nobody elſe could ſee in them. And when I enquired whether or no white objects did not appear to her adorned with more luminous colours than others? and whether ſhe ſaw not ſome which ſhe could not now deſcribe to any whoſe eyes had never been diſtempered? She anſwered me, " That ſometimes ſhe thought ſhe ſaw colours ſo new and glorious, that they were of a peculiar kind, and ſuch as ſhe could not deſcribe by their likeneſs to any ſhe had beheld before or ſince; and that white did ſo diſ-

order her ſight, that if, ſeveral days after her fall, ſhe looked upon the inſide of a book, ſhe fancied ſhe there ſaw colours like thoſe of the rainbow: and even when ſhe thought herſelf pretty well recovered, and made bold to leave her chamber, the coming into a place where walls and ceilings were whited over, made thoſe objects appear to her with ſuch glorious and dazzling colours, as much offended her ſight, and made her repent her temerity: and ſhe added, that the diſtemper of her eyes laſted no leſs than five or ſix weeks, though ſince that ſhe hath been able to read and write much, without finding the leaſt inconvenience in ſo doing. *Mr. Boyle, ibid. c.* 2. § 8. *p.* 19.

CHAP. IV.

Of the Senſe of Hearing, and the Quickneſs or Dullneſs of it in divers Men.

MR. Peacham ſpeaks of a great Lady here in England, whoſe cheek would riſe up in a bliſter at the tendereſt touch of a roſe. It is no eaſy matter to aſſign the true reaſon of ſo ſtrange an antipathy; nor can I tell whether it was the exquiſiteneſs of the ſenſe, or ſome peculiarity in the contexture of the ear or otherwiſe, that occaſioned ſome ſort of ſounds to be ſo unpleaſant, and even intolerable to ſome more than others. *Peach. Compl. Gentlem. c.* 11. *p.* 36.

1. Winceſlaus the Third, King of Bohemia, was not able to endure the noiſe of bells when they were rung; ſo that at the firſt ſound of them he uſed to ſtop both his ears with his hands; by reaſon of which, when he came to Prague, they were conſtrained to abſtain from ringing, eſpecially the bigger bells. *Zuin. Theatr. vol.* 2. *l.* 5. *p.* 421.

2. Petrus Carrera, a Spaniard and Governor of Guleta in Africa, could not bear the ſmell of gunpowder, nor endure the report of great guns; ſo that as oft as they were to be diſcharged upon the enemy, he ran into ſubterranean caverns, and vaulted places under the ground, ſtopping up both his ears with pieces of ſilk; by which means the taking of the city was made the more eaſy to Sinan Baſſa, which fell out anno 1574. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 424.

3. When Sybeni in Italy was deſtroyed, the noiſe of that battle was heard by them (upon the ſame day that it was fought) who then were ſpectators of the Olympic games in Greece. *Sabellic. Ex. l.* 10. *c.* 9. *p.* 484.

4. Thoſe who live near unto the place where Nilus hath its fall (and where that impetuous river ruſhes headlong from the high and ſteep rocks) have their ears ſo beaten upon with continual noiſe, that they utterly loſe their hearing, or rather hereby they are brought to that paſs, that without any trouble they are able to bear thoſe ſounds which are intolerable to other men; nor can they hear, unleſs they are called upon with extreme loudneſs and vehemency. The ſame thing we may daily obſerve doth befal millers, and ſuch men as continually live within the noiſe of a water-mill. *Zuin. Theatr. vol.* 2. *l.* 5. *p.* 421.

5. Hiſtiæus, the Mileſian tyrant, with his men, was left by Darius to defend a bridge upon Iſter, againſt the Scythians in his abſence, for he was gone upward into the country; Hiſtiæus had cut off ſome part of it, to ſecure himſelf and his party againſt the darts of the Scythians; and ſo lay off from it with his ſhips: when therefore Darius returned, and found neither him nor his ſhips there, he commanded an Egyptian with a loud voice to call Hiſtiæus, who was the firſt of all others that heard the call, and that at the firſt ſound of his name; whether it was that he was more watchful and attentive than others, or that he was more ſharp and acute in his hearing than the reſt, but ſo it was, that he immediately returned at the ſummons, and joining his ſhips to the bridge where it was broken, he hereby delivered Darius out of the hands of the Scythians, who were in queſt and purſuit of him. *Zuin. Theatr. vol.* 2. *l.* 5. *p.* 382.

CHAP. V.

Of the Senſe of Feeling; the Delicacy of it in ſome, and the Want of it in others; alſo what Virtue hath been found in the Touch of ſome Perſons.

WHEREAS, in the other ſenſes, men are very much excelled, and diſcernibly ſurpaſſed by the brute beaſts; yet the judgment of touch is noted to be more accurate in us than in moſt other creatures. It is true, that this ſenſe is the moſt confined of all others, as perceiving nothing but what is conjoined to it; and therefore ſome will not think it matter of much commendation, that we are ſo perfect in this, when ſo comparatively dull in all other ſenſes: howſoever that be, I cannot but admire the hiſtories of thoſe perſons wherein this ſenſe hath diſcovered itſelf in its utmoſt excellency.

1. Meeting caſually with the deſervedly famous Dr. J. Finch, Extraordinary Anatomiſt to the Great Duke of Tuſcany; and enquiring what might be the chief rarity he had ſeen in his late return from Italy to England; he told me it was a man of Maeſtricht, in the Low Countries, who, at certain times can diſcern and diſtinguiſh colours by the touch with his finger. I propoſed divers ſcruples, particularly, whether the Doctor had taken care to bind a napkin or handkerchief over his eyes ſo carefully, as to be ſure he could make no uſe of his ſight, though he had counterfeited the want of it. To which I added divers other queſtions to ſatisfy myſelf, whether there were any likelihood of colluſion or other tricks. But I found that the judicious Doctor, having gone far out of his way purpoſely to ſatisfy himſelf and his learned Prince about this wonder, had been very watchful and circumſpect to keep himſelf from being impoſed upon; and that he might not, through any miſtake in point of memory, miſinform me; he did me the favour, at my reqeſt, to look the notes he had written for his own and his Prince's information: the ſum of which memorial was this:

That having been informed at Utrecht, *that there lived one ſome miles diſtant from* Maeſtricht, *who could diſtinguiſh colours by the touch; when he came to the laſt-named town, he ſent a meſſenger for him, and having examined him, he was told upon enquiry theſe particulars: That the man's name was* John Vermaeſen, *at that time about thirty-three years of age; that when he was but two years old he had the ſmall-pox, which rendered him abſolutely blind; and at this preſent he is an organiſt, and ſerves that office in a publick choir. That the Doctor diſcourſing with him over-night, he affirmed, he could diſtinguiſh colours by the touch, but that he could not do it, unleſs he were faſting; any quantity of drink taking from him that exquiſiteneſs of touch, which is requiſite to ſo nice a ſenſation: that hereupon the Doctor provided againſt the next morning ſeven pieces of Ribbon, of theſe ſeven colours; black, white, red, blue, green, yellow, and grey: but as for mingled colours this* Vermaeſen *would not undertake to diſcern them, though if offered he would tell that they were mixed. That to diſcern the colour of the ribbon, he places it betwixt the thumb and fore-finger; but his moſt exquiſite perception was in his thumb, and much better in his right thumb than in the left. That after the blind man had four or five times told the Doctor the ſeveral colours (though blinded with a napkin) the Doctor found he was twice miſtaken, for he called the white black, and the red blue; but ſtill he, before his error, would lay them by in pairs; ſaying, That though he could eaſily diſtinguiſh them from all others, yet thoſe two pairs were not eaſily diſtinguiſhed amongſt themſelves: whereupon the Doctor deſired to be told by him, what kind of diſcrimination he had of colours by his touch: To which he gave a reply, That all the difference was, more or leſs aſperity: "For," ſays he, "black feels as if you were feeling needles points, or ſome harſh ſand; and red feels very ſmooth:" That the Doctor having deſired him to tell him in order the difference of colours to his touch, he did, as follows:*

Black and white are moſt aſperous, or unequal of all colours, and ſo like, that 'tis hard to diſtinguiſh them; but black is the moſt rough of the two: green is the next in aſperity; grey next to green in aſperity; yellow is the fifth in degree of aſperity: red and blue are ſo like, that they are as hard to diſtinguiſh as black and white: but red is ſomewhat more aſperous than blue: ſo that red hath the ſixth place, and blue the ſeventh in aſperity. Boyle's Hiſt. of Colours, p. 42, 43, &c.

2. I know there are many will eſteem it a fabulous and feigned thing, and I myſelf ſhould bluſh to ſet down the following hiſtory in writing to the world, were it not now well known to all that are in Rome. Johannes Gambaſſius Volateranus, from his firſt youth for twenty years, together worked as a ſtatuary, and made ſtatues with great fame and reputation to himſelf. Soon after he fell ſtark blind, and for ten years entirely lay idle, and never worked; yet daily revolving in his mind to find out a way whereby he might recal, and retain, that glory he had gained in the framing of ſtatues. He therefore ſo ſupplied the want of his eyes with the vigour of his mind, that he attempted a deed unheard of in the memory of all ages: he undertook to frame, of clay, the effigies of Coſmo, the Great Duke of Hetruria, and Tuſcany, taking for his pattern a marble ſtatue of the ſame Coſmo, which he diligently felt and handled. He made it ſo lively and like, that all men were amazed at this new miracle of art.

Excited therefore with the excellency of the work, and the acclamations and applauſe of ſuch as had beheld it, he came to Rome, in that ample theatre to preſent a ſpecimen of his art. It was anno 1636, where firſt he framed the ſtatue of Pope Urban VIII. to ſuch an exact reſemblance of him as was admired by all men, and preſented it to Urban himſelf. He afterwards made the ſtatues of Duke Braccianus, of Gualdus, and divers others. When he lay ſick near St. Onuphrius, and I then his phyſician, he often promiſed me his workmanſhip in my own, which I utterly refuſed, that my ſlight ſervice ſhould not be rewarded with ſo over-great a recompence. When moſt men were amazed at this miracle, and ſuſpected that he was not blind; he was commanded to work in a dark chamber, wherein he was locked up, where he finiſhed divers pieces unto a perfect likeneſs, lively and ſtrangely expreſſing the proper beauty of every face, the particular kind, the grave, affable, cheerful or ſad, juſt as they were; and to ſpeak it in a word, he expreſſed them almoſt ſpeaking, and the hidden manners in their lineaments, and thereby convinced all men of the excellency of his art. This was aſſerted by many noble perſons, who were eye-witneſſes, and that before Philippus Saracenus, the publick notary; and ſo conſigned over to publick record, that future ages thence might not want occaſion to give credit to this miracle. *Pet. Servius de Unguent. Armario, p.* 59, 60, *&c.*

3. It is credibly reported of Count Mansfeld, that although he was blind, yet he could, by his touch alone, diſcern the difference betwixt the colours of white and black, and ſay which was the one, and which the other. *Barthol. Hiſt. Anat. cent.* 3. *Hiſt.* 44. *p.* 87. *Keckerm. in Phyſic.*

4. We read of a preacher in Germany, who was blind from his nativity: yet it ſeems he carried a pair of eyes in his hands; for he was able to chooſe the faireſt of three ſiſters by his touch only, having ſucceſſively taken them by the hand. *Johnſt. Nat. Hiſt. Claſ.* 10. *c.* 5. *p.* 334.

5. Dr. Harvey affirms the heart (though the fountain of life) to be without feeling, which he proves by a gentleman he had ſeen; who by an impoſtumation had a hole in his ſide, through which not only the ſyſtole and diaſtole of the heart might be diſcerned, but the heart itſelf touched with the finger, which yet the gentleman affirmed that he felt not. *Trenchfeld, Hiſt. Improved, p.* 96.

6. Dionyſius, the ſon of Clearchus, the tyrant of Heraclea, through idleneſs and high feeding, had attained to a great degree of fatneſs and corpulency, by reaſon of which he alſo ſlept ſo ſoundly, that it was difficult to wake him. His phyſicians therefore took this courſe with him: they had certain ſharp needles and bodkins, and theſe they thruſt into divers parts of his body; but, till the point of them had paſſed the fat, he remained without any feeling at all; but touching the fleſh next under the fat, he would thereupon awake. *Zuin. Theat. vol.* 2. *l.* 2. *p* 278.

7. There was a ſervant in the College of Phyſicians in London, whom the learned Harvey (one of his maſters) had told me was exceedingly ſtrong, and very able to carry any neceſſary burden, and to remove things dexterouſly according to the occaſion; and yet he was ſo void of feeling, that he uſed to grind his hands againſt the walls, and againſt coarſe lumber, when he was employed to rummage any, inſomuch that they would run with blood, through grating of the ſkin, without his feeling what occaſioned it; by which it appears, that ſome have the motion of the limbs intire, and no ways prejudiced, but have had no feeling at all quite over their whole caſe of ſkin and fleſh. *Sir Kenelme Digby's Treatiſe of Bodies, c.* 32. *p.* 282.

8. A young man had utterly loſt his ſenſes of taſte and touch; nor was he at any time troubled with hunger, yet eat to preſerve his life; and walked with crutches, becauſe he could not tell where his feet were. *Barthol. Hiſt. Anat. cent.* 4. *Hiſt.* 82. *p.* 401.

9. Dr. London, my ancient friend, knew a maid in England, otherwiſe of good health, that had no ſenſe of burnings in her neck: ſhe would ſuffer a needle to be run into her forehead, or into the fleſh of her fingers near the nails, and yet without any kind of ſenſe of pain. *Barthol. ibid. p.* 401.

10. An obſervation was imparted a while ſince, by that excellent and experienced Lithotomiſt, Mr. Hollier, who told me that, amongſt the many patients ſent to be cured in a great hoſpital (whereof he is one of the ſurgeons) there was a maid of about eighteen years of age, who, without the loſs of motion, had ſo loſt the ſenſe of feeling in the external parts of the body, that when he had, for trial's ſake, pinned her handkerchief to her bare neck, ſhe went up and down with it ſo pinned, without having ſenſe of what he had done to her. He added, that this maid, hav-

ing remained a great while in the hoſpital without being cured, Dr. Harvey, out of curioſity, viſited her ſometimes, and ſuſpecting her ſtrange diſtemper to be chiefly uterine, and curable only by hymeneal exerciſes, he adviſed her parents (who ſent her not thither out of poverty) to take her home, and provide her a huſband; by whom, in effect, ſhe was, according to his prognoſtick, and to many men's wonder, cured of that ſtrange diſeaſe. *Mr. Boyle's Eperiment. Philoſoph. part 2. Eſſay 3. p. 72, 73.*

11. Anno 1563, upon St. Andrew's day, in the preſence of Monſieur (brother to King Charles) afterwards Henry the Third, King of France, Monſieur de Humiere made report of the following hiſtory; the ſum of his relation I have thus contracted. "In Picardy, in the foreſt of Arden, certain gentlemen undertook a hunting of wolves; amongſt others they ſlew a ſhe-wolf, that was followed by a young infant, aged about ſeven years, ſtark naked, of a ſtrange complexion, with fair curled hair, who ſeeing the wolf dead, ran fiercely at them: he was beſet and taken; the nails of his hands and feet bowed inward: he ſpake nothing, but ſent out an inarticulate ſound. They brought him thence to a gentleman's houſe not far off, where they put iron manicles upon his hands and feet; in the end, by being long kept faſting, they had brought him to a tameneſs, and in ſeven months had taught him to ſpeak. He was afterwards, by circumſtance of time, and ſix fingers he had on one hand, known to be the child of a woman, who, ſtealing wood, was purſued by officers; and in her fright left her child, then about nine months old, which, as is ſuppoſed, was carried away by the ſhe-wolf aforeſaid, and by her nouriſhed to the time of his taking. When his guardians had got much money by ſhewing him from place to place, he afterwards was a herdſman of ſheep and other beaſts for ſeven years; in all which time wolves never made any attempt on the herds and flocks committed to his charge, though he kept great ſtore of oxen, kine, calves, horſes, mares, ſheep and poultry. This was well obſerved by neighbouring villages: and that they might participate of this benefit, they drove their herds and flocks where he kept his, and deſired him but to ſtroke his hands upon them, which he would do, with ſome of his phlegm or ſpittle upon them: after which done (let others conjecture as they pleaſe) for the ſpace of fifteen days, dogs of the greateſt fierceneſs, nor wolves would by any urgency touch them. By this means he got great ſtore of money; for he would have a double trunois (the value of twopence in that country) for every beaſt he ſo laid his hands on, or ſtroked their ears. But as all things have a certain period, ſo, when he had attained to paſt fourteen years of age, this virtue which he had, left him: he himſelf obſerved that the wolves would not come ſo near him as before, but keep aloof off, as being fearful of him: it was poſſibly from the change of his complexion and temperature through ſo long alteration from his wolfiſh diet, which was raw fleſh, &c. His gain by this means failed, and he went to the wars, where he proved brave, bold, and valiant; at length he fell to be a thief, excelling all others in craft and ſubtilty. He was ſlain anno 1572, by the followers to the Duke of Alva, though he ſold his life at a dear rate." *Treaſury of Ancient and Modern Times, l. 7. c. 37. p. 705, 706, &c.*

CHAP. VI.

Of the Senſe of Taſting; how exquiſite in ſome, and utterly loſt in others.

THERE have been many epicures and belly-gods who have compaſſed the mountains, beſet the rivers, ſearched the lakes, dived into the very ſeas themſelves; and all to gratify their taſte and palate. Lucan could not chooſe but admire theſe kind of perſons and their luxury, when he ſaith,

> ——————*O prodiga rerum*
> *Luxuries nunquam parvi contenta paratu,*
> *Et quæſitarum terra, pelagoque ciborum*
> *Ambitioſa fames, & lautæ gloria menſæ!*

And yet the moſt exquiſite ſenſe ever dwells with temperance.

1. Father Paul Sarpi was a perſon of rare and exquiſite learning, and upon that account choſen by the Republick of Venice, as a perſon fit to be conſulted with in all the emergencies of ſtate, in which he faithfully ſerved them ſeventeen years: of this excellent Friar, it is thus ſet down by the author of his life, viz. "The father had his ſenſes the moſt ſubtile, and of the greateſt vivacity that were poſſible to be found in any, eſpecially his

eye, being of a moſt quick and ſharp ſight; his taſte moſt perfect, whereby he was able to diſcern things that were almoſt inſenſible. But in compounded meats it was a wonder how quickly he was able to diſtinguiſh, either the benefit or the danger, diſcerning infallibly the one from the other; whereof, when there was occaſion, and that he knew by certain evidence and reaſons, that it concerned him to have a care to prevent poiſoning, he would ſeem not to have the leaſt diſlike, or ſuſpicion of any thing, as one that knew by proof that thoſe are miraculouſly preſerved that are in God's protection: but beſides, that in his meat, the exquiſiteneſs of his ſenſe would give him notice; and in his drink, where the greateſt danger lay, he held a more watchful care. He died in the ſeventy-firſt year of his age, and in the year of our Lord 1622." *The Life of Father Paul, p.* 57.

2. It is the ordinary practice of ſome hermits in the deſerts, by their taſte or ſmell, preſently to inform themſelves, whether the herbs and roots, and fruits they met withal, are good or hurtful for them, though they never before had trial of them. *Sir Kenelm Digby's Treatiſe of Bodies, chap.* 34. *p.* 295.

3. William of Naſſau, Prince of Orange, having received a wound in the neck, is ſaid, by perſons worthy of credit, to have loſt all manner of taſte: whereas it is held by ſuch as are ſkilled in the ſecrets of nature, that no man is found to be without that ſenſe; but it ſeems they may be deceived at laſt. *Camer. Hor. Subciſ. cent.* 3. *c.* 59. *p.* 215.

4. Cardanus ſaith, "he knew Auguſtus Corbetas, a Patrician of their city, who had no taſte at all; he was ſenſible of ſmells, but not of taſtes; he could ſmell pepper, but could not taſte it: and ſo of divers other things." *Schenck. Obſ. l.* 1. *Obſ.* 2. *p.* 179.

5. One that was vulgarly called John Kropffhans was without taſte; as alſo deſtitute of any articulate ſound. At the nuptials of Jodocus Huſerus the Conſul, "I made," ſaith Schenkius, "this experiment of him. Of the refuſe of the ſecond courſe, there was made up for him ſuch a bolus as this: a quantity of ſalt, walnuts, cheeſe, the ſhells and ſkins of apples, and roaſted cheſnuts, together with bits of coals fetched from the hearth in his ſight: theſe made up with wine, I ſaw him put into his mouth; and ſo far was he from being offended therewith, that he made ſigns for another of the ſame; a certain and ſure inſtance that he had no taſte." *Schenck. Obſ. l.* 1. *Obſ.* 2. *p.* 182.

6. "The ſight of Lazarus, who was vulgarly called the glaſs-eater, did affect me with much wonder," ſaith Columbus. This man was known to all Venice and Ferrara. He had no taſte at all while he lived; he found no pleaſure at all in eating, nor was any thing unpleaſant to him: he could not diſtinguiſh betwixt inſipid and bitter, ſweet, ſalt, and ſharp things. He eat glaſs and ſtones, wood and living creatures; coals; and fiſhes while they were yet alive: he eat clay, linen, and woollen cloths; hay and ſtubble, and, in a word, any thing that either man or other creatures feed upon. When dead, he was diſſected by Columbus, who found that the fourth conjugation of nerves, which in other men (for their taſte's ſake) is drawn out long, in this Lazarus did not bend itſelf towards the palate, or the tongue, but was turned back towards the hinder part of the head. *Columb. Anatom. l.* 15. *p.* 486. *Barthol. Hiſt. Anat. cent.* 5. *Hiſt.* 66. *p.* 136. *Schot. Phyſ. Carioſ. l.* 3. *c.* 12. *p.* 460, 461.

7. Sennertus tells, that in the end of the year 1632, Johannes Neſterus, an eminent phyſician, and his great friend, informed him, that there lived at that time in the neighbourhood, and belonging to a Nobleman of thoſe parts, a certain Lorrainer, whom he alſo called Claudius, ſomewhat low and ſlender, and about fifty-eight years of age. "This man," ſaith he, "loaths nothing that ſtinks, or that is otherwiſe unpleaſant: he hath been often ſeen to chew and ſwallow glaſs, ſtones, wood, bones, the feet of hares and other animals; together with hair, linen, and woollen cloth, fiſhes and other animals; nay, even metals and diſhes, and pieces of tin; beſides which he devours ſuet and tallow candles, the ſhells of cockles, and the dung of animals, eſpecially of oxen, even hot, and as ſoon as it is voided. He drinks the urine of others mixed with wine or beer: he eats hay, ſtraw, ſtubble, and lately he ſwallowed down two living mice, which for half an hour continued biting at the bottom of his ſtomach. And to be ſhort, whatſoever is offered him by any perſon, it goes down with him without more ado, upon the ſmalleſt reward. Inſomuch that, within a few days, he hath promiſed to eat a whole calf raw, together with the ſkin and hair. Among divers others, I myſelf am a witneſs to the truth of theſe things." To this and

the following part of the letter, Sennertus adds, "That not having (during ſome years) heard any thing concerning this Claudius; he ſent about four years after to the ſame phyſician Dr. Neſterus, to enquire what was become of him; and that the Doctor ſent him back a letter from the miniſter of the church of that place, by way of confirmation of all the formerly-mentioned particulars, and anſwered himſelf, that the Lorrainer whom he had long hoped to diſſect was yet alive, and did yet devour all the things mentioned in his former letter, but not ſo frequently as before, his teeth being grown ſomewhat blunter by age, that he was no longer able to break bones and metals." *Mr. Boyle's Exp. Philoſ. part 2. Eſſay 3 p. 85. Sennert. Prax.*

8. Rodericus Fonſeca tells, that in a plague which fell out at Liſbon, there was a certain unlearned perſon that went up and down to make trial of ſuch as were in fevers, whether they were ſeized with the plague or not; and he did it in this manner: in the beginning of the diſeaſe, he required to have their urine that he might taſte it: where he diſcerned a kind of ſweetneſs to be left upon his palate, he pronounced of that perſon that he was viſited; if otherwiſe, he would ſay, that the fever was not peſtilential, and (as it appears) his taſte was very true to him; for it was obſerved to ſucceed with the patient according to his prognoſtick. *Roderic. Fonſec. de Hom. Excrem. c. 14. p. 115.*

9. Not long ago there was in England a private ſoldier very famous for eating ſtones; and a very inquiſitive man aſſures me, that he knew him familiarly, and had the curioſity to keep in his company for twenty-four hours together to watch him; and not only obſerved that he eat nothing but ſtones in that time, but alſo that his groſſer excrement conſiſted chiefly of a ſandy ſubſtance, as if the devoured ſtones had been in his body diſſolved, and crumbled into ſand. *Boyle's Exper. Philoſ. part 2. Eſſay 3. p. 86.*

Dr. Bulwer ſays, "he ſaw this man, and that he was an Italian, Francis Battalia by name; at that time about thirty years of age; and that he was born with two ſtones in one hand, and one in the other, which the child took for its firſt nouriſhment upon the phyſicians advice; and afterwards, nothing elſe but three or four pebbles in a ſpoon once in twenty-four hours, and a draught of beer after them; and in the interim, now and then a pipe of tobacco; for he had been a ſoldier at the ſiege of Limeric: and upon his return to London, was confined for ſome time upon ſuſpicion of impoſture." *Bulwer's Artif. Chang. p. 307.*

10. "The beginning of May, 1760, was brought to Avignon, a true Lithopagus, or ſtone-eater. This not only ſwallowed flints of an inch and a half long, a full inch broad, and half an inch thick; but ſuch ſtones as he could reduce to powder, ſuch as marbles, pebbles, &c. he made up into paſte, which was to him a moſt agreeable and wholeſome food. I examined this man with all the attention I could: I found his gullet very large, his teeth exceeding ſtrong, his ſaliva very corroſive, and his ſtomach lower than ordinary, which I imputed to the vaſt number of flints he had ſwallowed, being about five and twenty one day with another.

Upon interrogating his keeper, he told me the following particulars:

"This ſtone-eater," ſays he, "was found three years ago in a northern uninhabited iſland, by the crew of a Dutch ſhip: ſince I have had him, I make him eat raw fleſh with the ſtones: I could never get him to ſwallow bread. He will drink water, wine and brandy; which laſt gives him infinite pleaſure. He ſleeps at leaſt twelve hours in a day, ſitting on the ground with one knee over the other, and his chin reſting on his right knee. He ſmokes almoſt all the time he is aſleep, or is not eating. The flints he has ſwallowed, he voids ſomewhat corroded and diminiſhed in weight; the reſt of his excrements reſemble mortar."

The keeper alſo tells me, "that ſome phyſician at Paris got him blooded; that the blood had little or no ſerum, and in two hours became as fragile as coral. This ſtone-eater, hitherto is unable to pronounce more than a very few words. He has been taught to make the ſign of the croſs, and was baptized ſome months ago in the church of St. Come at Paris." Upon the whole, I am fully convinced he is no cheat. *Vide Father Paulian's Dict. Phyſique, Article* DIGESTION. *Alſo Ann. Reg. 1769.*

CHAP. VII.

Of the Senſe of Smelling, the Acuteneſs of it in ſome, and the Want of it in others.

BY ſome one or other of the beaſts man is excelled and ſurpaſſed in every of the ſenſes; but in this of ſmelling by the moſt of them. It is true, we may better ſpare this (at leaſt in the perfection of it) than any of the four others; notwithſtanding which there are manifold uſes of it, both for the recreations of ſpirits, and the preſervation of life.

1. That is wonderful which is reported of the Indians, that at the firſt coming of the Spaniards thither, the natives could ſmell gun-powder at a diſtance, after the manner of our crows, and thereby knew if there were any that carried piſtols near them. *Roſſ. Arcan. Microcoſm. p.* 103.

2. There was one Hamar, who was a guide to a caravan, (as 'tis vulgarly called) that is, a multitude of men upon their journey, theſe wandered to and fro in the Lybian ſands; and whereas he (through diſeaſe or other accident) wanted his ſight, there being no other who knew the way in thoſe ſolitudes, he undertook the conduct of that almoſt deſpairing company. He went firſt upon his camel, and at every mile's end he cauſed the freſh ſand, ſuch as had any footſteps impreſſed upon it, to be reached up to him, and by the wonderful ſagacity of his ſmell, when they had now wandered yet further in that ſandy and barren wilderneſs at leaſt forty Italian miles, he then told them that they were not far from an inhabited place. At firſt no man believed this prediction of his, in regard they knew by aſtronomical inſtruments, that they were four hundred and eighty miles diſtant from Ægypt, and feared they had rather gone backward than forward: but when in this fear they had journeyed more than three days, they beheld three caſtles inhabited, and before unknown to any man. The inhabitants were almoſt utterly unarmed, who perceiving the caravan (as an unaccuſtomed ſight) made haſte to ſhut up their gates, and prepare for defence, denying them water, which was the only thing they ſought. After a light conflict the caſtles were eaſily taken, where having provided themſelves with water they again ſet forwards. This ſtory is ſet down by Leo Africanus, from whom I have tranſlated this out of the Italian tongue, ſaith Camerarius. *Camerar. Hor. Subciſ. cent.* 3. *c.* 80. *p.* 304. *Johnſt. Nat. Hiſt. cl.* 10 *c.* 5. *p.* 334.

3. There was one born in ſome village of the country of Liege, and therefore amongſt ſtrangers he is known by the name of John of Liege (I have been informed of this ſtory by ſeveral, whom I dare confidently believe, that have had it from his own mouth, and have queſtioned him with great curioſity particularly about it). When he was a little boy, there being wars in the country, the village from whence he was had notice of ſome unruly ſcattered troops that were coming to pillage them, which made all the people to fly haſtily to hide themſelves in the woods that joined upon the foreſt of Ardenne: there they lay till they underſtood that the ſoldiers had fired the town, and quitted it. Then all returned home, excepting this boy, whoſe fears had made him run further into the wood than any of the reſt, and afterwards apprehended that every body he ſaw through the thickets, and every voice he heard, were the ſoldiers. Being thus hid from his parents, and ſought for ſome days in vain, they returned without him, and he lived many years in the woods, feeding upon roots and wild fruits. He ſaid, that after he had been ſome time in this wild habitation, he could by the ſmell judge of the taſte of any thing that was to be eaten; and that he could at a great diſtance find by his noſe where wholeſome fruits and roots did grow. In this ſtate he continued ſhunning men with as great a fear as when he firſt ran away, until in a very ſharp winter, neceſſity brought him to that confidence, that leaving the wild places of the foreſt, he would in the evening ſteal amongſt the cattle that were foddered, eſpecially ſwine, and thence gleaned wherewithal to ſuſtain his miſerable life; he was eſpied naked, and all overgrown with hair, and being believed to be a ſatyr, wait was laid to apprehend him; but he ſmelt them as far off as any beaſt could do. At length they took the wind of him ſo advantageouſly, that they caught him in a ſnare. At his firſt living with other people, a woman took compaſſion on him (ſeeing he could call for nothing), and ſupplied his wants; to her he applied himſelf on all accaſions; and if ſhe were gone abroad in the fields, or to any other village, would hunt her out preſently by his ſcent, in ſuch manner as dogs uſe to do that are taught to hunt dry foot. This man, within a little while after that he came to good keeping and full feeding, loſt that acuteneſs of ſmelling which formerly governed him in his taſting. I imagine he is yet alive to tell a better ſtory of himſelf than I have done; for I heard from them who ſaw him but a few years ſince, that he was an able ſtrong man, and likely to live yet a good while longer. *Sir Kenelm Digby's Treatiſe of Bodies, c.* 27. *p.* 247, 248.

4. Of another man I can ſpeak aſſuredly myſelf, who being of a very temperate, or rather ſpare diet, could likewiſe perfectly diſcern, by his ſmell,

the qualities of whatſoever was afterwards to paſs the examination of his taſte, even to his bread and beer. *Sir Kenelm Digby's Treatiſe of Bodies, c.* 27. *p.* 238.

5. Cardanus confeſſes of himſelf that he had always ſome ſmell or other in his noſe, as one while of frankincenſe, ſtrait of brimſtone, and of other things: he ſaith the cauſe of it was the exquiſite ſubtlety of his ſenſe, the thinneſs of his ſkin, and the tenuity of his humours. *Card. de Varietat. Rer. l.* 8. *c.* 34.

6. That did always ſeem a wonderful thing to me, nor do I know the certain cauſe of it, why ſome men can ſmell things that are pleaſant, but ſtinking things will not touch upon the ſenſe, nor are they able to perceive them. Such a ſtrange property as this, is known to be in my honoured uncle Mr. Jacobus Finchius, the ſenior Regius Profeſſor of Phyſick in our univerſity. *Barthol. Hiſt. Anat. cent.* 4. *Hiſt.* 91. *p.* 413, 414.

7. Chriſtopherus Heerfard an apothecary, an induſtrious and ſkilful perſon in his employment, told me not long ſince, that by reaſon of his too frequent uſe of camphire, preparing and handling it in his ſhop, he had utterly deprived himſelf of his ſmell. *Barthol. Hiſt. Anat. cent.* 4. *Hiſt.* 91. *p.* 413.

8. At Antwerp, a countryman coming into a perfumer's ſhop, preſently fell into a ſwoon, but was ſpeedily recovered, and brought to himſelf, by rubbing his face and noſe all over with horſe-dung. *Lemn. Occul. l.* 2. *c.* 9. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 347.

9. Strabo reports, that ſuch amongſt the Sabines as are ſtupified by the extraordinary and overcoming ſweetneſs of the ſpices, gums and other ſmells, are refreſhed by the fume of bitumen, and by the beard of a goat burnt under their noſes. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 7. *p.* 347.

10. Where melancholy prevails, it frequently corrupts the ſenſes. When Lewis the Eleventh was thus affected, he had a conceit that every thing did ſtink about him; ſo that all the odoriferous perfumes they could get would not eaſe him, but ſtill he ſmelled a filthy ſtink. *Burton's Melanch. part* 1. § *p.* 184.

11. A melancholy French poet, “ſaith Laurentius, “being ſick of a fever, and troubled with extraordinary watching, by his phyſicians, was appointed to uſe unguentum populeum to annoint his temples withal; but he ſo abhorred the ſmell of it, that for many years after, all that came near him he imagined to ſcent of it, and would let no man talk with him but at a diſtance; nor would he wear any new cloaths, becauſe he thought ſtill that they ſmelled of it: in all other things he was wiſe and diſcreet, and would diſcourſe ſenſibly, but only in this one thing.” *Burton's Melanch. part* 1. § 3. *p.* 184.

12. Naſty ſavours ſuddenly ſtrike to the brain, poiſon the ſpirits, and oftentimes prove deadly: this was experienced at the ſolemn aſſizes at Oxford (ſo called from that ſad event) when Bell and Barham the Judges, the High Sheriff, and moſt of the Judges of the bench were killed by the ſtench of the priſoners. *Sandys's Ovid. Met. l.* 7. *p.* 149.

13. Johannes Echitus, a phyſician and herbaliſt had an equal temper of body; but upon the leaſt occaſion by ſmelling of any thing that had a hot ſcent, he found that his brain was thereby grievouſly affected; and, which is wonderful, the ſmell of a red roſe would immediately provoke him to ſneezing. Cronenburgius did aſcribe this accident to the hot temperature of the brain, the rarity of the odour, and certain ſubtle particles of the roſe, proceeding from the heat and bitterneſs thereof, together with a kind of aſtringency going along with it. *Melch. Adam. in Vit. Germ. Med. p.* 72.

CHAP. VIII.

Of the Paſſion of Love, and the Effects of it in divers Perſons.

LOVE ariſes from a deſire of what is beautiful, fair, and lovely, and is defined to be an action of the mind, deſiring that which is good. No one loves before he is delighted with the object, let it be what it will, by which means it becomes pleaſing in our eyes, and begets a value and eſteem in our affections. This amiable paſſion in many reſpects, is very wonderful and unaccountable; it is of ſuch power in its operation, that it has often taken the diadem from kings and queens, and made them ſtoop to thoſe of obſcure birth, and mean fortune. It wreſts the ſword out of the conqueror's hand, and makes him a captive to his ſlave. It has ſuch a variety of ſnares to entangle the moſt wary, that few have at one time or other eſcaped them.

1. Eurialus the young and beautiful Count of Auguſta, attending the Emperor Sigiſmunda at Sienna, fell paſſionately in love with a beautiful lady in

that city, named Lucretia; the virgin, who, for her tranſcendant beauty, was generally called the ſecond Venus, was alſo no leſs an admirer and lover of him, and their loves grew every day ſtill more vehement, inſomuch, that when the Emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, ſhe was ſo unable to endure his abſence, that ſhe died with grief and ſorrow. Eurialus having notice of the fatal accident, though, by the advices and conſolations of his friends, he was contented to ſurvive her, yet it had ſuch an effect upon him, that from the day he received news of her death to his own, he never was ſeen to laugh. *Marcel. Donat. l.* 1. *c.* 13. *p.* 187.

2. Leander was a young man of Abydos, and was deeply in love with Hero, a beautiful virgin of Seſtos: theſe two towns were oppoſite to each other, and the narrow ſea of the Helleſpont lay betwixt them. Leander uſed divers nights to ſwim over the Helleſpont to his love, whilſt ſhe held up a torch from a tower, to be his direction in the night: but though this practice continued long, yet at length Leander adventuring to perform the ſame one night when the ſea was rough, and the waves high, he was unfortunately drowned. His dead body was caſt up at Seſtos, where Hero from her tower beheld it; but ſhe, not able to outlive ſo great a loſs, caſt herſelf headlong from the top of it into the ſea, and there periſhed.

3. Pyramus, a young man of Babylon, was exceedingly in love with Thiſbe, the daughter of one that lived next to his father's houſe; nor was he leſs beloved by her: their parents had diſcerned it, and for ſome reaſons kept them both up ſo ſtrictly, that they were not ſuffered ſo much as to ſpeak to each other. At laſt they found opportunity of diſcourſe through the chink of a wall betwixt them, and appointed to meet together in a certain place without the city. Thiſbe came firſt to the place appointed, but being terrified by a lioneſs that paſſed by, ſhe fled into a cave thereabouts, and in her flight had loſt her veil, which the lioneſs tumbled to and fro with her bloody mouth, and ſo left it. Soon after, Pyramus alſo came to the ſame place, and there finding the veil, which ſhe uſed to wear, all bloody, he overhaſtily concluded that ſhe was torn in pieces by ſome wild beaſt, and therefore ſlew himſelf with his ſword under a mulberry-tree, which was to be the place of their meeting. Thiſbe, when ſhe thought the lioneſs was gone, left her cave with an earneſt deſire to meet her lover; but finding him ſlain, overcome with grief, ſhe fell upon the ſame ſword, and died with him. *Ovid. Metam. l.* 4. *Zuing. vol.* 2. *l.* 7. *p.* 461.

4. Eginardus was Secretary of State to Charlemaign, and having placed his affections much higher than his condition admitted, made love to one of his daughters; who, ſeeing this man of a brave ſpirit, and a grace ſuitable, thought him not too low for her whom merit had ſo eminently raiſed above his birth: ſhe loved him, and gave him free acceſs to her, ſo far as to ſuffer him to laugh and ſport in her chamber on evenings, which ought to have been kept as a ſanctuary where reliques are preſerved. It happened on a winter's night, Eginardus (ever haſty in his approaches, but negligent about returning) had ſomewhat too long continued his viſit: in the mean time a ſnow had fallen, which troubled them both; he feared to be betrayed by his feet, and the lady was unwilling that ſuch prints ſhould be found at her door. Being much perplexed, Love, which taketh the diadem of majeſty from Queens, made her do an act for a lover, very unuſual for the daughter of one of the greateſt men upon earth; ſhe took the gentleman upon her ſhoulders, and carried him all the length of the court to his chamber, he never ſetting a foot to the ground, that ſo the next day no impreſſion might be ſeen of his footing. It fell out that Charlemaign watched at his ſtudy this night, and hearing a noiſe, opened the window, and perceived this pretty prank, at which he could not tell, whether he were beſt to be angry, or to laugh. The next day, in a great aſſembly of Lords, and in the preſence of his daughter and Eginardus, he aſked what puniſhment that ſervant was worthy of, who made uſe of a King's daughter as of a mule, and cauſed himſelf to be carried on her ſhoulders in the midſt of winter, through night, ſnow, and all the ſharpneſs of the ſeaſon. Every one gave his opinion, and not one but condemned that inſolent man to death. The Princeſs and Secretary changed colour, thinking nothing remained for them but to be flayed alive. But the Emperor looking on his Secretary with a ſmooth brow, ſaid, "Eginardus, hadſt thou loved the Princeſs my daughter, thou oughteſt to have come to her father, the diſpoſer of her liberty; thou art worthy of death, and I give thee two lives at this preſent, take thy fair portereſs in marriage, fear God, and love one another." *Cauſ. Hol. Court, tom.* 2. *Max.* 12. *p* 403.

Lipſ. Monit. l. 2. c. 12. p. 303, 304. Zuing. Theat. vol. 3. l. 4. p. 748.

5. There was amongſt the Grecians a company of ſoldiers conſiſting of three hundred, that was called the Holy Band, erected by Gorgidas, and choſen out of ſuch as heartily loved one another, whereby it came to paſs that they could never be broken or overcome; for their love and hearty affection would not ſuffer them to forſake one another, what danger ſoever came. But at the battle of Cheronæa they were all ſlain. After the fight King Philip taking a view of the dead bodies, came to the place where all theſe three hundred men lay ſlain, thruſt through with pikes on their breaſts; and being told that it was the Lovers Band, he could not forbear weeping. *Plut. in Paral. in Pelopid. Clark's Mirrour, c. 56. p. 232.*

6. Under the ſeventh perſecution, Theodora, a Chriſtian virgin, was condemned to the ſtews, where her chaſtity was to be a prey to all comers. Accordingly ſhe was carried thither, and divers wanton young men were ready to preſs into the houſe; but one of her lovers, called Didymus, putting on a ſoldier's habit, ſaid, "He would have the firſt turn," and obliged the others to give way. When they were alone, he perſuaded her to change garments with him, and ſo ſhe in the ſoldier's habit eſcaped. Didymus being found a man, was carried before the Preſident, to whom he confeſſed the whole matter, and was condemned. Theodora hearing of it, thinking to excuſe him, came and preſented herſelf as the guilty party, deſiring that ſhe might die, and the other be excuſed; but the mercileſs Judge cauſed them both to be put to death. *Lonicer. Theatr. p. 420. Clark's Mirrour, c. 56. p. 230.*

7. Gobrias, a Captain, when he had eſpied Rodanthe, a fair captive maid, he fell upon his knees before Myſtilus the General, with tears, vows, and all the rhetorick he could, by the ſcars he had formerly received, the good ſervices he had done, or whatſoever elſe was dear unto him, he beſought his General, that he might have the fair priſoner to his wife, *Virtutis ſuæ ſpolium*, as a reward of his valour; moreover he would forgive him all his arrears: "I aſk," ſaid he, "no part of the booty, no other thing but Rodanthe to be my wife;" and when he could not compaſs her by fair means, he fell to treachery, force, and villany; and, at laſt, ſet his life at ſtake to accompliſh his deſire. *Burton's Melanch. part 3. § 3. p. 475, 476.*

8. In the beginning of the thirteenth century, a Count of Gleichen was taken, in a fight againſt the Turks, and carried into Turkey, where he ſuffered a hard and long captivity, being put upon ploughing the ground, &c. But thus happened his deliverance: Upon a certain day, the daughter of the king his maſter came up to him, and aſked him ſeveral queſtions. His good mien, and dexterity, ſo pleaſed that Princeſs, that ſhe promiſed to ſet him free, and to follow him, provided he would marry her. He anſwered, "I have a wife and children." "That is no argument," replied ſhe, "the cuſtom of the Turks allow one man ſeveral wives." The Count was not ſtubborn, but acquieſced to theſe reaſons, and gave his word. The Princeſs employed herſelf ſo induſtriouſly to get him out of bondage, that they were ſoon in readineſs to go on board a veſſel. They arrived happily at Venice. The Count found there one of his men, who travelled every where to hear of him; he told him, that his wife and children were in good health: whereupon he preſently went to Rome, and, after he had ingenuouſly related what he had done, the Pope granted him a ſolemn diſpenſation to keep his two wives. If the court of Rome ſhewed itſelf ſo eaſy on this occaſion, the Count's wife was not leſs ſo; for ſhe received very kindly the Turkiſh lady, by whoſe means ſhe recovered her dear huſband, and had for this concubine a particular kindneſs. The Turkiſh Princeſs anſwered very handſomely thoſe civilities; and though ſhe proved barren, yet ſhe loved tenderly the children which the other wife bore in abundance. There is ſtill at Erford, in Thuringia, a monument of this ſtory to be ſeen, in which the Count is placed between his two wives. The Queen is adorned with a marble crown: the Counteſs is engraven naked with children at her feet. *Bayle's Dict. vol. 3. Article* GLEICHEN.

CHAP. IX.

Of the extreme Hatred in ſome Perſons towards others.

AS admiration, the firſt of all the paſſions, riſes in the ſoul before ſhe hath conſidered whether the thing repreſented to her be good, or convenient to her, or not; ſo, after ſhe has judged it to be good, there is raiſed in her the moſt agreeable and complacent of all paſſions, Love; and

when

vhen ſhe hath conceived the ſame to be evil, ſhe is s quickly moved to hatred, which is nothing but he ſoul's averſion to that which threatens pain or rief, and may be defined to be "a commotion produced by the ſpirits, that inciteth the ſoul to be willing to be ſeparated from objects that are repreſented to her as ungrateful and hurtful;" which lefinition only reſpects pure nature: but through he corruption of men and manners, it may be ſaid o ariſe from an imbibed prejudice, or envy aggravated by continuance, and heightened by a malicious intention of maligning and injuring the perſons to whom we have a diſaffection, and that too without any reaſon but what proceeds from a ſelf-contracted wickedneſs. Anger is ſometimes allowable, and when exceſſive, is ſtill called but the vice of men; but hatred is ſaid to be the ſin of devils, being not confined at home, but roves abroad ſeeking whom it may devour.

1. Calvin was ſo odious to the Papiſts, that thy would not name him. Hence in their Spaniſh expurgatory Index, p. 204, they give this direction, Let the name of Calvin be ſuppreſſed, and inſtead of it put *Studioſus quidam*. And one of their proſelytes went from Mentz to Rome, to change his Chriſtian name of Calvinus into the adopted one of Baronius. *Chetwind's Hiſt. Collect. cent.* 3. *p.* 90.

2. Hannibal had an invincible hatred to the Romans, which he derived from his father Amilcar, who, at a ſacrifice he made a little before his journey into Spain, ſolemnly bound him by oath to purſue them with an immortal hatred, and as ſoon as he ſhould be grown up to be a man, to work them all the miſchief he was able. Hannibal was then about nine years of age, when his father cauſed him to lay his hand upon the altar, and to make this oath. *Raleigh Hiſt. part* 1. *l.* 5. *c.* 3. § 2. *p.* 362, 363. *Lonicer. Theatr. p.* 370. *Val. Max. l.* 9. *c.* 3. *p.* 255.

3. Pope Boniface VIII. had an inveterate hatred to the Gibbeline faction. It is the cuſtom, that upon Aſh-Wedneſday the Pope ſprinkles ſome aſhes upon the heads of the chief prelates in the church: and at the doing of it to uſe this ſaying, "Remember thou art aſhes, and that unto aſhes thou ſhalt return:" when therefore the Pope came to perform this to Porchetus Spinola, Archbiſhop of Genoa, and ſuſpected him to be a favourer of the Gibbelines, he caſt the aſhes not on his head, but into his eyes, perverſely changing the uſual form of words into theſe, "Remember thou art a Gibbeline, and that with the Gibbelines thou ſhalt return to aſhes." *Fulgoſ. l.* 9. *c.* 3. *p.* 1186. *Lonicer. Theat. p.* 369. *Wieri Opera, p.* 829, 830. *L. de Irâ. Biſhop Reynold's Treatiſe of the Paſſions, c.* 15. *p.* 152.

4. When Sigiſmund, Marquis of Brandenburgh, had obtained the kingdom of Hungary in right of his wife, it then appeared there was a mortal hatred betwixt the Hungarians and Bohemians: for when Sigiſmund commanded Stephanus Konth (and with him twenty more Hungarian Knights) to be taken and brought before him in chains, as perſons that had declined the obedience they owed him; not one of all theſe would name or honour him in the leaſt as their King; and before either they, or their ſervants, would change their minds, they were deſirous to loſe their heads. Amongſt the ſervants was Chiotza, the page of Stephanus, who ſadly bewailed the death of his maſter: and whereas, by reaſon of his tender age, the King made him divers promiſes; and, to comfort him, told him, "That he would make him as a ſervant about his own perſon." Chiotza, with a troubled countenance, and in terms that teſtified at once both anger and hatred, replied, "That he would never ſubject himſelf to the ſervice of a Bohemian ſwine;" and in this obſtinacy of mind he died. *Fulgoſ. l.* 9. *c.* 3. *p.* 1189.

5. Cato the Cenſor, bore ſuch a hatred to the female ſex, that it was his common ſaying, "That if the world was without women, the converſation of men would not be exempt from the company of the gods." *Cauſ. Holy Court, part* 3. *p.* 297.

6. Melanion was a perſon of the ſame mind, who in a perfect hatred to them, all at once betook himſelf to ſolitude, attended with his dog only; he followed the chaſe of wild beaſts over mountains, and through woods; nor could ever be perſuaded to return home ſo long as he lived; ſo that he gave occaſion to the proverb, "Chaſter than Melanion." *Eraſm. Adag. p.* 613.

7. Hyppolitus was alſo of the ſame complexion, as he expreſſes himſelf in Euripides and Seneca. If you will have a taſte of his language, that in Seneca ſounds to this purpoſe:

—— I hate, fly, curſe, deteſt them all:
Call't reaſon, nature, madneſs, as you pleaſe;
In a true hatred of them there's ſome eaſe.
Firſt ſhall the water kindly dwell with fire,
Dread Syrtis be the mariner's deſire:

Out of the weſt ſhall be the break of day,
And rabid wolves with tender lambkins play,
Before a woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

8. Timon the Athenian had the ſurname of Man-hater: he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of ſuch as he had formerly ſerved; he therefore fell into a vehement hatred of all mankind; was glad of their misfortunes, and promoted the ruin of all men as far as he might with his own ſafety. When the people, in honour of Alcibiades, attended on him home, as they uſed when he had obtained a cauſe, Timon would not, as he uſed to others, turn aſide out of the way, but met him on purpoſe, and ſaid, "Go on, my ſon, and proſper, for thou ſhalt one day plague all theſe with ſome ſignal calamity." He built him a houſe in the fields, that he might ſhun the converſe of men. He admitted to him only one Apemantus (a perſon much of his own humour), and he ſaying to him, "Is not this a fine ſupper?" "It would," ſaid he, "be much better if thou wert abſent." Timon gave orders that his ſepulchre ſhould be ſet behind a dung-hill, and this to be his epitaph:

Hic ſum poſt vitam miſeramque inopemque ſepultus
Nomen non queras, Dii te lector male perdant.

Here now I lie, after my wretched fall:
Aſk not my name, the gods deſtroy you all.

Eraſm. Adag. p. 70. *Sabellic. Exempl. l.* 2. *c.* 2. *p.* 64. *Biſhop Reynold's Treatiſe of Paſſions, c.* 13. *p.* 130. *Patrit. de Regno, l.* 8. *tit.* 17. *p.* 530.

Miſon was of like manners with Timon, and had his name from the hatred he had to all men: whenever he was converſant amongſt men, he was always ſad: but when he was in any ſolitude, or place by himſelf, he was uſed to laugh and rejoice. Being once aſked, why he laughed when nobody was preſent? "for that very reaſon," ſaid he. *Patrit. de Regno, l.* 8. *tit.* 17. *p.* 550. *Laert. l.* 1. *p.* 28.

9. The Emperor Nerva did ſo abominate the ſhedding of blood, that, when the people deſired him to yield up the murderers of Domitian to a juſt execution, he was ſo far affected with it, that he was immediately taken with a vomiting. *Zuing. vol.* 1. *l.* 3. *p.* 241.

10. Uladiſlaus Locticus, King of Poland, after a battle wherein his army had made a great ſlaughter of the adverſe party, went to view the dead as they lay in the field. He there ſaw Florianus Sharus, a Knight, lie weakened with many wounds, with his face upward, and with his hands keeping in his bowels, leſt they ſhould iſſue out from his belly at his wound. "How great is the torment of this man," ſaid the King: Sharus replied, "The torment of that man is greater, who hath an ill neighbour that dwells in the ſame village with him, as I," ſaith he, "can witneſs upon my own experience." "Well," ſaith the King, "if thou recovereſt of thy wound, I will eaſe thee of thy ill neighbour;" as indeed he afterwards did; for he turned out the perſon complained of, and gave the whole village to Sharus. *Zuing. vol.* 1. *l.* 1. *p.* 63.

11. Gualterus, Earl of Brenne, had married the eldeſt daughter of Tancred, King of Sicily; and as heir of the kingdom went with four hundred horſe: by help of theſe, and a marvellous felicity, he had recovered a great part of it, when at laſt he was overcome and taken by Thebaldus Germanus, at the city Sarna; upon the third day after he was offered by the victor his liberty and reſtoration to the kingdom, in caſe he would confirm to Thebaldus what he was poſſeſſed of therein: but, in an inconceivable hatred to him that had made him his priſoner, he replied, "That he ſhould ever ſcorn to receive thoſe, and greater proffers, from ſo baſe a hand as his." Thebaldus had reaſon to reſent this affront, and therefore told him, "He would make him repent his inſolence." At which Gualterus, inflamed with a greater fury, tore off his clothes, and brake the ligatures of his wounds; crying out, "That he would live no longer, ſince he was fallen into the hands of ſuch a man that treated him with threats." Upon which he tore open his wounds, and thruſt his hands into his inteſtines, ſo that he died. He left only one daughter behind him, who might have been happier, had ſhe not had a beaſt to her father. *Fulgoſ. l.* 9. *c.* 3. *p.* 1182.

CHAP.

CHAP. X.

Of Fear, and its ſtrange Effects.

FEAR is a ſurpriſal of the heart upon the apprehenſion of approaching evil: and if it be raiſed to the degree of terror, and the evil ſeems impendent, the hairs are raiſed on end, and the whole body put into horror and trembling. After this if the paſſion continues, the ſpirits are put into confuſion, ſo that they cannot execute their offices; the uſual ſuccours of reaſon fail, judgment is blinded, the powers of voluntary motion become weak, and the heart is inſufficient to maintain the circulation of the blood, which ſtopping and ſtagnating in the ventricles of the heart, cauſes fainting and ſwooning, and ſometimes ſudden death.

But fear does then manifeſt its utmoſt power and effect, when it throws men upon a valiant deſpair, having before deprived them of all ſenſe both of duty and honour. In the firſt pitched battle the Romans fought againſt Hanibal, under the Conſul Sempronius, a body of twenty thouſand foot that had taken a flight, ſeeing no other eſcape for their cowardice, threw themſelves headlong upon the great battalion of their enemies, which, whith wonderful force and fury, they charged through and through, and routed, with a very great ſlaughter of the Carthaginians; by that means purchaſing an ignominious flight, at the ſame price they might have gained a glorious victory. *Montaign's Eſſays.*

1. Auguſtus Cæſar was fearful of thunder and lightning, ſo that he always carried with him the ſkin of a ſea-calf as a remedy: and upon ſuſpicion of an approaching tempeſt, would retreat into ſome ground or vaulted place, having been formerly frightened by extraordinary flaſhes of lightning. *Sueton. p. 111. in Auguſto.*

2. Caius Caligula, who otherwiſe was a great contemner of the gods, yet would ſhrink at the leaſt thunder and lightning, and cover his head; if it chanced to be great and loud, he would leap out of his bed, and run to hide himſelf under it. *Sueton. p. 195. in Caligula.*

3. Philippus Vicecomes, was ſo very timorous and fearful in his nature, that upon hearing of any thunder, he would tremble and ſhake with fear, and as a perſon in diſtraction run up and down to ſeek out ſome ſubterranean hiding-place. *Zuing. Theat. vol. 1. l. 1. p. 94.*

4. Pope Alexander the Third being in France, and performing divine offices upon Good-Friday, upon the ſudden there was a horrible darkneſs: and while the reader, who was upon the paſſion of Chriſt, and was ſpeaking theſe words: "It is "finiſhed," there fell ſuch a ſtupendous lightning, and ſuch a terrible crack of thunder followed, that the Pope leaving the altar, and the reader deſerting the paſſion, all that were preſent, both prieſts and people, ran out of the place. *Zuing. ibid. p. 94.*

5. Archelaus King of Macedon, being ignorant of the effects of nature, when once there happened an Eclipſe of the Sun, overcome and aſtoniſhed with fear, he cauſed his palace to be haſtily ſhut up: and (as it was the uſual cuſtom in caſes of extreme mourning and ſadneſs) he cauſed the hair of his ſon's head to be cut off. *Cæl. Rhod. Lect. Antiq. l. 7. c. 28. p. 326.*

6. Diomedes was the Steward of Auguſtus the Emperor. As they two were on a time walking out together, there broke looſe a wild boar, who took his way directly towards them. The Steward, in the fear he was in, got behind the Emperor, and interpoſed him betwixt the danger and himſelf. Auguſtus, though in great hazard, yet knowing it was more his fear than his malice, reſented it no farther than to jeſt with him upon it. *Sueton. p. 95. in Auguſto.*

7. At the time when Caius Caligula was ſlain, Claudius Cæſar, ſeeing all was full of ſedition and ſlaughter, thruſt himſelf into a hole to hide himſelf, though he had no cauſe to be apprehenſive of danger, but the greatneſs of his birth. Being thus found, he was drawn out by the ſoldiers, for no other purpoſe than to make him Emperor: he beſought their mercy, as ſuppoſing all they ſaid to be nothing elſe but a cruel mockery; but they (when through fear and dread of death, he was not able to go) took him up upon their ſhoulders, carried him to the camp, and proclaimed him Emperor. *Joſeph. Antiq. Jud. l. 19. c. 2.*

8. Fulgos Argelatus, by the terrible noiſe that was made by an earthquake, was ſo affrighted, that his fear drove him into madneſs, and his madneſs unto death; for he caſt himſelf headlong from the upper part of his houſe, and ſo died. *Schenck. Obſ. l. 1. Obſ. 3. p. 78.*

9. Caſſander, the ſon of Antipater came to Alexander the Great at Babylon, where finding himſelf not ſo welcome, by reaſon of ſome ſuſpicions

the King had conceived of his treachery; he was ſeiſed with ſuch a terror at this ſuſpicion, that in the following times, having obtained the kingdom of Macedon, and made himſelf Lord of Greece, walking at Delphos, and there viewing the ſtatues, he caſt his eye upon that of Alexander the Great; at which ſight he conceived ſuch horror, that he trembled all over, and had much ado to recover himſelf from under the power of that agony. *Plut. Paral. p.* 706. *in Alexandro.*

10. The Emperor Maximilian the Firſt, being taken by the people of Bruges, and divers of the citizens who took his part ſlain; Nicholaus de Helſt, formerly a priſoner, together with divers others, had the ſentence of death paſſed upon him; and being now laid down to receive the ſtroke of the ſword, the people ſuddenly cried out "Mercy." He was pardoned as to his life; but the paleneſs his face had contracted, by reaſon of his fear of his approaching death, continued with him, from that time forth, to the laſt day of his life. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 94.

11. We are told by Zacchias, of a young man of Belgia; "who," ſaith he, "not many years ſince was condemned to be burnt: it was obſerved of him, that through the extremity of fear, he ſweat blood;" and Maldonate tells the like of one at Paris, who having received the ſentence of death (for a crime by him committed), ſweat blood out of ſeveral parts of the body. *Zacch. Qu. Med. l.* 3. *tit.* 2. *p.* 154. *Maldonat. in Luc.* 22. *v.* 44.

12. Being about four or ſix years ſince in the County of Cork, there was an Iriſh Captain, a man of middle age and ſtature, who coming with ſome of his followers to ſurrender himſelf to the Lord Broghil (who then commanded the Engliſh forces in thoſe parts), upon a public offer of pardon to the Iriſh that would lay down their arms: he was caſually, in a ſuſpicious place, met with by a party of the Engliſh and intercepted (the Lord Broghil being then abſent). He was ſo apprehenſive of being put to death before his return, that his anxiety of mind quickly changed the colour of his hair in a peculiar manner; not uniformly changed, but here and there certain peculiar tufts and locks of it, whoſe baſes might be about an inch in diameter, were ſuddenly turned white all over; the reſt of his hair (whereof the Iriſh uſe to wear good ſtore) retained its former reddiſh colour. *Mr. Boyle's Ex. Philoſ. c.* 14. *p.* 246, 247.

13. Don Diego Oſorius, a Spaniard of a noble family, being in love with a young Lady of the court, had prevailed with her for a private conference under the ſhady boughs of a tree, that grew within the gardens of the King of Spain: but by the unfortunate barking of a little dog, their privacy was betrayed, the young Gentleman ſeized by ſome of the King's guard, and impriſoned. It was a capital crime to be found in that place, and therefore he was condemned to die. He was ſo terrified at the hearing of his ſentence, that one and the ſame night ſaw the ſame perſon young, and all turned grey, as in age. The jaylor moved at the ſight, related the accident to King Ferdinand, as a prodigy; who thereupon pardoned him, ſaying, "he had been ſufficiently puniſhed for his fault, ſeeing he had exchanged the flower of his youth into the hoary hairs of age." *Shot. Phyſ. Barioſ. l.* 3. *c.* 16. *p.* 478. *Donat. Hiſt. Med. Mir. l.* 1. *c.* 1. *p.* 1. *Schenck. Obſ. l.* 1. *Obſ.* 1. *p.* 2.

14. There was a young Nobleman in the Emperor's court, that had violated the chaſtity of a young Lady there. Though by the ſmall reſiſtance ſhe made, ſhe ſeemed to give a tacit conſent; yet he was caſt into priſon, and on the morrow after he was to loſe his head. He paſſed that night in ſuch fearful apprehenſions of death, that on the morrow Cæſar ſitting on the Tribunal, he appeared ſo unlike himſelf, that he was known to none that were preſent, no not the Emperor himſelf. All the comelineſs and beauty of his face was vaniſhed; his countenance was grown like to that of an old man; his hair and beard turned grey; and in all reſpects ſo changed, that the Emperor ſuſpected ſome counterfeit was ſubſtituted in his room. He cauſed him therefore to be examined, if he were the ſame; and trial to be made, if his hair and beard were not thus changed by application of ſome medicine to them; but finding nothing ſo, aſtoniſhed with the countenance and viſage of the man, and thereby moved to pity and mercy, he gave him his pardon for the fault he had committed. *Schenck. Obſ. l.* 1. *Obſ.* 1. *p.* 2. *Lemn. de Complex. l.* 2. *c.* 2.

15. The like happened to the father of Martinus Delrio (being then a boy ſcarce fifteen years of age); while he lay ſick on his bed, and heard all the phyſicians deſpairing of his life, what with watching, and the fear of death, all the hair

of his head turned grey in the compaſs of one night. *Schenck. Obſ. l.* 1. *Obſ.* 1. *p.* 3.

16. Apollonia, the wife of Schenckius, being about forty years of age, and near the time of her delivery, was exceedingly frightened with the cry of fire at midnight; and beholding the flames not far off, ſhe preſently complained of an extraordinary commotion of the infant in her womb. She went to bed and ſlept; but ere long, was taken with a ſtrange and horrible kind of convulſion, of which ſhe died within twelve hours after her fright. *Schenck. Obſ. l.* 1. *Obſ.* 4. *p.* 121.

17. A religious woman falling into the hands of rude ſoldiers, and they with drawn ſwords threatening to kill her, was ſeized with ſuch an extreme fear, that the blood broke out from all the open paſſages of her body; and ſhe ſpeedily died. *Schenck. ibid. l.* 3. *p.* 399.

18. The Perſian navy being in the heat of fight, near to the city of Michael, there went a rumour amongſt them, without any certain author, that the land army under Mardonius was overthrown in Bœotia; whereupon ſuch a ſudden fear and conſternation of mind ſeized them, that they were neither able to fight, nor to fly; ſo that being prepared for neither, they were every man taken or ſlain. *Dinoth. Memorab. l.* 6. *p.* 415.

19. As Perſeus, King of Macedon, was waſhing before ſupper, word was brought him, that the enemy was near at hand; upon which he was ſo poſſeſſed, and aſtoniſhed with fear, that ſuddenly leaping from his throne, without expecting the ſight of the enemy, he cried he was overcome, and betook himſelf to flight: whereas, unleſs he had been infatuated, he might have ſhut up the Romans, and compelled them to fight at a very great diſadvantage. *Liv. Hiſt. l.* 44. *p.* 559.

20. Rhadagiſus with two hundred thouſand Goths deſcended into Italy, devoting the blood of all the Roman ſtock to his Gods; they wanting ſufficient ſtrength to encounter him, in great fear kept themſelves cloſe within the walls of the city; when a panick fear from Heaven fell upon the army of Rhadagiſus; ſo that he leading them into the mountains of Feſulæ, they were conſumed with famine and thirſt, and overcome without battle; the greateſt part of them were taken, bound and ſold for a crown a man, and ſoon after died in the hands of them that bought them. *Dinoth. Memorab. l.* 6. *p.* 416.

21. Heraclianus had a deſign to ſeize upon the Roman Empire; to which purpoſe, with a navy of four thouſand and ſeventy ſhips, which he had prepared in Africa, he ſet ſail for Rome, landed and marched on with his army; but ſuppoſing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon ſuch a fear, that turning his back, and getting into the firſt ſhip that chance offered, with that alone he ſailed to Carthage, where he was ſlain by his ſoldiery. *Dinoth. ibid. p.* 416.

22. Jeruſalem being taken by the Chriſtians, and Godfrey of Bullen, made King of it, the Sultan of Egypt had prepared a great army, either to beſiege it, or fight the Chriſtians: who perceiving them unable to cope with ſo great a power, with great earneſtneſs beſought the aſſiſtance of Almighty God: and then full of courage went to meet the enemy. The Barbarians ſeeing them approach and come on ſo couragiouſly, who they thought would not have the confidence ſo much as to look them in the face, were ſtruck with a ſudden fear, ſo that they never ſo much as thought of fighting, but running headlong in a diſordered flight, they were ſlain by the Chriſtians, as ſo many beaſts, to the number of an hundred thouſand. *Dinoth. l.* 6. *p.* 417.

23. At Granſon, the Burgundian army, conſiſting of forty thouſand men, was to fight the Switzers, conſiſting of ſcarce twenty thouſand men; and finding the Switzers to begin the battle with great courage and alacrity, they in the front began leiſurely to retire towards the camp. Thoſe in the rear ſeeing them in the retreat, and ſuſpecting they were beaten, ſtraight fled out of the field; and ſo great and ſudden a conſternation and fear fell upon them, that notwithſtanding all the commanders could ſay, they ſtrove who ſhould be the foremoſt, leaving the rich and wealthy ſpoil of the camp to the enemy. *Comines, Dinoth. l.* 6. *p.* 417.

24. Johannes Capiſtranus was appointed Judge by King Ladiſlaus, and by his command to examine a certain Earl, accuſed of treaſon, by tortures: having convicted him, he condemned him to loſe his head; as alſo the ſon of the Earl, by the King's order, had the ſame ſentence, but yet with this purpoſe only; that ſtricken with fear, he ſhould betray ſome of his father's counſels, if poſſibly he had been partaker of them:

but if he was found innocent, that then he ſhould be ſpared. They were therefore both led to the place of execution, where when the ſon had ſeen his father beheaded, and verily believed he was deſtined to the ſame puniſhment, ſeized with an extraordinary fear, he fell down dead; with whoſe unexpected fate, the Judge was ſo vehemently affected, that according to the ſuperſtition of that age, leaving a ſecular life, he betook himſelf to a monaſtery. *Lonicer. Theat. p.* 585.

25. I will cloſe up this chapter with a pleaſant hiſtory, yet ſuch as will ſerve well to inform us how dreadful the Lords of the Inquiſition are to the poor Spaniards. One of theſe Inquiſitors, deſiring to eat ſome pears that grew in a poor man's orchard not far from him, ſent for the man to come and ſpeak with him. This meſſage put the poor man in ſuch a fright, that he fell ſick immediately upon it, and kept his bed. But being informed, that his pears were the only cauſe of his ſending for; he cauſed his tree to be preſently cut down, and carried with all the pears on it to the Inquiſitor's houſe: and being afterwards aſked the reaſon of that unthrifty action; he proteſted that he would not keep that thing about him, which ſhould give an occaſion for any of their Lordſhips to ſend for him any more. *Heyl. Coſmog. p.* 245.

CHAP. XI.

Of the Paſſion of Anger, and the ſtrange Effects of it in ſome Men.

THIS headſtrong and impetuous affection of the mind is well deſcribed by ſome of the ancients to be a ſhort madneſs. It is a diſeaſe, that whereſoever it prevails, is no leſs dangerous than deforming to us; it ſwells the face, inflames the blood; and like the miſchievous evil ſpirit in the Goſpel, that threw the poſſeſſed now into the fire, and then into the water, it caſts us into all kind of dangers, and frequently hurries us into the chambers of death itſelf; as appears by ſome of the following examples.

1. Charles the Sixth, King of France, being highly diſpleaſed with the Duke of Britain, upon ſome ſiniſter ſuſpicions, was ſo bent upon revenge, that, unmindful of all other things, his paſſion ſuffered him not to eat or ſleep: he would not hear the Duke's Ambaſſadors that came to declare his innocency; but upon the fifth of the Kalends of June, anno 1392, he ſet forth with his forces out of a city of the Cænomans, contrary to the advice of his commanders and phyſicians, about high noon, in a hot ſultry day, with a light hat upon his head. He leaped upon his horſe, and bade them follow him that loved him. He had ſcarce gone a mile from the city, when his mind was unſeated, and he in a fury drew his ſword, ſlew ſome, and wounded others that attended him: at length, wearied and ſpent with laying about him, he fell from his horſe, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began by degrees to recover: but his mind was not ſo well reſtored, but that he had ſometimes ſymptoms of a relapſe, and at ſeveral intervals betrayed his diſtemper, ſo that the government of the kingdom was committed to his uncles. *Zuing. vol.* 1. *l.* 1. *p.* 16.

2. Malachus, a poet in Syracuſe, had ſuch fits of immoderate choler and anger, as took away the uſe of his reaſon: yet was he then moſt able in the compoſure of verſes, when he was thus made frantick by his paſſion. *Zuing. vol.* 1. *l.* 1. *p.* 90.

3. Into what extremes ſome men have been tranſported by paſſion, the example of Pope Julius the Third is too illuſtrious. He at dinnertime had commanded a roaſted peacock to be ſet by for him till ſupper, as being much delighted with that ſort of meat. At ſupper, he called for it once and again; but it being before eaten up by the cooks, could not be ſet on the table: whereupon he fell into ſo violent a paſſion for this delay, that at length he brake out into this blaſphemous ſpeech, that he would have that peacock, *Al deſpetto d' Iddio*; that is, *In deſpite of God:* and when thoſe of his attendants that ſtood about him, entreated he would not be ſo far moved for ſo ſlight a thing as a peacock; he, to defend his former blaſphemy by a greater, in a mighty paſſion, demanded, why he, who was ſo great a Lord upon earth, might not be angry for a peacock, when God himſelf was in ſuch a fury for the only inconſiderable apple eaten in Paradiſe, that he condemned the whole poſterity of the firſt man to ſuffer ſo deeply for it? *Wieri Opera, p.* 801. *ib. Beard's Theat. l.* 1. *c.* 23. *p.* 144.

4. Theodoſius the Elder, though otherwiſe a moſt pious prince, was yet very ſubject to the tranſports of anger; nor was he able to bridle his

paſſion: So that at Theſſalonica, upon a ſeditious tumult in the Theatre, he gave orders to his ſoldiers, and they killed no leſs than ſeven thouſand of the citizens: Upon which St. Ambroſe, the Biſhop of Milan, would not ſuffer him to enter the church till he had ſhewed the manifeſt ſigns of an unfeigned repentance. *Theodoret. l.* 6. *c.* 81. *p.* 310. *Zonar. Annal. tom.* 3. *p.* 121.

5. The Emperor Nerva, who was otherwiſe of a weak ſtomach, and often caſt up his meat which he had newly eaten, fell into a huge paſſion with one whoſe name was Regulus, and while he was in a high tone thundering againſt him, was taken with ſweats, fell into a fever, and ſo died in the ſixty-eighth year of his age. *Donat. Hiſt. Med. l.* 3. *c.* 13. *p.* 188.

6. The Samaritan Ambaſſadors caſt themſelves at the feet of the Emperor Valentinian I. imploring peace. He obſerving the meanneſs of their apparel, demanded if all their nation were ſuch as they: who replied, "It was their cuſtom to ſend to him ſuch as were the moſt noble and beſt accoutred amongſt them;" when he in a rage cried out, "It was his misfortune, that while he reigned, ſuch a ſordid nation as theirs could not be content with their own limits;" and then, as one ſtruck with a dart, he loſt both his voice and ſtrength; and in a deadly ſweat fell down to the earth. He was taken up, and carried into his chamber; where, being ſeized with a violent hiccough, and gnaſhing of teeth, he died in December, anno 375, in the fifty-fifth year of his age, and the twelfth of his empire. *Zuing. vol.* 2. *l.* 7. *p.* 495. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 277.

7. Victor Piſanus, the Venetian Admiral, famous for his exploits, underſtanding that his Vice-admiral, through cowardice, had ſuffered ten ſhips of the Genoeſe to eſcape out of the Sipontine haven; fell into ſuch a paſſion, as put him immediately into a fever whereof he died *Zuing. vol.* 2. *l.* 7. *p.* 495.

8. Clitus was a perſon whom Alexander held very dear, as being the ſon of his nurſe, and one who had been educated together with himſelf: He had ſaved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter, and deteſting the effeminacy of the Perſians, at a feaſt with the king, he ſpake with the liberty of a Macedonian. Alexander, tranſported with anger, ſlew him with his own hands; though, when his heat was over, he was with difficulty reſtrained from killing himſelf, for that fault which his ſudden fury had excited him to commit. *Wieri Opera, p.* 823. *Juſtin. Hiſt. l.* 12. *p.* 139.

9. Cælius the orator was certainly the moſt paſſionate perſon of all other mortals: for having aſked his client divers queſtions, and he agreeing with him in all things he queſtioned him about; in a great heat he cried out in open court, "Say ſomething contrary to me, that ſo we may quarrel." How could he poſſibly endure an injury, who was not able to bear obſequiouſneſs itſelf? *Wieri Opera, p.* 828. *Bruſon. Facetiar. l.* 3. *c.* 19. *p.* 218.

10. The Emperor Commodus, in a heat of paſſion, cauſed the keeper of his bath to be thrown into a burning furnace; for no other reaſon, but that entering into the bath, he found it ſomewhat too warm for him. *Wieri Opera, p.* 828.

11. Matthias Corvinus, King of Hungary, being ſpent with the pains of the gout, and taken with a palſy in both his legs, lay at Vienna: and one Palm Sunday enquiring for ſome freſh figs of Italy for the ſecond courſe, finding that they were already eaten up by the courtiers, he fell into ſuch a rage as brought him into an apoplexy, whereof he died the day following, in the forty-ſeventh year of his age, and the year of our Lord one thouſand four hundred and ninety. *Zuing. vol.* 2. *l.* 7. *p.* 496.

12. Anno one thouſand four hundred and eighteen, Winceſlaus, King of Bohemia, being highly incenſed againſt his Cup-bearer, for that, knowing of a tumult raiſed by the Huſſites in Prague, under Ziſca their leader, he had concealed it, drew his dagger with intention to ſtab him. The nobles attending laid hold on the King, and took away the dagger, that he might not pollute his royal hands with the blood of his ſervant. While he was thus in their hands, the King, through extreme anger, fell into an apoplexy, whereof he died in a few days. *Donat. Hiſt. Med. Mir. l.* 3. *c.* 13. *p.* 188.

13. Mucius Fortia had from his birth an impediment in his ſpeech, ſo that he could not deliver his mind without great difficulty, till one time, being in an extreme paſſion, he was ſo moved, and laboured with that earneſtneſs to ſpeak, that from thenceforth he ſpoke with far greater freedom. *Donat. l.* 3. *c.* 13. *p.* 187.

14. In a war which the Goths waged with Beliſarius, there was one of the ſoldiers in the regiment of Conſtantine, a military Tribune, who had forcibly taken a ſword of great value from a Ro-

a Roman youth: Beliſarius ſharply reproved Conſtantine, that he ſuffered things to be done with that inſolence by the ſoldiers under his command, threatening him withal, in caſe the ſword was not ſpeedily found out and reſtored. Conſtantine reſented this in ſo heinous a manner, that in the greatneſs of his rage (not conſidering either the dignity of his General, or the hazard of his own life) he drew out his dagger, intending to ſheath it in the breaſt of Beliſarius: but he was immediately laid hold of, and preſently hanged. *Fulgoſ. Ex. l.* 9. *c.* 23. *p.* 1179, 1180.

15. Valerius Publicola, upon the expulſion of the Tarquins from Rome, expected that he ſhould have been elected colleague with Brutus in the Conſulſhip: but when he found that Lucretius Collatinus was preferred before him, he conceived ſuch an indignation thereat, that he made reſignation of all the honours which he had before that time received: he quitted the dignity of a Senator, gave over patronizing any cauſes, and renounced all ſorts of clients; nor thenceforth would he exerciſe any publick office in the commonwealth. *Fulgoſ. Ex. l.* 9. *c.* 3. *p.* 1173.

16. This one ſtrange thing is reported of Scanderbeg, the King of Epirus, that whenſoever he was upon the point ready to charge the enemy, and likewiſe in the heat and fury of the fight, beſides other unuſual appearances of change and alteration in his countenance, his nether lip would commonly cleave aſunder, and yield forth great abundance of blood. A thing oftentimes remarked and obſerved of him, not only in his martial actions and exploits, but even in his civil affairs, whenever his choler was raiſed, and his anger exceeding its ordinary bounds. *Bartlet, Hiſt. of Scanderbeg, l.* 8. *p.* 296, 297.

17. Carolus de Gontault, Duke of Byron, a Peer and Marſhal of France, and Governor of Burgundy, was found the chief of thoſe that had conſpired the death of King Henry the Fourth: and thereupon, anno 1602, had ſentence of death paſſed upon him, to have his head ſtruck off at the Baſtile in Paris. This man, as he was a perſon of a moſt invincible ſpirit, would not ſuffer his hands to be bound: he bade the executioner not come near him till he called, otherwiſe he would ſtrangle him with his hands. While he was upon his knees praying, the headſman ſevered his head from his ſhoulders; and it was obſerved that the face looked fiercely, the tongue moved, and a thick and bluiſh vapour, like a ſmoke, went out together with his blood; all tokens of a vehement anger and paſſion which he at that time was in. *Kornman. de Mirac. Mort. l.* 3. *c.* 59. *p.* 26.

18. Pyrrho was ſo exceedingly prone to anger and paſſion, that one time when the cook had provoked him, he followed him with the ſpit and meat upon it as far as the market-place to beat him therewith. Another time being at Elias, and his ſcholars having incenſed him, by aſking him repeatedly many queſtions, he threw off his gown, and ſwam over the river Alepus; that being on the other ſide, he might be free from that diſturbance which their importunity had given him. *Bruſon. Facetiar. l.* 3. *c.* 10. *p.* 218.

19. Philagrus, a Silician, the ſcholar of Lollianus, and a ſophiſt, was of that angry and paſſionate temper, that he gave one of his ſcholars a blow upon the face when he was aſleep. So untractable was the diſpoſition of this man, when one aſked him Why he would not marry, that he might have children? "Becauſe," ſaid he, "I am never pleaſed; no, not with myſelf." *Bruſon. Facetiar. l.* 3. *c.* 19. *p.* 218.

20. Marcius Sabinus came to live at Rome at ſuch time as Numa Pompilius was elected King thereof: when Numa was dead, he hoped to be choſen by the people to ſucceed him: but finding that Hoſtilius was preferred before him, he reſented the matter with that paſſion and indignation, that his life growing irkſome unto him, he laid violent hands upon himſelf, and ſo went diſcontented out of the world. *Fulgoſ. Ex. l.* 9. *c.* 3. *p.* 1173.

21. Montagne, in his eſſays, gives us a ſtory, which he remembered to be current when he was a boy, of a neighbouring King, who, having received a blow from the hand of God, ſwore he would be revenged; and in order to it made proclamation, that for ten years to come, no one ſhould pray to him, or ſo much as mention him throughout his dominions. "By which," ſays he, "we are not ſo much to take meaſure of the folly, as the vain-glory of the nation *, of which this tale was told."

22. Herod the Tetrarch of Judea, had ſo little command over his paſſion, that upon every ſlight occaſion his anger would tranſport him into abſolute madneſs. In ſuch a deſperate fit he killed Joſippus. Sometimes he would be ſorry and repent of the folly and injuries he had done when anger clouded his underſtanding, and ſoon after

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* Spain.

commit the ſame outrages, that none about him were ſure of their lives a moment: and no wonder, for unreſtrained anger quickly breaks out into madneſs. There is no difference between a madman and an angry man while the fit continues, becauſe both are void of reaſon, inexorable and blind for that ſeaſon. It too often ruins and ſubverts whole families, towns, cities and kingdoms. It is a vice that few men are able to conceal; for if it do not betray itſelf by external ſigns, ſuch as a ſudden paleneſs of the countenance, and trembling of the joints, it is more impetuous within; ſecretly gnaws the very heart, and produces dangerous effects in thoſe that nouriſh it. *Egiſip. de Excid. Urb. Hieros.*

CHAP. XII.

Of extraordinary Joy, and the Effects it has produced.

THE Ægyptian Temples, they ſay, were wonderfully beautiful and fair in the frontiſpiece, but foul and filthy in the more inward apartments of them. So this affection of joy, which ſeems outwardly ſo pleaſant upon us in the marks of it, and which furniſhes our hearts with ſo much pleaſure and delight, proves fatal to us in the exceſſes of it, and ſerves us much after the manner of ivy, which ſeemeth to adorn the tree whereunto it cleaveth, but indeed ſucketh out, and ſtealeth away the ſap thereof.

1. About the three and thirtieth year of King Henry the Eighth, Arthur Plantagenet Viſcount Liſle, natural ſon to King Edward the Fourth, having been impriſoned upon ſuſpicion of a practice for betraying of Calais to the French, whilſt he was the King's Lieutenant there, was now found innocent of the fact; and thereupon the King, to make him ſome reparation for his diſgrace, ſent him a ring, and a very gracious meſſage by Sir Thomas Wrotheſly his Secretary; whereat the ſaid Viſcount took ſo great joy, that the night following, of that very joy he died. So deadly a thing is any paſſion, even joy itſelf, if it be extreme. *Baker's Chron. p.* 515. *Godw. in Hen. VIII. p.* 104. *Stowe's Annals, p.* 583.

2. Pope Julius the Second, receiving a meſſage of auxiliary forces that were coming to him from the King of Spain, to make an end of the Ferrarian war, was ſo exceedingly rejoiced at it, that he was preſently relieved of a fever with which he was afflicted for ſome time. *Zuing. v.* 1. *l.* 1. *p.* 84.

3. Some years ſince (I ſpeak it to my grief) I knew Franciſcus Caſalinus, who was my dear and learned ſcholar in Logick, who through an immoderate laughter, fell into a ſpitting of blood (the veins of his breaſt being opened), and from thence into a conſumption, whereof he died. *Epiphan. Ferdinand. Caſus Med. Hiſt.* 49. *p.* 148.

4. In our time, *anno* 1544, Sinam Ceſſutus Judæus, a notable pirate, being at Arſinoë, a port upon the Red Sea, preparing to wage war upon the Portugueſe by order of Soliman Emperor of the Turks, he there had a meſſage to inform him, that his ſon Selechus at the taking of Tunis was made a ſlave, redeemed by Haradienus Barbaroſſa, made the Admiral of ſeven veſſels, and with them was put into Alexandria, purpoſing ere long to be with him. The old man was ſeiſed with ſo ſudden and great a joy at the news of the unexpected liberty and preferment of his ſon at once, that he immediately fainted, and at the arrival of his ſon, died in his embraces. *Paulus Jovius in Elog. l.* 6. *p.* 344. *Knowle's Turk. Hiſt. l.* 550.

5. Philemon a comic poet, being grown old, and beholding an aſs eating up ſome figs that a boy had laid down; when the boy returned, "Go now," ſaid he, "and fetch the aſs ſome drink:" the old man was ſo tickled with the fancy of his own jeſt, that he died laughing. In the ſame manner, and much upon the ſame occaſion, died Chryſippus. *Val. Max. l.* 9. *c.* 12. *p.* 269. *Laert. l.* 7. *p.* 209.

6. A certain muſician, together with his daughter Stratonica, ſung at a feaſt before Mithridates King of Aſia and Pontus. The king, inflamed with the love of Stratonica, led her out immediately to his bed. The old man took it heavily that the King had not ſo much as taken notice of him. But when he awaked in the morning, and ſaw the tables in his houſe covered with veſſels of ſilver and gold, a number of ſervants, boys and eunuchs attending upon him, that offered him rich garments, and a horſe gallantly trapped ſtanding at the door, as 'twas uſual for the King's friends, he would fain have fled out of his houſe, ſuppoſing that all this was but in mockery of him. The ſervants detained him; told him that the large inheritance of a rich man lately dead was conferred upon him by the King, and that

theſe were but as the firſt-fruits of his riſing fortune. Being at laſt won to give credit to them, he put on the purple robe, mounted the horſe, and as he was carried through the city, cried out, "All theſe are mine!" and to as many as derided him, he ſaid, "It would be no wonder (not able to digeſt ſo great a joy) if he threw ſtones at all he met." *Plut. p.* 638. *in Pompeio. Zuing. Theatr. vol.* 1. *l.* 1. *p.* 83.

7. Marcus Craſſus, the grandfather of him that was ſlain in Parthia, when he once ſaw an aſs eating of thiſtles, was ſo delighted with that ſight, that he is reported that once only to have laughed; whereas they write of him, that he was never ſeen to have laughed in his whole life before; and thereupon had the ſurname of Agelaſtus.

8. Zeuxis Heracleotes, the moſt excellent painter of his age, had drawn out in colours upon a tablet an old woman, which he had expreſſed to the life. When he had finiſhed the piece, he ſet himſelf to conſider of his work, as 'tis uſual for artiſts to do; and was ſo delighted with the ridiculous aſpect which he had framed, that while he intently viewed that ſhort, dry, toothleſs, bloodleſs thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her noſe fallen, and flowing at the end of it, he fell into a ſudden laughter, ſo violent, that his breath failing, he died upon the place. *Stradæ Proluſ. Acad. l.* 3. *Præl.* 4. *p.* 315. *Cæl. Rhod. Antiq. Lect. l.* 4. *c.* 18. *p.* 174.

9. Diagoras the Rhodian had three young men to his ſons, all which he ſaw victorious in ſeveral maſteries at the Olympick games in one and the ſame day, and publickly crowned. His ſons came and embraced their aged father, and each of them placed his wreath upon his head: at all which the old man was ſo overjoyed, that, overcome with an exceſs of delight, he ſunk down in their arms, and died. *Gell. Noct. Attic. l.* 3. *c.* 15. *p.* 108. *Lonicer. Theatr. p.* 289.

10. Ptolomæus Philometor had overcome Alexander King of Syria in battle, but withal himſelf was ſo grievouſly wounded in that fight, that for four days together he lay without any manner of ſenſe. When he was come to himſelf he was preſented with the head of Alexander, ſent him by Zabdiel the Arabian, which, when he had looked upon with a great deal of joy, he himſelf immediately expired. *Zuing. vol.* 2. *l.* 7. *p.* 492. *Joſeph. l.* 13. *c.* 8.

11. Sophocles the ſon of Theophilus a tragick poet, died at ninety years of age, after he had obtained nineteen victories. When he acted his laſt tragedy, and had gained the palm, he was ſeiſed with ſo extraordinary a joy, that he died in the midſt of the congratulations of his friends. *Val. Max. l.* 9. *c.* 12. *p.* 269. *Lonic. Theatr. p.* 289.

12. Pope Leo the Tenth, being certainly informed that Milan was recovered, and the French ejected, through over-much joy at the news, he fell into a fever and died of it. *Zuing. vol.* 2. *l.* 7. *p.* 492.

13. Anno 825, upon the death of the Duke of Spoleto; Lotharius the Emperor put Adelardus, Count of the palace, in his ſtead: and whereas he died of a fever within five months after his arrival, it pleaſed the Emperor to confer that dignity upon Mauringus Earl of Brixia, who was then famous for his juſtice. The Earl was no ſooner certified of his new dignity, but that he took his bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days. *Zuing. vol.* 2. *l.* 7. *c.* 32. *p.* 492.

14. Chilon the Lacedemonian, and the ſame who was reputed one of the ſeven wiſe men of Greece, died at Piſa, ſaith Hermippus, embracing a ſon of his that was newly returned victorious from the Olympick games. *Plin. l.* 7. *c.* 32. *Laert. l.* 1. *p.* 18.

15. Philippides, a comick poet in Athens, being arrived to a great age, when in the conteſt and trial of poets, he (beyond all his hope) had the victory adjudged to him, not able to bear the great joy it excited in him, he ſuddenly fell down and died. *Fulgoſ. Ex. l.* 9. *c.* 12. *p.* 1324. *Gell. Noct. Att. l.* 3. *c.* 15. *p.* 108.

16. M. Juventius Thalna, Colleague of Tiberius Gracchus the Conſul, as he was ſacrificing in Corſica, which he had newly ſubdued, he there received letters from Rome, that the Senate had decreed him ſupplications. He read theſe letters with great intentneſs: and a miſt coming before his eyes, he fell down to the ground dead before the fire as he ſat. *Val. Max. l.* 9. *c.* 12. *p.* 268.

17. When the Romans were overcome by Hannibal at the battle of Thraſymene, and the news of that calamity was brought to Rome, the anxious and ſolicitous multitude flocked to the gates, as well men as women, to hear what be-

came of their friends: various were the affections of enquirers according as they were certified of the life or death of their relations; but both the ſorrow and joy of the women exceeded that of the men. Here it was, that one woman meeting at the gate with her ſon in ſafety, whom ſhe had given up for dead, died in his arms as ſhe embraced him. Another hearing (though falſely) that her ſon was ſlain, kept herſelf within doors in great ſorrow and perplexity: when unexpectedly ſhe ſaw him come in, this firſt ſight of him made her joys ſwell up to that height as to overtop life itſelf, for ſhe fell down and died. *Val. Max. l. 9. c. 12. p. 267, 268.*

18. Polycrite was an honourable Lady of the iſland of Maxos. When her city was beſieged by the Ethreans, and menaced with all the calamities might be expected from a ſiege, ſhe was entreated by the prime men thereof to undertake an embaſſy for the pacifying of troubles, which ſhe willingly did; and being one of the moſt beautiful women of her time, and a very good ſpeaker, ſhe had ſo much power upon the Prince Diognetes, the General in this ſiege, that ſhe diſpoſed his heart to what ſhe pleaſed, in ſuch ſort, that going forth in the fear and confuſion of all the people, ſhe returned with peace and aſſurance of quiet. This made them all to come out, to receive her at the city gates with loud acclamations: ſome throwing flowers, other garlands, and all rendering thanks to her as their ſovereign preſervereſs. She, over-joyed at the ſucceſs of her negociation, and the gratitude of her people, expired in her honours at the city gate; and inſtead of being carried to the throne, was brought to her tomb, to the infinite ſorrow of all her country. *Cauſ. Holy Court, tom. 3. Max. 19. p. 439. Gell. Noct. Attic. l. 3. c. 15. p. 108. Plut. de Virtutib. Mulier. p. 253. Fulgoſ. Ex. l. 9. c. 12. p. 1324.*

19. Cardanus, in his fifth Book of Wiſdom, gives an inſtance of the danger of this paſſion when it exceeds its due bounds, in a ſmith of Milan, a fellow-citizen of his, one Galeus de Rubeis, who, being highly commended for refining of an inſtrument called the colea, heretofore made uſe of by Archimedes, out of extreme joy ran mad. *Burton's Melanch. part 1. § 2. 182.*

20. Wolfius relates of a country fellow called Brunſellius, who being by chance at a ſermon, ſaw a woman fall off from a form half aſleep, at which object moſt of the company laughed; but he, for his part was ſo much moved, that for three whole days after he did nothing but laugh; by which means he was much weakened, and continued in an infirm ſtate of body for a long time after. *Burton's Melanch. part 1. § 2. p. 181.*

22. Archidamus, the Spartan King, being victorious, as ſoon as he had erected a trophy, he immediately ſent home Demoteles to certify the greatneſs of the victory; in which, though there was a very conſiderable number of the enemy ſlain, there fell not ſo much as one man of the Spartans. When they of Sparta heard this, it is ſaid of them, the firſt Ageſilaus and the ancient Ephori, and then all the body of the people, wept for joy. *Xenoph. Hiſt. Græc. l. 7. p. 620. Magiri Polymnem. p. 1075.*

22. Ptolomeus Philadelphus had received the ſacred volumes of the law of God, newly brought out of Judea: and while he held them with great reverence in his hands, praiſing God upon that account, all that were preſent made a joyful acclamation; and the King himſelf was ſo overjoyed, that he broke out into tears. Nature (as it ſeems) having ſo ordered it, that the expreſſions of ſorrow ſhould alſo be the followers of extraordinary joys. *Joſeph. Antiq. Jud. l. 12. c. 2. p. 405.*

23. When Philip King of Macedon was overcome, and all Greece was aſſembled to behold the Iſthmian games, T. Q. Flaminius having cauſed ſilence to be made by the ſound of the trumpet, he commanded theſe words to be proclaimed by the mouth of the Cryer: "The ſenate and people of Rome, and Titus Quinctius Flaminius their General, do give liberty and immunity to all the cities of Greece that were under the juriſdiction of King Philip." At the hearing of this, there was firſt deep ſilence amongſt the people, as if they had heard nothing. The Cryer having repeated the ſame words, they ſet up ſuch a ſtrong and univerſal ſhout of joy, that the birds which flew over their heads fell down amazed amongſt them. Livy ſaith, that "the joy was greater than the minds of men were able to comprehend, ſo that they ſcarce believed what they heard; they gazed upon one another as if they thought themſelves deluded by a dream." And the games afterwards were ſo neglected, that no man's mind or eye was intent upon them. So far had this one joy excluded the ſenſe of all other pleaſures. *Val. Max. l 4. c. 8. p. 123. Liv. l. 33. p. 400.*

24. Being lately in France, and returning in a coach from Paris to Rouen, I lighted upon the ſociety of a knowing gentleman, who gave me a

relation of the following ſtory: About an hundred years ſince, there was in France one Captain Coucy, a gallant gentleman of ancient extraction, and Governor of Coucy caſtle, which is yet ſtanding, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents underſtanding it, by way of prevention, ſhuffled up a forced match between her and one Mr. Fayel, who was heir to a great eſtate. Hereupon Captain Coucy quitted France in diſcontent, and went to the wars in Hungary againſt the Turks, where he received a mortal wound near Buda. Being carried to his lodgings, he languiſhed four days: but a little before his death, he ſpoke to an ancient ſervant, of whoſe fidelity and truth he had had ample experience, and told him he had a great buſineſs to truſt him with, which he conjured him to perform; which was, that after his death he ſhould cauſe his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handſome box, with the bracelet of hair he had long worn about his left wriſt, which was a lock of Mademoiſelle Fayel's hair, and put it amongſt the powder, together with a little note he had written to her with his own blood: and after he had given him the rites of burial, to make all the ſpeed he could to France, and deliver the box to Mademoiſelle Fayel. The old ſervant did as his maſter commanded him, and ſo went to France; and coming one day to Monſieur Fayel's houſe, he ſuddenly met him with one of his ſervants, who knowing him to be Captain Coucy's ſervant, examined him; and finding him timorous and to faulter in his ſpeech, he ſearched him, and found the ſaid box in his pocket, with the note which expreſſed what was in it; then he diſmiſſed the bearer, with menaces that he ſhould come no more thither. Monſieur Fayel going in, ſent for his cook, and delivered him the powder, charging him to make a well-reliſhed diſh of it, without loſing a jot, for it was a very coſtly thing, and commanded him to bring it in himſelf, after the laſt courſe at ſupper. The cook bringing in his diſh accordingly, Monſieur Fayel commanded all to avoid the room, and began a ſerious diſcourſe with his wife, "That ever ſince he had married her, he obſerved ſhe was always melancholy, and he feared ſhe was inclining to a conſumption, therefore he had provided a very precious cordial, which he was well aſſured would cure her;" and for that reaſon obliged her to eat up the whole diſh; ſhe afterwards much importuning him to know what it was, he told her at laſt, "She had eaten Coucy's heart;" and ſo drew the box out of his pocket, and ſhewed her the note, and the bracelet. In a ſudden exultation of joy, ſhe with a deep-fetched ſigh, ſaid, "This is a precious cordial indeed;" and ſo licked the diſh, ſaying, "It ſo precious that it is a pity ever to eat any thing after it." Whereupon ſhe went to bed, and in the morning was found dead. This ſad ſtory is painted in Coucy caſtle, and remains freſh to this day. *Howell's Letters.*

CHAP. XIII.

Of the Paſſion of Grief, and how it has acted upon ſome Men.

WHILST the great genius of phyſick, Hippocrates, drove away maladies by his precepts, and almoſt ſnatched bodies out of the hands of Death, one Antiphon aroſe in Greece, who, envious of his glory, promiſed to do upon ſouls what the other did on bodies; and propoſed the ſublime invention, which Plutarch calls the Art of curing Grief, where we may truly ſay, he uſed more vanity, promiſes, and ſhew of words, than he wrought effects. Certainly it were to be wiſhed that all ages, which are abundant in miſery, ſhould likewiſe produce great comforts to ſweeten the acerbities of human life. Another Helena were needful to mingle the divine drug of Nepenthe in the meat of ſo many afflicted perſons as the world affords; but as the expectation is vain, ſo there are ſome ſorrows that fall with that impetuous force upon the ſoul, and withal with that ſudden ſurpriſal, that they let in death to anticipate all the hopes of recovery. *Cauſ. Treat. of Paſſions, p. 55.*

1. When the Turks came to raiſe the ſiege of Buda, there was amongſt the German Captains a Nobleman called Eckius Rayſchachius, whoſe ſon, a valiant young gentleman, having got out of the army without his father's knowledge, behaved ſo gallantly in fight againſt the enemy in the ſight of his father, and of the army, that he was highly commended of all men, and eſpecially of his father, who knew him not at all; yet before he could clear himſelf he was compaſſed in by the enemy, and, valiantly fighting, ſlain. Rayſchachius, exceedingly moved with the death of ſo brave

a man, ignorant how near it touched himſelf, turning about to the other Captains, ſaid, "This worthy gentleman, whoſoever he be, deſerves eternal commendation, and to be moſt honourably buried by the whole army." As the reſt of the Captains were with like compaſſion approving his ſpeech, the dead body of the unfortunate ſon was preſented to the moſt miſerable father, which cauſed all them that were preſent to ſhed tears; but ſuch a ſudden and inward grief ſurprized the aged father, and ſtruck ſo to his heart, that after he had ſtood a while ſpeechleſs, with his eyes ſet in his head, he fell down dead. *Knowl's Turk. Hiſt. p.* 706. *Donat. Hiſt. Med. Mirab. l.* 3. *c.* 13. *p.* 187.

2. Homer had ſailed out of Chios to Iö, with a purpoſe to viſit Athens: here it was, that being old, he fell ſick, and ſo remained upon the ſhore, where there landed a certain fiſhermen, whom he aſked, "if they had taken any thing?" "They replied, "what we caught we left behind us; and what we could not catch we have brought with us:" meaning, that when they could not catch any fiſh, they had louſed themſelves upon the ſhore, killing what they took, and carrying with them ſuch as they could not find. When Homer was not able ſo ſolve this riddle, it is reported that he died with grief of mind. Yet Herodotus denies it, ſaying, "that the fiſhermen themſelves explained their ænigma; and that Homer died of ſickneſs and diſeaſe. *Val. Max. l.* 9. *c.* 12. *p.* 269. *Herodot. Tit. Homer. p.* 572.

3. Exceſſive was the ſorrow of King Richard II. beſeeming neither a king, man, or Chriſtian, who ſo fervently loved Anna of Bohemia, his Queen, that when ſhe died at Sheen, in Surry, he both curſed the place, and out of madneſs overthrew the whole houſe. *Fuller's Holy State, l.* 1. *c.* 10. *p.* 22.

4. Uvipertus, elected Biſhop of Raceburg, went to Rome, to receive the confirmation thereof from the Pope; where finding himſelf neglected and rejected by him, upon the account of his youth, the next night for grief all the hair of his head was turned grey, whereupon he was received. *Kornman. de Mirac. Vivor. p.* 61. *Donat. Hiſt. Med. Mirab. l.* 1. *c.* 1. *p.* 1.

5. Hoſtratus, the Friar, reſented that book ſo ill, which Reuclinus had writ againſt him, under the name of *Epiſtolæ Obſcurorum Virorum*, and took it ſo very much to heart, that for grief he deſtroyed himſelf. *Burton's Melanch. part* 1. § 2. *p.* 92.

6. Alexander the Great, after the death of his dear Epheſtion, lay three days together upon the ground, with an obſtinate reſolution to die with him; and thereupon would neither eat, drink, nor ſleep. Such was the exceſs of his grief, that he commanded battlements of houſes to be pulled down, mules and horſes to have their manes ſhorn off, ſome thouſands of common ſoldiers to be ſlain, to attend him in the other world, and the whole nation of the Cuſſeans to be rooted out. *Plut. in Alex. p.* 704. *Juſtin. l.* 12. *p.* 147.

7. At Nancy in Lorrain, when Claudia Valeſia, (the Duke's wife, and ſiſter to Henry II. King of France) deceaſed, the temples for forty days were all ſhut up, no prayers nor maſſes ſaid, but only in the room where ſhe was. The Senators were all covered with mourning, and for a twelvemonth's ſpace throughout the city they were forbid to ſing or dance. *Burton's Melanch. part* 1. § 2. *p.* 156.

8. Roger, that rich Biſhop of Saliſbury (the ſame that built the Devizes, and divers other ſtrong caſtles in this kingdom), being ſpoiled of his goods, and thrown out of all his caſtles, was ſo emerged in grief that he ran mad, and knew not what he ſaid. *Burton's Melanch. part* 1. § 2. *p.* 156.

9. Upon Thurſday the twenty-fourth of March, 1602, about two of the clock in the morning, deceaſed Queen Elizabeth, at her manor of Richmond in Surry, ſhe then being aged ſeventy years, of which ſhe had reigned forty-four, five months and odd days. Her corpſe was privately conveyed to White-Hall, and there remained till the twenty-eighth of April following, and was then buried at Weſtminſter; at which time the city of Weſtminſter was ſurcharged with multitudes of all ſorts of people in the ſtreets, houſes, windows, leads and gutters, that came to ſee the obſequies: and when they beheld her ſtatue lying in royal robes, with a crown upon the head, there was ſuch a general ſighing, groaning and weeping, as the like hath not been ſeen or known in the memory of man; neither doth any hiſtory mention any people, time or ſtate, to make the like lamentation for the death of their Sovereign. *Stowe's Annals, p.* 815.

10. Secundus the philoſopher had been many years abſent from home, ſo that he was unknown to the family; and upon his return, being very deſirous to make ſome experiment of the chaſtity of his mother, he courted her as a ſtranger; and ſo far prevailed, that he was admitted to her bed, where he revealed to her who he was; at the hearing of which the mother was over-borne

with ſhame and grief, that ſhe gave up the ghoſt. *Kornman. de Mirac. Mortuor. l.* 4. *c.* 113. *p.* 47.

11. Peter Alvarado, the Governor of Guatimala, married the Lady Beatrice Della Culva; and he dying by a miſchance, his wife abandoned herſelf to all the exceſſes of grief; and not only dreſſed her houſe in black, and abſtained from meat and ſleep, but in a mad impiety, ſaid, "God could now do her no greater evil." Soon after, anno 1582, happened an extraordinary inundation of waters, which on the ſudden firſt aſſailed the Governor's houſe, and cauſed this impotent Lady now to bethink herſelf of her devotion, and betake her to her chapel, with eleven of her maids; where leaping on the altar, and claſping about an image, the force of the water carried away the chapel, and ſhe with her maids were drowned. *Purch. Pilg. tom.* 1. *l.* 8. *c.* 14. § 1. *p.* 1005.

12. Gormo, father of one Canute ſlain before Dublin, ſo exceedingly loved this ſon of his, that he ſwore to kill him that brought him news of his death; which, when Thira his mother heard, ſhe uſed this way to make it known to him: ſhe prepared mourning apparel, and laid aſide all princely ſtate; which the old man perceiving, he concluded his ſon dead, and, with exceſſive grief, he ſpeedily ended his days. *Speed's Hiſt. p.* 403. *Chetwind, Hiſt. Collect. cent.* 7. *p.* 205.

13. Cardanus relates of a man in Milan, who in ſixty years had never been without the walls of the city; yet when the Duke, hearing thereof, ſent him a peremptory command never to go out of the gates during life, he, that before had no inclination to do ſo, died of very grief to be denied the liberty of doing it. *Chetwind, Hiſt. Collect. cent.* 2. *p.* 49.

14. King Ethelſtan being jealous of Edwin his brother, cauſed him to be put into a little pinnace, without tackling or oars, with only one page to accompany him, that his death may be imputed to the waves: the young prince, overcome with the grief of this his brother's unkindneſs, caſt himſelf overboard headlong into the ſea. *Speed's Hiſt. p.* 379.

15. Charles Duke of Burgundy being diſcomfited at the battle of Nancy, paſſing over a river, was overthrown by his horſe, and in that eſtate was aſſaulted by a gentleman, of whom he craved quarter; but the gentleman being deaf, ſlew him immediately: yet afterwards, when he knew whom he had ſlain, he died within a few days of grief and melancholy. *Trenchfield, Hiſt. Improved, p.* 89.

16. Amurath, the ſixth Emperor of the Turks, at his firſt aſcent to the throne, to free him himſelf of competitors, cauſed his five brethren, Muſtapha, Solyman, Abdulla, Oſman, and Tzihanger to be all ſtrangled in his preſence. The mother of Solyman, pierced through with the cruel death of her young ſon, as a woman overcome with grief and ſorrow, ſtruck herſelf to the heart with a dagger, and died. *Knowl's Turk. Hiſt. p.* 919.

17. Amurath the Second having long lain before the walls of Croja, and aſſaulted it in vain, and being no way able, either by force or flattery, to bring Scanderbeg to terms of ſubmiſſion or agreement, angry that his preſents and propoſitions were refuſed, he reſolved to make a terrible aſſault upon Croja from all quarters; but this by the Chriſtian valour proved a greater loſs to him than before: not able to behold the endleſs ſlaughter of his men, he gave over the aſſault, and returned into his camp as if he had been a man half frantick, or diſtracted; and there ſat down in his tent all that day full of melancholy paſſions, ſometimes violently pulling his hoary beard and white locks, complaining of his hard and diſaſtrous fortune, that he had lived ſo long to ſee thoſe days of diſgrace, wherein all his former glory and triumphant victories were obſcured by one baſe town of Epirus. His Baſſas and grave Counſellors by long diſcourſes ſought to comfort him; but dark and heavy conceits had ſo overwhelmed the melancholy old tyrant, that nothing could content his wayward mind, or revive his dying ſpirits. Feeling his ſickneſs daily to encreaſe, ſo that he could not longer live, lying upon a pallet in his pavilion, he ſadly complained to his Baſſas, that the deſtinies had blemiſhed all the former courſe of his life with ſuch an obſcure death; that he who had ſo often repreſſed the fury of the Hungarians, and almoſt brought to nought the pride of the Grecians, together with their name, ſhould now be enforced to give up the ghoſt, under the walls of an obſcure caſtle (as he termed it), and that in the ſight of his contemptible enemy. Shortly after he became ſpeechleſs, and ſtriving with the pangs of death half a day, he then expired. This was anno 1450, when he had lived eighty-five years, and reigned thirty. *Knowl's Hiſt. p.* 330.

18. Franciſcus Foſcarus, according to the manner of Venice, was elected Duke thereof during his life, and did govern that Republick with great prudence and juſtice: he had alſo encreaſed their dominion in a ſmall time, by the addition of Brixia, Bergomum, Crema and Ravenna. When he was now arrived to the eighty-fourth year of his age, and the thirty-fourth of his Dukedom, they accuſed his decrepit age as a mighty impediment to the right adminiſtration of their affairs, and thereupon compelled him to depart from his ducal dignity, and give way to another. This open and unreaſonable injury ſtruck the old man with ſo violent a grief, that he died thereof in a day or two. *Fulgoſ. Ex. l. 5. c. 3. p. 616.*

CHAP. XIV.

Of Deſire, and what have been the Wiſhes of ſome Men, for themſelves, or upon their Enemies.

WE read of the Athenians, that they ſet up a pillar, wherein they publiſhed him to be an enemy of their city who ſhould bring gold out of Media, as an inſtrument to corrupt them. If once we ſee better things, we not only deſire them, but are diſcontented with that we had before of our own. And even the greateſt of men have not been able to abſtain from this vanity; as appears by what follows.

1. Solyman Emperor of the Turks, is ſaid to have wiſhed three things for himſelf: That he might live to ſee the Moſque or Temple finiſhed, which he had begun in a glorious and moſt ſumptuous manner; that he might finiſh the repairs of the ancient Aquæducts, whereby Conſtantinople might have a plentiful and eaſy ſupply of water; and that he might get the city of Vienna into his power. The two former he lived to ſee, but was never maſter of Vienna, which he uſed to call by no other name than his infamy and reproach. *Buſbeq. Epiſt. 4. p. 236.*

2. St. Auguſtine uſed to wiſh, that he had ſeen three things, which were, Rome in its glory; the Apoſtle Paul in the pulpit; and Chriſt Jeſus in the fleſh. *Cileſii Opuſ. Med. p. 121.*

3. Eudoxus wiſhed to know the nature of the ſun, even upon condition that he ſhould afterwards be burnt to death in the body of it. *Plut.*

4. Philoxenus, whether he was a glutton, as ſome ſay, or a muſician, as others, is ſaid to have wiſhed his neck as long as that of a crane; that ſo he might ſwallow his meat with the more delight, or ſend out his notes with greater variety, and more pleaſing ſound; although 'tis a queſtion, whether if he had had his wiſh, it would have helped him in either. *A. Gell. Noct. l. 19. c. 2. p. 503. Heidſeld. in Sphing. c. 21. p. 507.*

5. The Spartans wiſhed to their enemies, that they might be ſeized with an humour of building, keep a race of horſes, and that their wives might be falſe to their beds. *Zuing. Theatr. vol. 1. l. 2. p. 187.*

6. The Cretans, as the worſt that could befal their moſt inveterate enemies, uſed to wiſh, that they might be delighted with ſome evil cuſtom. *Val. Max. l. 7. c. 2. p. 194.*

7. When King James came firſt to the publick library at Oxford, ſeeing the little chains wherewith the books were faſtened to their places, wiſhed, that if ever it ſhould be his deſtiny to be made a priſoner, that library might be his priſon, thoſe books his fellow-priſoners, and thoſe chains his fetters. *Clark's Mirrour, c. 77. p. 349.*

8. Caſhan is a lovely city in Perſia, extremely hot when the ſun is in Cancer; but Scorpio rages there in no leſs violence (not that in the Zodiack), than real ſtinging ſcorpions, which in great number engender here. It is a little ſerpent, a finger long, but of great terror in the ſting, inflaming ſuch as they prick ſo highly, that ſome die, and none avoid madneſs a whole day: from hence grows that much-uſed Perſian wiſh, or curſe to them they are incenſed againſt, "May a ſcorpion of Caſhan ſting thee!" *Herbert's Trav. l. 2. p. 213.*

9. Alexander the Great, when he had got into the ocean with his navy, came to an iſland which he called Scilluſtis, others Pſiltuſis; where having landed, he viewed the ſea-coaſts, and conſidered the nature of that ſea; which done, he ſacrificed to the gods, and prayed, that no mortal man after him might ever paſs further that way than he himſelf had done, and ſo returned back. *Plut. in Alex. Zuing. Theat. vol. 1. l. 2. p. 154.*

10. Pyrrhus the King of Epirus, who, next after Alexander the Great, was the moſt ſkilled in all military affairs; when he went to the Temples of the gods to offer ſacrifices, it was obſerved of him, that he never importuned the gods about a

more ſpacious empire, or a ſignal victory over his enemies; no, nor about any encreaſe of his glory, riches, or any ſuch thing, whereof moſt mortal men are ſo exceſſively deſirous: but all he aſked of the gods, was, that they would grant him good health, as if in the enjoyment of this all other things would ſucceed the better. And indeed, though fortune ſhould pour out all her bounties into our boſoms, yet if health be abſent, nothing of all theſe can much pleaſe or delight us. *Cæl. Rhod. l. 7. c. 24. p.* 318.

11. Lanfrancus Archbiſhop of Canterbury, a man of great learning, and in high favour with William the Conqueror (as Ranulphus writeth of him), often wiſhed to conclude his life either by a fever or dyſentery, becauſe in theſe ſickneſſes the uſe of a man's tongue often continues to the laſt breath. Having enjoyed his prelacy nineteen years, he died in the third year of King Rufus, and of a fever as he deſired. *Symſ. Ch. Hiſt. l.* 2. *cent.* 11. *p.* 357.

12. Critias, who was one of the thirty tyrants in Athens, is ſaid to have wiſhed for himſelf,

Divitias Scopadum, prolixè facta Cimonis,
Spartani palmas fortis Ageſilai.

The Wealth of Scopas, Heart as Cimon's free,
And great Ageſilaus' victory.

Plut. in Cimon. 483.

13. C. Caligula was one that was deſirous of nothing ſo much as doing that which was thought impoſſible to be done; and therefore laid the foundations of palaces on piles where the ſea was moſt raging and deep; he hewed rocks of moſt hard flint and rag-ſtones, plains he raiſed even with mountains, and by digging down the tops of hills, he levelled them to an equality with the plains. All theſe with incredible celerity, and puniſhing the neglect or ſloth of his workmen with no leſs than death. *Sueton. l.* 4. *c.* 37. *p.* 187.

14. Auguſtus Cæſar, as oft as he heard of any perſon that had departed this life quietly, and without thoſe pangs that are uſual towards death, uſed to pray to the gods, and deſire of them, that he and his might have the like euthanaſia; that was the word he uſed, by which he meant an eaſy paſſage, or quiet death: and indeed he had that for which he had ſo often wiſhed. For upon the day wherein he died, enquiring often if there was yet any ſtir or tumult abroad concerning him; he called for a glaſs, and commanded the hair of his head to be combed, and his jaws to be compoſed and ſet right, which did hang, and were ready to fall for weakneſs. Then having admitted his friends to come to him, he aſked them whether they thought he had acted well in this interlude of life: and withal added this as a *Plaudite*,

Now clap your hands, and all ſhout for joy.

After this he diſmiſſed them all; and whilſt he queſtioned ſome that were come from the city, concerning the daughter of Druſus then ſick, ſuddenly amongſt the kiſſes of Livia, and uttering theſe words he gave up the ghoſt, "live mindful of our wedlock, Livia, and ſo farewel." *Sueton. l.* 2. *c.* 99. *p.* 118, 119.

15. Albertus Magnus, five years before his death, deſired of God, that he might forget all that he had learned in the ſtudies of humanity, and prophane authors; that he might give up himſelf entirely to devotion, and the practice of piety. *Chetwind's Hiſt. Collect. cent.* 3. *p.* 88.

16. The Lord Cordes, a French commander, ſo longed to retake Calais from the Engliſh, that he would commonly wiſh, that he might lie ſeven years in hell, ſo that Calais were in the poſſeſſion of the French. *Grafton, vol.* 2. *p.* 882.

17. Alfred, King of the Weſt Saxons, being naturally inclined to incontinency, deſired that God would ſend him ſuch a diſeaſe as might repreſs and hinder his luſt, but not unfit him for the managing the affairs of his kingdom: and he accordingly had the diſeaſe called the Ficus, the Hemorrhoids or piles. *Fabian Hiſt. p.* 216.

18. When Darius was informed that Sardis was ſet on fire by the Ionians and Athenians, he contemned the Ionians, becauſe he thought he might eaſily be revenged of their rebellion: but he called for a bow, and ſhot up an arrow towards Heaven, and in ſo doing, "O Jupiter!" ſaid he, "grant it may come to paſs, that I may be avenged of the Athenians." And ſo mortal a hatred did he conceive againſt them, that whenſoever he ſat down to eat, he had one of thoſe that miniſtered unto him, who was ordered to ſay, "My Lord, remember the Athenians." *Pezel. Mellific. tom.* 1. *p.* 48.

19. When Auguſtus Cæſar was fifty-four years of age, he is ſaid to have prayed to the gods, that he might have the valour of Scipio, the favour of Pompey, and the fortune of Caius Cæſar, which, ſaid he, "is the overcomer in all great matters." *Pezel. Mell. tom.* 2. *p.* 127.

CHAP. XV.

Of Hope, how great ſome have entertained, and how ſome have been diſappointed in theirs.

THE Poet Heſiod tells us, that the miſeries and calamities of mankind were included in a great tun: that Pandora took off the lid of it, ſent them abroad, and they ſpread themſelves in great quantities over all lands and ſeas: but at this time,

Hope only did remain behind, and flew not all abroad,
But underneath the upmoſt brim and ledge it ſtill abode.

And this is that which is our principal antidote, which keeps our hearts from burſting under the preſſure of evils; and that flattering mirror that gives us a proſpect of greater good. Hence ſome call it the manna from heaven, that comforts us in all extremities; others, the pleaſant and honeſt flatterer, that careſſes the unhappy with expectation of happineſs in the boſom of futurity. When all other things fail us, hope ſtands by us to the laſt. Hope gives freedom to the captive when chained to the oar; health to the ſick, while death grins in his face; victory to the defeated; and wealth to the beggar, while he is craving an alms.

Hope, with a goodly proſpect, feeds the eye,
Shews from a riſing ground poſſeſſion nigh;
Shortens the diſtance, or o'erlooks it quite;
So eaſy 'tis to travel by the ſight. *Dryden.*

1. When Alexander was reſolved upon his expedition into Perſia, he parted his patrimony in Macedonia amongſt his friends: to one he gave a field, to another a village, to a third a town, and to a fourth a port: and when in this manner he had diſtributed his revenues, and conſigned them over to ſeveral perſons by patent: "What is it, O King!" ſaid Perdiccas, "that you have reſerved for yourſelf?" "My hopes," replied Alexander." "Of thoſe hopes then," ſaid he: "we, who are your followers, will alſo be partakers." And thereupon refuſed that which the King had before given him: and his example therein was followed by others there preſent. *Plut. in Alexandro, p.* 672. *Fulgoſ. Ex. l.* 3. *c.* 7. *p.* 403.

2. A certain Rhodian, for his over-freedom in ſpeech, was caſt by a tyrant in a cage, and there kept up as a wild beaſt, to his great pain and ſhame at once: for his hands were cut off, his noſtrils ſlit, and his face deformed by ſeveral wounds upon it. In this his extremity he was adviſed by ſome of his friends to ſhorten his life by a voluntary abſtinence from all food. But he rejected their counſel with great indignation; and told them, "while a man is alive, all things are to be hoped for by him." *Eraſm. Apoth. l.* 8. *p.* 171.

3. Ariſtippus, a Socratick philoſopher, by ſhipwreck was caſt upon the Rhodian ſhore, having loſt all that he had. Walking alone upon the ſhore, he found certain geometrical figures that were traced upon the ſands; upon ſight of which he returned to his company, and deſired them (with a cheerful countenance) to hope the beſt: "For," ſaid he, "even here I perceive the footſteps of men." *Laert. in Ariſtippo.*

4. C. Marius was a man of obſcure parentage and birth: and having merited commendation in military affairs, he purpoſed by that way to advance himſelf in the State and Republick. And firſt he ſought for the place of the Ædileſhip; but he ſoon perceived that his hope in that matter was altogether vain. He therefore petitioned for the minor Ædileſhip upon the ſame day; but though he was refuſed in that alſo, yet he laid not his hope aſide; but was ſo far from deſpairing, that he gave out, that for all this he hoped to appear one day the chief and principal perſon in all that great city. The ſame perſon being driven out of the city by Sylla, and his head ſet to ſale for a great ſum of money, when he, being now in his ſixth Conſulſhip, was compelled to wander up and down from place to place in great hazards, and almoſt continual perils, he at this time chiefly ſupported himſelf with the hope he had, in a kind of oracle, by which he had been told he ſhould be Conſul the ſeventh time. Nor did this hope of his prove in vain; for, by a ſtrange turn of fortune in his affairs, he was again received into the city, and elected Conſul therein. *Plut. Apoth. Reg. &c. p.* 436.

5. C. Julius Cæſar the Dictator, after the civil wars were ended, had great things in his deſign, and which he hoped to accompliſh: he intended to make war with the Parthians, and hoped to overcome them: this done, his purpoſe was through Hircania by the Caſpian ſea, and mount Caucaſus, and by the way of Pontus, to invade the Scythians; then having conquered all the nations about Germany, and Germany itſelf, to return through France into Italy; and ſo to leave the Roman empire on all ſides ſurrounded with the ſea. In the mean time, while preparation was made for this expedition, he endeavoured to dig through the Corinthian Iſthmus. After this he had determined to receive the rivers Anien and Tiber in vaſt ditches; and turning them towards Circeium, to bring them near Tarracina into the ſea, that there might be thence a ſecure and ready paſſage for merchants to the city. Beſides this, he hoped to drain the fens and marſh grounds in Nomentana, and thereabouts, and make them firm lands and paſture, capable of receiving many thouſands of huſbandmen; and withal, to make havens in the ſea neareſt to the city, by framing moles, to cleanſe the foul and hazardous ſhores of Oſtia, and to make ports and block-houſes, and places to receive the great number of ſhips which he thought might ply thereabouts. *Zuing. Theatr. vol.* 11. *l.* 4. *p.* 2603.

CHAP. XVI.

Of the Scornful Diſpoſitions of ſome Men, and how they have been rewarded.

SOME men dig their graves as effectually with their tongues, as others do with their teeth: for when that little member ſcatters its ſquibs among others, they commonly recoil and ſcorch the author alſo. Nothing is more tender than honour and reputation, which being laſhed or ſtained by a ſcurrilous tongue, it commonly raiſes a heat that is ſeldom cooled but by the blood of the ſcoffer. A wound given by an ill-placed word, pierces deeper than a ſword. Some men cannot ſpeak, but they muſt bite; they had rather loſe a friend than their quibble; what company ſoever they come in, they fall to their trade of ſcoffing and deriding, and by ſtudying to make other men fools in jeſt, render themſelves ſuch in good earneſt: for what greater kind of buffoon can there be, than a ſarcaſtical coxcomb, that rakes in every filthy hole for dirt to beſpatter his company with? Some are pleaſed to call this ſcoffing humour wit; but if it be ſo, a fool has the keeping of it; for all wiſe men abhor it, as the bane of ſociety, and commend Caſtilio's caveat: "Play with me, but hurt me not; jeſt with me but ſhame me not:" which ſcoffers would do well to obſerve for their own ſakes: for ſnarling curs ſeldom go without bitten ears.

1. King William the Firſt of England, when he was in years, was very corpulent, and by that means much diſtempered in his body. Once he retired to Roan in Normandy; upon which occaſion the French King hearing of his ſickneſs, ſcoffingly ſaid, "That he lay in child-bed of his great belly:" which ſo incenſed King William, that he ſwore "by God's reſurrection, and his brightneſs (his uſual oath), that as ſoon as he ſhould be churched of that child, he would offer a thouſand lights in France." And indeed he performed it; for he entered France in arms, and ſet many towns and corn-fields on fire. *Speed's Hiſt. p.* 432. *Baker's Chron. p.* 44.

2. Henry the Fifth, King of England, had ſent his Ambaſſadors to France to demand the ſurrender of that crown; and to ſignify, that if he was denied, he would endeavour to regain it by fire and ſword. It is ſaid, that about that time the Dauphin (who in the King of France's ſickneſs managed the State) ſent to King Henry a tun of tennis-balls, in deriſion of his youth, as fitter to play with them, than to manage arms: which King Henry took in ſuch ſcorn, that he promiſed with an oath it ſhould not be long ere he would toſs ſuch iron balls amongſt them, that the beſt in France ſhould not be able to hold a racket to return them. Nor was he worſe than his word, as the hiſtories of that time do manifeſt at large. *Baker's Chron. p.* 243. *Speed's Hiſt. p.* 640.

3. Antigonus, a potent King of Macedonia, had loſt one of his eyes: it fell out on a time that Theocritus the Chian, was by ſome dragged along that he might come before the King: his friends, to comfort him, told him that no doubt but he would experience the King's clemency and mercy, as ſoon as he ſhould come before his eyes: "What then," ſaid he, "you tell me it is impoſſible I ſhould be ſaved;" alluding to the King's misfortunes. Antigonus being informed of this unreaſonable ſcoff, cauſed him to be ſlain, although

though he had before ſworn he would ſpare him. *Plut. Zuing. Theat. l.* 4. *vol.* 2. *p.* 341.

4. Narſes the eunuch was of the bed-chamber to Juſtinus the Emperor; and from a ſeller of paper and books, arrived to the honour to ſucceed the famous Beliſarius in the place of Generaliſſimo. After he had renowned himſelf by a thouſand gallant actions, at laſt, whether through envy or his ill fortune, or the accuſation of the people, he fell into the hatred of the Emperor Juſtinus and his Empreſs, inſomuch, that the Emperor ſent him letters full of diſgrace and reproach; adviſing him alſo therein, that he ſhould return to the ſpindle and diſtaff. Narſes was ſo incenſed hereat, that he ſwore he would weave them ſuch a web, as that they ſhould not eaſily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invaſion of the Roman territories, which they had been long deſirous of, but had hitherto been reſtrained by himſelf, and was the occaſion of many miſeries. *Zuing. l.* 4. *vol.* 2. *p.* 355. *Burton's Melanch. part* 1. § 2. *p.* 143, 144. *Heylyn's Coſmog. p.* 64.

5. When the Flemings revolted from Philip de Valois, they out of deriſion called him the Found King, and advanced a great cock on their principal ſtandard; the device whereof was, that when he ſhould crow, the Found King ſhould enter into their city. This ſo exaſperated Philip, that he waged war againſt them, gave them battle, and defeated them with ſuch fury, that Froyſard aſſureth us, that of a huge army of rebels, there was not one left who became not a victim to his vengeance. *Cauſſ. in Theat. of the Paſſions, p.* 118.

6. When Romulus had ſet up ſome part of the walls of Rome, his brother Remus, in deriſion of his works, and the lowneſs of thoſe his fortifications, leaped over them: whereat Romulus was ſo incenſed, that he made his life the price of that which he ſuppoſed ſo great an inſolence. *Lonicer. Theat. p.* 365.

7. P. Scipio Naſica, the ſame who, being Conſul, decreed a war againſt Jugurtha, who with moſt holy hands received Mother Idæa paſſing from the Phrygian ſeats to our altars; who oppreſſed many ſeditions with the ſtrength of his authority; who for divers years was the Prince of the Senate: this man, when he was young, was a petitioner for the office of the Ædileſhip, and, as the manner of the candidates is, griping the hand of one who had hardened it with labour in the country, he jeſtingly aſked him, "if he was accuſtomed to walk upon his feet." This ſcoff being heard by them that ſtood near, was carried amongſt the people, and was the cauſe of Scipio's repulſe; for all the rural tribes judging they were upbraided with poverty by him, diſcharged their anger upon him, in refuſing to give him their votes. *Val. Max. l.* 7. *c.* 5. *p.* 204.

8. Tigranes, King of Armenia, came againſt Lucullus with ſo great forces, that when he ſaw the Romans marching up, by way of ſcorn and deriſion, he ſaid to them about him, "That if they came to make war they were too few, if as ambaſſadors they were too many." Yet thoſe few Romans ſo diſtreſſed him and his numerous army, that he was glad to cut off his tiara, and caſt it away, leſt thereby he ſhould be known in his flight: it was found by a ſoldier, and brought to Lucullus, who ſoon after took Tigranocerta itſelf from him. *Xiphil. in Pompeio, p.* 1.

9. Monica, afterwards the mother of St. Auguſtin, in her younger years began by degrees to ſip and drink wine: leſſer draughts, like wedges, widening her throat for greater, till at laſt ſhe could drink very large ones. Now it happened that a young maid, formerly her partner in drinking, fell out with her (and as malice when ſhe ſhoots, draws her arrows to the head), called her "Toſs-pot and drunkard;" whereupon Monica reformed herſelf, and turned temperate. Thus bitter taunts and ſcoffs ſometimes make wholeſome phyſic; and the malice of enemies performs the office of good-will. *Fuller's Holy State, l.* 1. *c.* 2. *p.* 5.

10. A Roman Legate returning out of Aſia, was carried in his litter, and being met upon the way by a herdſman of Venuſia, the poor man, ignorant who it was that was ſo carried, aſked by way of jeſt, If they carried a dead man? The Legate was ſo offended herewith, that cauſing the litter to be ſet down, he made his ſervants with the thongs, wherewith his litter was faſtened, to beat the fellow in ſuch a manner, that he died under their hands. *Camerar. Oper. Subciſ. cent.* 1. *c.* 48. *p.* 218.

11. Caſſius Cherea was the Tribune of the Pretorian cohort, under Caius Caligula; and he being now far advanced in years, Caius uſed to ſcoff at him as if he was a wanton and effeminate perſon; ſo that when he came to him for the watch-word, he would one while give him Priapus, and at another Venus. If at any time he came to him to give

him thanks, he would offer him his hand to kiſs, framed and faſhioned in an obſcene manner. Theſe and other indignities were the occaſion that Caſſius was the firſt in that conſpiracy againſt him which brought him his death, and was the man who gave him the firſt blow upon the neck with his ſword, which was followed by Sabinus and others, till they had made an end of him with thirty wounds. *Sueton. l.* 4. *c.* 56. *p.* 198, 199.

12. The citizens of Alexandria, when the Emperor Baſſianus Caracalla came amongſt them, taunted both him and his mother-in-law Julia with divers flouting and reproachful words; amongſt others they called him Oedipus, and his mother they ſaid was Jocaſta; bitterly alluding to the inceſtuous marriage he had made. The Emperor was extremely exaſperated herewith: ſo that, pretending he would raiſe a legion of ſoldiers from amongſt the youth and citizens of their city, he ſet up a mighty number of them; and his ſoldiers ſlew the unarmed citizens with ſo great a cruelty, that the river Nilus was diſcoloured with the blood of them. *Paræi Hiſt. Medul. tom.* 1. *p.* 394. *Herodian. l.* 4. *p.* 223.

13. Julian, the apoſtate, took away the revenues from the churches, that ſo neither the teachers nor the taught might be provided for; adding alſo this bitter and ſarcaſtical ſcoff, that hereby he had better fitted the Chriſtians for the kingdom of Heaven, ſince the Galilean their maſter (ſo he called Chriſt) had taught them, "That bleſſed are the poor, for theirs is the kingdom of Heaven." But the juſtice of God ſoon repaid him; for not long after, wounded by an unknown hand, he threw up his blood towards Heaven, ſaying, "Viciſti, Galileæ!" "O Galilean! thou haſt overcome me." *Pezel. Melliſic. Hiſt. tom.* 2. *p.* 273.

CHAP. XVII.

Of the Envious Nature and Diſpoſition of ſome Men.

PLUTARCH compares envious perſons to cupping-glaſſes, which ever draw the worſt humours of the body to them: they are like flies, which reſort only to the raw and corrupt parts of the body; or if they light on a ſound part, never leave blowing upon it till they have diſpoſed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her ſlippers: and ſo theſe malevolent perſons, when they cannot blame the ſubſtance, will yet repreſent the circumſtances of men's beſt actions with prejudice. This black ſhadow is ſtill obſerved to wait upon thoſe that have been the moſt illuſtrious for virtue, or remarkable for ſome kind of perfection; and to excel in either has been made an unpardonable crime.

1. Cambyſes, King of Perſia, ſeeing his brother Smerdis draw a ſtronger bow than any of the ſoldiers in his army was able to do, was ſo enflamed with envy againſt him, that he cauſed him to be ſlain. *Herodot. l.* 3. *p.* 137. *Sabellic. Ex. l.* 9. *c.* 2. *p.* 479.

2. In the reign of Tiberius Cæſar, there was a portico at Rome that bowed outwards on one ſide very much. A certain architect undertook to ſet it right and ſtraight: he under-propped it every way on the upper part, and bound it about with thick cloths, and the ſkins and fleeces of ſheep, and then, with the help of many engines and a multitude of hands, he reſtored it to its former uprightneſs, contrary to the opinion of all men. Tiberius admired the fact, and envied the man; ſo that though he gave him money, he forbad his name to be inſerted in the annals, and afterwards baniſhed him the city. This famous artificer afterwards preſented himſelf in the preſence of Tiberius, with a glaſs he had privily about him; and while he implored the pardon of Tiberius, he threw the glaſs againſt the ground, which was bruiſed and cruſhed together, but not broke, and which he ſtraight put into its firſt form, hoping by this act to have gained his good favour and grace. But Tiberius's envy ſtill increaſed; ſo that he cauſed him to be ſlain; adding, "That if this art of malleable glaſs ſhould be practiſed, it would make gold and ſilver but cheap and inconſiderable things;" nor would he ſuffer his name to be put in the records. *Xiphil. p.* 85. *in Tiberio. Mag. Polymnem.* 260.

3. Maximianus, the Tyrant, through envy of the honours conferred on Conſtantine, and attributed to him by the people, contributed all that a deſperate envy could invent, and a great virtue ſurmount. He firſt made him a General of an army which he ſent againſt the Sarmatians (a people extremely furious) ſuppoſing he there ſhould loſe his life. The young Prince went thither, returned victorious, leading along with him the Barbarian King in chains. It is added, that this direful Prince (excited by a moſt ardent frenzy) on his return from this battle, engaged him in a perilous encounter with a lion, which he pur-

poſely had cauſed to be let looſe upon him. But Conſtantine, victorious over lions as well as men, ſlew this fell beaſt with his own hand, and impreſſed an incomparable opinion in the minds of his ſoldiers, which eaſily gave him paſſage to the throne, by the ſame degrees which were prepared for his ruin. *Cauſſ. H. C. tom.* 1. *l.* 2. *p.* 55.

4. Alexander the Great both envied and hated Perdiccas, becauſe he was warlike; Lyſimachus, becauſe he was ſkilful in the arts of a General; and Seleucus, becauſe he was of great courage. He was offended with the liberality of Antigonus, the imperial dignity and authority of Attalus, and the proſperous felicity and good fortune of Ptolemæus. *Ælian. Var. Hiſt. l.* 12. *c.* 16. *p.* 310.

5. Alexander the Great being recovered of a wound he had received, made a great feaſt for his friends, amongſt whom was Coragus a Macedonian, a man of great ſtrength, and renowned for his valour, who being heated with wine challenged Dioxippus the Athenian, a wreſtler, and who had been crowned for many victories. It was accepted, and the King himſelf appointed the day. Many thouſands were met, and the two champions came to the place, Alexander himſelf and the Macedonians with their countryman, and the Grecians with their Dioxippus naked, and armed only with a club. Coragus armed at all points, being at ſome diſtance from his enemy, threw a javelin at him, which the other nimbly declined: then he ſought to wound him with a long ſpear, which the other broke in pieces with his club: hereupon he drew his ſword; but his nimble and ſtrong adverſary leaped upon him, threw him to the ground, ſet his foot upon his neck, advanced his club, and looked on the ſpectators, as enquiring if he ſhould ſtrike; when Alexander commanded to ſpare him: ſo the day ended with great glory to Dioxippus. But the King departed, and from that day forward his mind was alienated from the victor: he fell alſo into the envy of the court, and all the Macedonians; who at a feaſt privily put a gold cup under his ſeat, made a feigned and publick enquiry after it, and then pretended to find it with him; a concourſe was about him, and the man, afflicted with ſhame, departed. When he came to his inn he ſent a letter to Alexander by his friends, wherein he related his innocency, and ſhewed the envious villany that had been uſed to him: and that done, he ſlew himſelf. Alexander upon notice of it lamented him dead, whom he himſelf, as well as others, had envied while alive. *Diodor. Sic. Bibl. l.* 17. *p.* 371, 372.

6. Hypatia of Alexandria, the daughter of Theon the philoſopher, had made ſuch progreſs in learning, that ſhe excelled all the philoſophers of her time, and not only ſucceeded in the ſchool of Plato, but alſo explained the precepts and aphoriſms of all ſorts of philoſophers; ſo that a mighty confluence was made to her by all ſuch as were deſirous to improve themſelves in philoſophy. She came into the knowledge and courts of Princes, where ſhe behaved herſelf with ſingular modeſty, and doubted not to preſent herſelf in publick amongſt the aſſemblies of men, where, by reaſon of her gravity and temperance of mind, ſhe was received by all ſorts. Till at laſt the long-ſuppreſſed flames of envy began to break forth; a number of malevolent and hot-brained men, whereof Petrus of the church of Ceſarea was the leader, ſeized upon her in her return home, pulled her out of her coach, carried her to the forementioned church, where, having ſtripped her of her clothes, they tore her fleſh with ſharp ſhells till ſhe died: then they pulled her in pieces, and carried her torn limbs unto a place called Cynaros, where they were burned. This deed was no ſmall matter of infamy to Cyrillus the Biſhop, and to the whole church of Alexandria. *Lonicer. Theatr. p.* 365. *Socrat. Eccleſ. Hiſt. l.* 7. *c.* 15. *p.* 382.

7. Plato and Xenophon were cotemporaries, both of them converſant in the ſame ſtudies of Socratick wiſdom, both eminent perſons in their time, but ſuppoſed not to be very clear of this malignant humour of envy; in regard that though each of them did write much, and were otherwiſe known to one another, yet they neither of them have ſo much as mentioned the other in their writings. *Sabell. Ex. l.* 6. *c.* 9. *p* 360.

8. Theodoſius the younger was deſirous to enlarge the city of Conſtantinople; and to that purpoſe to take down a great part of the wall. He committed the management of this work to Cyrus the Prefect of the city, who, with great induſtry and celerity, built up the Cherſæan wall that reached from ſea to ſea, within the compaſs of ſixty days. The people of the city, who were well pleaſed with the work, and the Prefect's expedition therein, cried aloud, "Conſtantine built it; and Cyrus had rebuilt it." For this only reaſon Cyrus became ſo hated, ſuſpected and envied by the Emperor, that he cauſed him to be ſhaven,

and to enter into orders; and he was afterwards Biſhop of Smyrna. *Zonar. Annal. tom. 3. p. 123.*

9. Caius Caligula the Emperor was ſo poſſeſſed with that evil ſpirit of envy, that he took from the nobleſt perſonages in Rome their ancient characters of honour, and badges of their houſes: from Torquatus the chain or collar; from Cincinnatus the curled lock of hair: and from Cn. Pompeius (an illuſtrious perſon) the ſurname of Great, belonging to his family. As for King Ptolomæus (when he had both ſent for him out of his realm, and alſo honourably entertained him) he cauſed him to be ſlain on the ſudden, for no other reaſon, but that, as he entered into the theatre to behold the ſhews and games there exhibited, he perceived him to have turned the eyes of all the people upon him with the reſplendent brightneſs of his purple gown. All ſuch as were handſome, and had a thick head of hair grown out unto a comely length, as they came in his way he disfigured, cauſing them to be ſhaved on the hinder part of their heads. Eſius Proculus (for his exceeding tall and portly perſonage, ſurnamed Coloſſeros) he cauſed ſuddenly to be pulled down from the ſcaffold, where he ſat, into the liſts, and matched with a ſword-fencer, and afterwards with one armed at all points; and when he was victorious in both, he commanded him to be pinioned, and dreſſed in tattered clothes, to be led through the ſtreets, and ſhewed to the women, and at laſt to have his throat cut. To conclude, there was none of ſo baſe and abject a condition, nor of ſo mean eſtate, whoſe advantages and good parts he did not depreciate. *Sueton. l. 4. c. 35. p. 185.*

10. We read of a rich man in Quintilian, that was poſſeſſed with this evil diſeaſe to that ſtrange height and degree, that he is ſaid to have poiſoned the flowers in his garden, for this end, that his neighbour's bees might get no more honey there. *Burton's Melanch. part 1. § 2. p. 94. Quintil. Declam.* 13.

11. When Richard the Firſt, and Philip of France were fellow-ſoldiers together at the ſiege of Acon in the Holy Land; and Richard had approved himſelf to be the more valiant man, inſomuch that all mens eyes were fixed upon him, it ſo galled the heart of King Philip, that he was ſcarce able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer, but out of very envy haſting home, he invaded his territories, and proclaimed open war. *Burton's Melanch. part 1. § 2. p. 86.*

CHAP. XVIII.

Of the Modeſty of ſome Men and Women.

PLUTARCH, in his book upon this argument, hath an excellent ſimilitude: "That as thiſtles, though noxious things in themſelves, are uſually ſigns of an excellent ground wherein they grow; ſo baſhfulneſs, though many times a weakneſs and betrayer of the mind, is yet generally an argument of a ſoul ingeniouſly and virtuouſly inclined." We may collect as much from many of the following examples; and pity thoſe whoſe fate had been kinder, if their diſpoſition had been more forward.

Modeſty is one of the chiefeſt moral virtues in itſelf, and an excellent ſtock to graft all others on. Other qualifications have their abatements agreeable to their uſe deſigned, and the opinion the world has of their owners; but modeſty is a virtue which never feels the weight of cenſure; for it ſilences envy by meriting eſteem, and is beloved, commended and approved whereſoever it is found. It is the trueſt glaſs to dreſs by, the choiceſt director of our diſcourſes, and a ſure guide in all our actions. It gives rules in forming our looks, geſtures and converſations; and has obtained ſuch an eſteem among the judicious, that though mode or art be wanting, it will either cover, excuſe or ſupply all defects; becauſe it is guarded by an averſion to what is criminal, an utter diſlike of what is offenſive, and a contempt of what is abſurd, fooliſh or ridiculous. It is the great ornament of both ſexes; for thoſe that have forfeited their modeſty, are reckoned among the worthleſs, that will never come to any thing but ſhame, ſcandal and deriſion: and indeed the deformity of immodeſty well conſidered is inſtruction enough, from the ſame reaſon, that the ſight of a drunkard is a better ſermon againſt that vice, than the beſt that was ever preached upon the ſubject.

1. In anno 1639, there was a great Lord of Japan, who having had an exact ſearch made for all the young, handſome girls in his province to be diſpoſed into his Lady's ſervice, found one whom he was ſo taken with, that he made her his

concubine. She was the daughter of a poor ſoldier's widow, who, hoping to make ſome advantage of her daughter's good fortune, wrote her a long letter, wherein ſhe expreſſed her neceſſitous condition, and how ſhe was forced to ſue to her for relief. While the daughter was reading this letter, her Lord came into the room, when ſhe, being aſhamed to diſcover her mother's poverty, endeavoured to hide the letter from him; yet could ſhe not convey it away ſo, but that he perceived it. The diſorder he obſerved in her countenance made him ſuſpect ſomething of deſign; ſo that he preſſed her to ſhew him the letter: but the more importunate he was, the more unwilling ſhe was to ſatisfy him. And perceiving there was no way to avoid it, ſhe thruſt it into her mouth with ſuch precipitation, that, thinking to ſwallow it down, it choaked her. This ſo incenſed the Lord, that he immediately commanded her throat to be cut, whereby they only diſcovered the mother's poverty, and the daughter's innocency. He was ſo moved thereat, that he could not forbear expreſſing it by tears: and it being not in his power to make any other demonſtration of his affection to the deceaſed, he ſent for the mother, who was maintained amongſt his other ladies, with all imaginable reſpect. *Mandelſto's Travels, ib. Varenii Deſcriptio Regni Japoniæ, ib.*

2. In the ſpeech which Cyrus made to his ſons, a little before his death, we read this: “If any of you,” ſaith he, “deſire to take me by the hand, or to ſee my eyes, let him come whilſt I breathe: but after I am dead, and ſhall be covered, I require you, my ſons, that my body be not uncovered, nor looked upon by you, or any other perſon.” *Xenoph. l.* 8.

3. Lucius Craſſus, when, according to the cuſtom of all candidates, he was compelled to go about the Forum, as a ſuppliant to the people, he could never be brought to do it in the preſence of Q. Scævola, a grave wiſe man, and his father-in-law; and therefore he beſought him to leave him, while he was about a fooliſh buſineſs, having more reverence to his dignity and preſence, than he had reſpect to his white gown; in which it was the cuſtom for them to appear, who were ſuitors to the people for any office in the commonwealth. *Val. Max. l.* 4. *c.* 5. *p.* 113.

4. Ambaſſadors were ſent to Rome from the cities of Greece, to complain of injuries done them by Philip, King of Macedon; and when the affair was diſcuſſed in the Senate betwixt Demetrius, the ſon of Philip, and the ambaſſadors, Demetrius ſeemed to have no way of defence for ſo many faults as were objected to his father with truth enough; whereupon, out of ſhame, he bluſhed exceedingly: the Senate of Rome, moved with the modeſty of Demetrius, acquitted both him and his father of the accuſations. *Fulgoſ. l.* 8. *c.* 1. *p.* 944.

5. Certain fiſhermen of Coos drawing up their nets, ſome Mileſian ſtrangers agreed with them for their draught, whatſoever it ſhould prove: it fell out that they drew up a table of gold, whereupon a conteſt grew betwixt the fiſhermen and the buyers; which terminated in a war betwixt both the cities, in favour of their citizens. At laſt it was reſolved to conſult the oracle of Apollo, who anſwered, “They ſhould ſend the table to that man whom they thought the wiſeſt;” whereupon it was ſent to Thales, the Mileſian: Thales ſent it to Bias, ſaying, “He was wiſer than himſelf;” Bias ſent it to another wiſer than he, and ſo it was poſted from one to another, till ſuch time as it returned to Thales again; who at length ſent it from Miletum to Thebes, to be conſecrated to the Iſmenian Apollo. *Plut. Paral. p.* 80. *in Solon. Val. Max. l.* 4. *c.* 1. *p.* 100.

6. The Mileſian virgins were in times paſt taken with a ſtrange diſtemper, of which the cauſe could not then be found out; for all of them had a deſire of death, and a furious itch of ſtrangling themſelves: many finiſhed their days this way in private: neither the prayers nor tears of their parents, nor the conſolation of their friends prevailed any thing; but being more ſubtle and witty than thoſe that were ſet to obſerve them, they daily thus died by their own hands. It was therefore thought that this dreadful thing came to paſs by the expreſs will of the gods, and was greater than could be provided againſt by human induſtry. At laſt, according to the advice of a wiſe man, the council ſet forth this edict: “That every ſuch virgin as from thenceforth ſhould lay violent hands upon herſelf, ſhould, dead as ſhe was, be carried ſtark naked along the market-place.” By which means not only they were reſtrained from killing themſelves, but alſo their deſire of dying was utterly extinguiſhed. A ſtrange thing, that thoſe who trembled not at death, the moſt formidable of all things, ſhould yet (through an innate modeſty) not be able to conceive in their minds, much leſs endure a wrong to their modeſty, though dead. *Purch. Pilg. l.* 5. *c.* 17. *p.* 379.

7. Alvilda, the beautiful daughter of Suiardus, King of the Goths, is ſaid to be of ſo great modeſty, that uſually covering her face with the veil, ſhe ſuffered it not to be ſeen of any man. *Zuing. vol.* 1. *l.* 1. *p.* 89. *Olaus Magnus, in l.* 5. *c.* 18. *p.* 89.

8. King Henry the Sixth of England was ſo modeſt, that when in a Chriſtmas, a ſhew of women was preſented before him with their naked breaſts laid out, he preſently departed. *Baker's Chron. p.* 287.

9. One of the Athenians of decrepid age came into the theatre at Athens to behold the plays: and when none of the citizens received him into any ſeat, by chance he came to the place where ſat the Lacedemonian ambaſſadors; who, moved with the age of the man, in reverence to his years and hoary hairs, roſe up, and placed him in an honourable ſeat amongſt them; which when the people beheld, with a loud applauſe they approved the modeſty of another city. At which one of the ambaſſadors ſaid, "It appears that the Athenians do underſtand what is to be done, but they neglect the practice of it." *Val. Max. l.* 4. *c.* 5. *p.* 113.

10. Diodorus Cronus, abiding in the court of Ptolemæus Soter, had ſome logical queſtions and fallacies propounded to him by Stilpon, which, when he could not anſwer directly, the King reproached him both for that and other things: he alſo heard himſelf called Cronus, by way of jeer and abuſe; whereupon he roſe from the feaſt: and when he had wrote an oration upon that queſtion whereat he had been moſt ſtumbled, he died through an exceſs of modeſty and ſhame. *Laert. l.* 2. *p.* 60, 61. *Plin. l.* 7. *c.* 53. *p.* 185. *Fulgoſ. l.* 9. *c.* 12. *p.* 1325.

11. C. Terentius Varro had almoſt ruined the republick by his raſh fight with Hannibal, at Cannus; but the ſame man, when his Dictatorſhip was proffered him, both by the Senate and people, did abſolutely refuſe it: by the modeſty of which act of his he ſeemed to redeem his former miſcarriage, and cauſed men to transfer that calamity to the anger of the gods; but to impute his modeſty to himſelf. *Val. Max. l.* 4. *c.* 5. *p.* 112.

12. C. Julius Cæſar was aſſaulted in the Senate by many ſwords; and having received, by the hands of the parricides, twenty-three wounds upon his body, yet, even in death, had a reſpect to modeſty, for he pulled down his gown on both ſides with his hands, that ſo he might fall the more decently. *Val. Max. l.* 4. *c.* 5. *p.* 113.

13. Caſſander gave command for the ſlaying of Olympias, the mother of Alexander the Great, which, ſo ſoon as the executioner had acquainted her with, ſhe took ſpecial care ſo to wrap up herſelf in her clothes, that when ſhe ſhould fall, no part of her body might be ſeen uncovered, but what did become the modeſty of a matron. *Fulgoſ. l.* 4. *c.* 5. *p.* 514.

14. Michael, Emperor of Conſtantinople, having been ever victorious in war, yet being once beaten in battle by the Bulgarians, was ſo exceedingly aſhamed of his diſgrace, that he reſigned the empire, and betook himſelf to a private and ſolitary life for the remainder of his days. *Fulgoſ. l.* 4. *c.* 5. *p.* 515.

15. That was a modeſty worthy of eternal praiſe in Godfrey of Bulloign. By the univerſal conſent of the whole army he was ſaluted King of Jeruſalem, upon the taking of it out of the hands of the Saracens: there was alſo brought him a crown of gold, ſparkling with jewels, to be ſet upon his head; but he put it by, ſaying, "It was moſt unfit for him who was a mortal man, a ſervant, and a ſinner, to be there crowned with gems and gold, where Chriſt, the Son of God, who made heaven and earth, was crowned with thorns." *Fulgoſ. l.* 4. *c.* 5. *p.* 527.

16. M. Scaurus was the light and glory of his country. He at ſuch time as the Cimbrians had beat the Romans at the river Atheſis, and that his ſon was amongſt them who fled towards the city, ſent his ſon this word, "That he ſhould much more willingly meet with his bones after he had been killed in fight, than to ſee him guilty of ſuch horrible cowardice in flight. And therefore, that if he had any kind of modeſty remaining in him, degenerate as he was, he ſhould ſhun the ſight of his diſpleaſed father." Upon this news from the father, the ſon's modeſty was ſuch, that not preſuming to ſhew himſelf in his ſight, he became more valiant againſt himſelf than the enemy, and ſlew himſelf with his own ſword. *Val. Max. l.* 5. *c.* 8. *p.* 154.

17. Cornelius, a Senator, ſhed many tears in a full Senate, when Corbulo called him bald Oſtridge. Seneca admireth that ſuch a man, who in all things elſe had ſhewed himſelf ſo courageouſly oppoſite againſt other injuries, loſt his conſtancy for one ridiculous ſaying, which might

have been ſmothered in laughter: but this blow was rather given him by imagination, and a deep apprehenſion of ſhame, than by the tongue of his enemy. *Senec. de Conſtant. Cauſſ. H. C. tom.* 1. *l.* 1. *p.* 47, 48.

18. Archytas did ever preſerve a ſingular modeſty. In his ſpeech, as well as in all other his behaviour, he ſhunned all kind of obſcenity in words; and when there was a neceſſity ſometimes of ſpeaking more plainly, he was ever ſilent, and wrote upon the wall what ſhould have been ſaid, but could never be perſuaded to pronounce it. *Ælian. Var. Hiſt. l.* 14. *c.* 19. *p.* 406.

19. We read of many who, through modeſty and fear, when they were to ſpeak publickly, have been ſo diſappointed, that they were forced to hold their tongues. Thus Cicero writes of Curio, that being to plead in a cauſe before the Senate, he utterly forgot what to ſay. Alſo Theophraſtus being to ſpeak before the people of Athens, was on a ſudden ſo deprived of memory, that he remained ſilent. The ſame happened to the famous Demoſthenes, in the preſence of King Philip; to Herodes Atticus, before M. Antonius; and to Lyſias the ſophiſt, being to make an oration to Severus the Emperor. Nor are we ignorant that the like misfortune hath befallen divers excellent perſons in our times: and amongſt others to Bartholomæus Sozzinus, who went from Rome in the name of Pope Alexander, to congratulate the Republic of Sienna, but was not able to ſpeak what he had premeditated. *Donat. Hiſt. Mirab. l.* 3. *c.* 13. *p.* 188.

20. Martia, daughter of Varro, was one of the rareſt wits in her time, was ſkillful in all arts; but in painting ſhe had a peculiar excellency: notwithſtanding which, ſhe could never be drawn to paint a man naked, leſt ſhe might offend againſt the rules of modeſty. *Cauſſ. Treat. of Paſſions, p.* 82.

CHAP. XIX.

Of the Impudence, and Shameleſs Behaviour of many Perſons.

AS many are deterred from ſome kind of praiſe-worthy actions, through a natural modeſty and baſhfulneſs that attends them: ſo on the other ſide ſome perſons of evil inclinations are by the ſame means reſtrained from diſhoneſt and unſeemly things. But when once the ſoul is deſerted of this guardian, and (as I may call it) a kind of tutelar angel to it, there is nothing ſo uncomely or juſtly reproveable, but the man of a braſen forehead will adventure upon.

1. This year, 1407, ſaith Doctor Fuller, a ſtrange accident (if true) happened; take it as an Oxford antiquary is pleaſed to relate it to us: One John Argentine, a ſcholar of Oxford, came and challenged the whole Univerſity of Cambridge to diſpute with him. What his fortune in this immodeſt attempt was, is not remembered, nor himſelf after found advanced, either in church or commonwealth. Alſo in 1531, and the twenty-fourth of King Henry the Eighth, came two Oxford men, George Throckmorton and John Aſchwell to Cambridge, challenging all that Univerſity to diſpute with them on theſe queſtions:

An Jus Civile ſit præſtantius Medicinâ?

An Mulier morti condemnata, & bis ſuſpenſa, ruptis laqueis, tertio ſuſpendi debeat?

Five Cambridge-men undertook the diſputation, *viz.* John Redman, Nicholas Ridley, John Rokeſby, Elizæus Price and Griffith Tregard. Repairing to the ſchool, theſe diſputants ſo preſſed Throckmorton, that finding him to fail, they followed their advantage, and would never ſuffer him to recover himſelf. Wherefore Aſchwell his partner, who was to anſwer to the ſecond queſtion, declined it, by diſſembling himſelf ſick; who, had he not been ſick of a conceited ſoul, had never come thither on that occaſion. *Fuller, Hiſt. Com. p.* 64 *and* 105.

2. Philip Melancthon had given unto him many pieces of ancient coin in ſilver and gold, divers of which he uſed to part with to ſuch as came to view them. One time he had got together a great heap of them, which, for the impreſſion, inſcriptions, and images, were moſt pleaſing to him. Theſe he ſhewed to a foreigner that came to viſit him; and perceiving that he was much delighted with the contemplation and ſight of them, he bade him chooſe out one or two of thoſe he was moſt taken with, and did moſt chiefly deſire: "I deſire them all," ſaid the ſtranger. Now, although Philip was offended with ſo immodeſt and impudent a deſire, yet he parted with them all, that he might ſatisfy the covetouſneſs of a ſhameleſs ſpectator. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 89.

3. C. Caligula, the Roman Emperor, did encreaſe the barbarity of his actions, by the atrocity of his words. He uſed to ſay, that there was nothing in his nature that he did ſo much approve of, and for which he eſteemed himſelf ſo praiſe-worthy, as his ſhameleſſneſs. *Sueton. l.* 4. *c.* 29. *p.* 182.

4. It was concluded by Richard the Third (then Protector) and his council, that Doctor Shaw ſhould, in a ſermon at Paul's-Croſs, ſignify to the people, that neither King Edward himſelf, nor the Duke of Clarence were lawfully begotten, nor the children of the Duke of York, but begotten in adultery upon the Ducheſs their mother: and alſo that the Lady Lucy was verily the wife of King Edward, and ſo the Prince, and the reſt of the King's children, were all baſtards. Accordingly this ſhameleſs Doctor next Sunday took for his text, "Baſtard ſlips ſhall not take deep root:" and thence proceeded as he was directed. It was alſo ordered, that the Protector ſhould come in as by accident, when he was to ſay theſe words following: "But the Lord Protector, the very noble Prince, the ſpecial pattern of knightly prowеſs, as well in all princely behaviour, as in the lineaments and favour of his viſage, repreſenteth the very face of the noble Duke his father: this is the father's own figure, this is his own countenance, the very print of his viſage, the very ſure undoubted image, the plain expreſs likeneſs of that noble Duke." But it fell out, that, through over-much haſte, he had ſpoken all this before the Protector came in; yet beholding him coming, he ſuddenly left the matter in hand, and began to repeat thoſe words again: "This is the very noble Prince;" and ſo on. But the people were ſo far from crying "King Richard," that they ſtood as if they had been turned into ſtones, for wonder of this ſhameful ſermon. But the preacher that had ſo little ſhame at the preſent, had enough of it after; for the ſermon being ended, he went home, and never after durſt look out, but kept out of ſight like an owl: and enquiring of an old friend what people talked of him, he was anſwered, "That every mouth was againſt him;" which ſo ſtruck him to the heart, that within a few days after he died. *Stowe's Annals, p.* 453, 454.

5. L. Antoninus Commodus, the Emperor, was of that impudent and ſhameleſs behaviour, that he would ſit and drink in the very Senate-houſe, in preſence of the Senators, clothed in women's apparel; and renouncing his own name, he called himſelf Hercules, and the ſon of Jupiter. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 200, 201.

6. Luther relates, that Carolaſtad was promoted Doctor of Divinity eight years before he had read any of the Bible; and that afterwards, conferring the degree of Doctor on one at Wittenberg, he made this ſpeech, "Here I ſtand and do promote this man; and I know I do not rightly therein, and that thereby I do commit a mortal ſin; but I do it for the gain of two gilders, which I get by him." *Luther. Colloq. Menſ. p.* 151.

7. Demochares came with others as the Athenian Ambaſſador to King Philip of Macedon, who gave them a gracious audience: and at the concluſion thereof, "Tell me," ſaid the King, "ye Athenian Ambaſſadors, wherein it is that I may gratify the Athenians?" Demochares, who had an inſolent tongue, immediately replied, "If," ſaid he, "thou wilt hang thyſelf." Philip paſſed over this great impudence; and having diſmiſſed him, he ſaid to the reſt, "You may tell the Athenians, that they are much the meaner perſons who cannot forbear to ſpeak ſuch things, than they who can patiently receive them." *Bruſon. Facetiar. l.* 3. *c.* 57. *p.* 255.

8. There was one, who being of that mind, that there was nothing ſo honeſt as to crave and receive, begged of Archelaus, King of Macedon, (as he ſat at ſupper) that cup of gold out of which the King himſelf drank. The King called unto his Page that waited on him, and commanded him to give the ſaid cup unto Euripides who ſat at the board; and withal caſting his eye earneſtly upon the impudent perſon who had craved it: "As for you, ſir," ſaid he, "you are worthy for your aſking to go without; but Euripides deſerveth to have, though he aſketh not." *Plut. Moral. p.* 167.

CHAP. XX.

Of Jealouſy, and how ſtrangely ſome have been affected with it.

BONAVENTURE ſitting at a table, and looking earneſtly upon a beautiful woman there preſent, was aſked by her huſband, why he ſo gazed? He anſwered, "That he admired at the excellency of the Creator, by contemplating the beauty of the creature; and that if mortals were ſo amiable, how lovely ſhould we be at the reſurrection?" This was an example, ſaith Boſchier, that was rather to be admired than imitated, ſuitable to the golden age, and not this preſent iron age of the world, wherein jealouſy may be compared to the Indian arrows, ſo envenomed, that if they prick the ſkin it is very dangerous, but if they draw blood, it is irrecoverably deadly: the firſt motions that ariſe from this root of bitterneſs have their evil effects; but where the diſeaſe is improved, it empoiſons all our comforts, and throws us headlong into the moſt tragical reſolutions.

1. Juſtina was the faireſt and moſt beautiful Lady of her time that was to be found in the whole city of Rome; ſhe was married to a rich man, but hair-brained and furious; and he ſuſpected her to have ſmall care of her honour, upon no other ground than that he beheld her ſo excellent, and ſo perfectly beautiful. One day as ſhe ſtooped down to pull off her ſhoe, the cruel wretch, ſeized with a furious fit of jealouſy, and diſcovering her wonderful white neck all open, ſuddenly drew his ſword, and at one blow ſevered it from her ſhoulders. *Camer. Oper. Subciſ. l. 1. c. 53. p. 236.*

2. Jane Queen of Spain, mother to the Emperor Charles the Fifth and Ferdinand, was ſo extremely jealous of King Philip her huſband, that ſhe ſuffered him to have no reſt or quiet, but inceſſantly ſo afflicted him, that it was concluded ſhe ſhortened his days, and withal brought herſelf to that weakneſs of mind, that ſhe loſt all judgment to diſcern of any matters that were propounded to her. *Camer. Oper. Subciſ. cent. 2. c. 34. p. 146.*

3. Phanus had a wife whoſe virtue he held ſomewhat ſuſpected, and to prevent her adulteries, he cauſed the gate of his houſe to be ſo made, that at the opening thereof it ſhould make a great noiſe: but the unchaſte woman received an adulterer into her boſom, by untiling the roof of the houſe; which being known to the neighbours, it became proverbial: "The gate of Phanus." So true is it that where jealouſy cloſes one door, it opens two. *Eraſm. Adag. p. 363. Bruſon. Facetiar. l. 4. c. 1. p. 259.*

4. Johannes Fagubienſis was by nature exceedingly jealous, and he found out a ſubtilty moſt worthy of a jealous coxcomb; for he cauſed himſelf to be caſtrated, with this deſign, that if from thenceforth his wife ſhould conceive, he might be palpably convinced of her diſhoneſty. *Zuing. vol. 1. l. 1. p. 81.*

5. When Xerxes had been ſhamefully beaten by the Greeks, he lay at Sardis, and there gave himſelf over to the love of the wife of his own brother Maſiſtes: but ſuffering a repulſe by her virtue, married his own ſon Darius to the daughter of this woman called Artaynta, hoping by that means to find occaſion of ſuch familiarities as might work his deſire. But whether the mother did ſtill reject him, or the beauty of the daughter allure him, he ſoon after fell in love with his own ſon's wife. This young lady having once deſired the King to give her the garment which he then wore, being wrought by his own wife, cauſed the Queen Ameſtris to be jealous of her huſband's converſation with her, which ſhe imputed not ſo much to the beauty of the daughter, as to the ſubtilty of the mother, againſt whom thereupon ſhe conceived an extreme hatred. And at a royal feaſt, when the cuſtom was that the King ſhould grant her requeſt, ſhe craved that the wife of Maſiſtes might be given to her diſpoſal. The barbarous King granted what ſhe deſired: and ſending for his brother, perſuaded him to put away the wife he now had, and to take one of his daughters in her ſtead. Maſiſtes refuſed: and after being reviled and threatened by Xerxes, he returned home, where he found his wife moſt butcherly mangled by Ameſtris the Queen, who had cauſed her noſe, lips, ears, tongue and breaſts to be cut off. *Herodot. l. 9. p. 553. Dinoth. Memorab. l. 5. p. 371.*

6. Of all Barbarians the Perſians are ſaid to be the moſt jealous, keeping up with great ſtrictneſs, not only their wives, but alſo their concubines and ſlaves; ſo that if they go abroad, they are carried in a cloſe litter. This was not unknown to Themiſtocles; ſo that by this means he was ſafely and unperceivedly conveyed to the Perſian court, through the midſt of the Perſians themſelves, to whom he had been ſo deadly an enemy. *Cæl. Rhod. Antiq. Lect. l. 18. c. 18. p 448. Plut. in Themiſt. p. 125.*

7. A rich man of Baſil fell into a cruel jealouſy of his wife, a virtuous perſon, upon this ſlight occaſion; he had thrown off a pair of ſilk garters, becauſe they were grown old, and as he thought, no longer fit for his wear: his wife took them up, and in his preſence gave them to a ſervant who chanced then to be preſent. The ſer-

vant thankfully received them, and fitted them to his legs. Upon which the jealous huſband thought all that was ill of his wife, and the devil encreaſing his unjuſt ſuſpicion, upon a Sunday, while the reſt of his family were at church, he ruſhes upon his wife with his drawn ſword, accuſes her of adultery, and, without hearing her reply, immediately ſlew her. The murder was ſcarce committed, when repenting of what he had done, he was ſeized with ſuch extremity of ſorrow, that he grew weary of his life. He therefore wrote down, that, "by the inſtigation of Satan, moved with falſe ſuſpicions, he had murdered his innocent wife," and having tied this note to his left arm, he threw himſelf headlong from the top of his houſe into the ſtreet, by which fall he died. *Lon. Theat. p.* 483, 484.

8. Jonuſes, a great Baſſa of the Turks, upon an overthrow of the Chriſtians, beheld, amongſt other captives then taken, the Lady Manto, a moſt beautiful Greek, as much ſurpaſſing all other the companions of her misfortune in lovelineſs, as the ſun doth the leſſer ſtars. Jonuſes with this one view was himſelf taken priſoner, and finding her outward perfections no leſs graced with inward virtues, and her honourable mind anſwerable to her rare features, he took her to wife, honouring her far above all the reſt of his wives and concubines; and ſhe again in all dutiful loyalty, ſought to pleaſe him. For a ſpace ſhe lived in all worldly felicity and bliſs, not much inferior to one of the great Sultaneſſes. But not long after, the Baſſa, more amorous of her perſon than confident of her virtues, and after the manner of ſenſual men, ſtill fearing leſt that which ſo much pleaſed himſelf, gave no leſs contentment to others alſo, began to have her in diſtruſt, although he ſaw no great cauſe more than his own conceit, grounded upon the exceſs of his own liking; which mad humour of itſelf ſtill more and more increaſing in him, he became ſo froward and imperious, that nothing ſhe could ſay or do could now pleaſe or content him, but he ſtill thought ſome one or other to be partakers with him. Thus he tormented himſelf and her with his own paſſionate diſtruſt: until at length the fair lady grieved to ſee herſelf, thus without cauſe, ſuſpected, and wearied with the inſolent pride of her peeviſh huſband, determined ſecretly to depart from him, and to return again into her own country. Her purpoſe ſhe diſcovered to one of her eunuchs, to whom ſhe had alſo delivered certain letters, to be by him conveyed unto ſuch of her friends, whoſe help ſhe was to uſe in her intended flight. Theſe letters the falſe eunuch opened, and for the more clear manifeſtation of the matter, delivered them unto the Baſſa his maſter: who therewith enraged, and calling her unto him, forthwith in his fury with a dagger ſtabbed her to the heart, and ſo, together with the death of his love, cured himſelf of ſo tormenting a jealouſy. *Knowle's Turk. Hiſt. p.* 557.

9. Leontius, an Athenian Philoſopher, had a daughter called Athenias, of admirable beauty, and ſingular wit. The father, with a ſacred preſage of her good fortune, had left his whole eſtate to others, and at his death only bequeathed to her an hundred crowns; ſaying, That her beauty would be ſufficient for her. Upon this occaſion ſhe falls out with them, and was thereupon by them forced to Conſtantinople. Then it was that ſhe inſinuated herſelf, and commended her cauſe to Pulcheria the Emperor's ſiſter, whom ſhe ſo much pleaſed, that hearing ſhe was a virgin, ſhe cauſed her to be baptized, named her Eudoxia, and married her to her brother Theodoſius, the Emperor, with whom ſhe could do all things. This was her aſcent, now hear her fall: upon the day of Epiphany, as the Emperor returned from church with great pomp and magnificence, a certain countryman, a ſtranger, accoſted Theodoſius (who was of moſt eaſy acceſs) and preſented him with an apple of an extraordinary ſize, eſteemed at that time a rare fruit: the Emperor received it gratefully, and commanded to give the good man preſently to the value of an hundred and fifty crowns. As ſoon as he was returned to the palace, he goes to viſit the Empreſs, and full of joy gave her the fair preſent for a great rarity. The good Empreſs having underſtood that Paulinus, a great favourite of Theodoſius, kept his bed ſick of the gout, to pleaſe and comfort him, had ſent him the apple, not mentioning from whom ſhe had received it. Paulinus was ſeized with ſo great a joy, at ſuch a favour from a perſon ſo eminent, that the contentment he received, charmed at that time the pain of his gout. He ſo admired this goodly fruit, that he judged it worthy of imperial hands, and forthwith he ſent it to the Emperor, excuſing himſelf through his indiſpoſition, that he was not himſelf the meſſenger. Theodoſius knew the apple which he had very lately put into the Empreſs's hands, whereupon a furious jealouſy began to lay hold on his

gentle ſpirit; he inſtantly ſends for Eudoxia, and, to ſound her heart, demanded what was become of the fair apple he had given her? The poor Princeſs was overtaken: ſomething appeared on the brow of her huſband, whereby ſhe perceived that his ſoul was not in its ordinary ſituation: ſhe therefore declined entreaty, and thinking to underprop her innocency with a lie, ſaid ſhe had eaten the apple. The Emperor urged her upon this anſwer; ſhe, who already was involved, plunged herſelf further into the ſnare, and that ſhe might not ſeem a liar, ſwore by the life and health of her huſband ſhe had eaten it. He, to convince her of this impudence, drew the fatal fruit out of his cabinet. The Empreſs, at the ſight of it turned pale, and was ſo confounded, ſhe had not courage enough to ſpeak one word. Theodoſius retired in an inſtant, with his heart drenched in gall and bitterneſs: the poor Eudoxia, on the other ſide, poured herſelf into tears, without comfort. The Prince Paulinus, who knew nothing of what had paſſed, was that night put to death, without any form of proceſs. When the Empreſs was acquainted with his ſudden and unexpected death, ſhe then well ſaw that the Emperor was tainted with the venom of jealoſy. Eudoxia was removed from council and management of affairs, deprived of the Imperial bed, and went a voyage to Paleſtine to ſatisfy her devotion. *Lipſ. Monit. l.* 1. *c.* 3. *p.* 51. *Pezel. Mellific. Hiſt. tom.* 5. *p.* 292.

10. Theodebert, King of France, married Duetera. She was a widow before, and had by her former huſband a moſt beautiful daughter, which ſhe took along with her. It was not long ere the Queen ſuſpected that her daughter had ſtolen the heart of her huſband from her; and though there was no ſuch thing, yet ſo ſtrong was her jealouſy, that her maternal affection gave place to it, and without admitting of any leiſure, wherein a diſcovery of the truth might be made, ſhe cauſed the young Lady to be ſlain. *Fulgoſ. Ex. l.* 5. *c.* 8. *p.* 656, 657.

11. Hippocrates, the Phyſician, had a ſmack of this diſeaſe: for when he was to go from home as far as Abdera, and ſome other remote cities of Greece, he wrote to his friend Dionyſius to overſee his wife in his abſence, although ſhe lived in his houſe with her father and mother, who he knew would have a care of her; yet that would not ſatisfy his jealouſy, he would have his eſpecial friend Dionyſius to dwell in his houſe with her all the time of his peregrination, and to obſerve her behaviour how ſhe carried herſelf in her huſband's abſence, and that ſhe did not luſt after other men; "for a woman had need to have an overſeer," ſaith he, "to keep her honeſt; they are bad by nature, and lightly given, and if not curbed in time, as an unpruned tree, they will be full of wild branches." *Hippocrat. Epiſt. ad Dionyſ. Ep.*

12. Procris having a jealous ſuſpicion of her huſband Cephalus, that he was enflamed with the love of ſome other woman, followed him into the woods and fields where he went a hunting. She hid herſelf in a buſh, that ſhe might privily obſerve what her huſband did; and ſtirring in the buſh where ſhe was, Cephelus, ſuppoſing it was ſome wild beaſt, ſhot an arrow into it, and ſlew her. *Textor. Offic. l.* 5. *c.* 61. *p.* 669.

13. Conſtantine the Great, by his firſt wife, Minervina, had a ſon named Criſpus, a Prince endowed with all accompliſhments both of body and mind. Too nearly were theſe his perfections obſerved by the amorous eye of Fauſtina the Empreſs, and his mother-in-law, for ſhe ſolicited him to comply with her amours; but he, in a juſt deteſtation of ſo foul a crime, ſhewed himſelf inſenſible of all her allurements: whereupon the incenſed Empreſs accuſed him to her huſband, as one that ſought to undermine her chaſtity. The Emperor, tranſported with the jealouſy he had conceived againſt his ſon, commanded the innocent Prince to be ſlain, without admitting him ſo much as an audience. Afterwards coming to underſtand in what manner both himſelf and his ſon had been betrayed by his wife, he cauſed her to be put to death. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 267.

14. Cardinal Hypolito d'Eſte pulled out the eyes of his own brother Julio in a pang of jealouſy; becauſe there was ſuch a ſweetneſs in them, as he perceived was over-pleaſing in the eyes of his miſtreſs. *Sandys in Ovid. Metam. l.* 2. *p.* 43.

CHAP. XXI.

Of the Pity and Compaſſion of ſome Men to others in Time of their Adverſity.

IT is reported of St. Auguſtine, that he could not refrain himſelf from tears, when he read in Virgil of the loves and death of Queen Dido, although he knew well that the whole ſtory was but a fiction which the poet had deviſed of his own brain. Certainly the moſt generous perſons are ſooneſt ſtirred to ſympathy with others in their ſufferings, and the calamity or fall of their enemies, are wont to leave upon them none of the ſlighteſt impreſſions.

1. When Alexander the Great found Darius murdered by his own ſervants, though he was his enemy, yet could he not refrain from weeping; and putting off his own coat, he covered the body of Darius with it, and clothing him with royal ornaments, he ſent him to his mother Siſigambris, to be interred amongſt his anceſtors in a royal manner. *Q. Curtii Hiſt. l. 6. c. 13. p. 114.*

2. Nero the Emperor, in the firſt five years of his reign, was comparable even with Auguſtus himſelf, eſpecially in princely pity and compaſſion, inſomuch, that being requeſted to ſet his hand to a writ for the execution of a malefactor: *Quàm vellem me neſcire literas!* ſaid he, “how do I wiſh that I could neither write nor read!” *Sueton. l. 6. c. 10. p. 237.*

3. Camillus with the Roman army, after ten years ſiege, took the city of Veiæ in Italy by ſtorm; and when Camillus, from the top of the caſtle, ſaw the infinite riches which the ſoldiers took by plundering the city, he brake out into tears, to behold what miſeries the inhabitants had wilfully brought upon themſelves. *Plut. in Camillo, p. 131.*

4. Flavius Veſpaſianus the Emperor, was of ſo merciful and compaſſionate a diſpoſition, that he never rejoiced at the death of any, though his enemies: *Etiam juſtis ſuppliciis ingemuit,* he uſed to ſigh and weep when any were condemned by him for their faults, though never ſo juſtly. *Sueton. l. 10. c. 15. p. 313.*

5. Lucullus the Roman General, purſuing Mithridates, came to the rich and ſtately city of Amiſus, where Callimachus was Governor under Mithridates. Callimachus ſeeing he could not hold out, ſet the city on fire, and fled. Lucullus would fain have quenched the fire, but could not by force or fair words prevail with the ſoldiers to do it. Lucullus entering the city the next morning, and beholding the great deſolation and ruin which the fire had made, he burſt out into tears, and turning to his friends, ſaid, “That he had often thought Sylla happy, in that when he deſired to ſave the city of Athens, the gods had granted him his deſire. But,” ſaid he, “whereas I deſired to have ſaved this city of Amiſus; fortune, by diſappointing my purpoſe and deſign, hath brought me to the diſreputation of Mummius, who cauſed the burning of the city of Corinth.” *Plut. in Lucullo, p. 503, 504. Sabellic. l. 4. En. 6. p. 304.*

6. M. Marcellus the conſul ſhed tears at his entrance of the city of Syracuſe, which he had newly taken, not ſo much for joy that he had performed ſo glorious an exploit, as for many things which recurred to his thoughts, enough to excite his compaſſion to ſo great and ſplendid a city, which was ſpeedily to be converted into aſhes. He called to mind the famous victories which they of Syracuſe had gained over the Athenians by ſea and land, how they had broke in pieces the Attic navy, overthrown two famous Generals, and routed their numerous armies. He recalled to his memory the wars that Syracuſe had had with Carthage; the power that Dionyſius the father and ſon had ſome time enjoyed: then he thought of Hiero, a King, who not long before reigned there, who was the moſt faithful of all their allies unto the Romans, and highly honoured by them: now to think that city once ſo famous, and at this time ſo rich, ſhould on the ſudden have all its buildings and furniture for peace and war conſumed: this drew tears from his eyes. *Plut. in Marcello, p. 308. Sabellic. l. 4. En. 5. p. 104.*

7. Julianus the Emperor departed from Conſtantinople againſt the Perſians with a mighty equipage; and paſſing over the Boſphorus from Chalcedon, he paſſed on to Nicomedia. He deeply ſighed and wept at his entrance into this city, calling to mind, that heretofore he had been brought up in its palace, at that time large in the circumference, and ſumptuous in the buildings, but now at this time miſerably waſted and ſhaken in pieces by the fury of an earthquake that had lately been therein. *Ammian. Marcell. p. 71. Zuing. Theatr. vol. 1. l. 1. p. 116, 117.*

8. Ageſilaus, the King of Sparta, being informed that in a great battle near Corinth, few of the Spartans were fallen, but very many of the Corinthians and Athenians, and the reſt of the confederates were there ſlain. The King made no ſign of joy to appear for ſo great a victory: but with a deep ſigh, “Poor Greece,” ſaid he, “who haſt loſt in civil wars ſo many ſoldiers, that, were they all alive, were enough to ſubdue all the Barbarians round about us.” *Plut. Apothegm. Reg. &c. p. 424.*

9. Publius Scipio Africanus, when he ſaw Carthage quite overthrown, he wept much; and being mindful of the mutability of human affairs, with tears he repeated,

Jamque dies aderint quo concidat Ilion ingens,
Et Priamus Priamique ruat plebs armi-potentis.

And time ſhall come, when ſtately Troy ſhall fall
With warlike Priam, and his people all.

Polybius, as it fortuned at that time, ſtood by him, his guide and companion in his ſtudies. He enquired if he had any peculiar reſpect to any thing in thoſe verſes: "Yes," ſaid he, "I mean it of Rome, concerning which, I cannot chooſe but be ſolicitous, as oft as I think of the inconſtancy of all human affairs." *Sabellic.* 9. *En.* 5. *p.* 410. *Zuing. Theatr. vol.* 1. *l.* 3. *p.* 239.

10. Titus Veſpaſianus, at the overthrow of Jeruſalem, and the memory of its former glory, could not abſtain from ſhedding tears, curſing the perverſeneſs and obſtinacy of the ſeditious Jews, who had compelled him againſt his will to lay in ruins ſo great a city, and ſo famous a temple as there was. *Joſeph. Bell. Jud. l.* 7. *c.* 14. *p.* 721.

CHAP. XXII.

Of the deep Diſſimulation and Hypocriſy of ſome Men.

IN politics men are taught to comply with the times, and not to oppoſe where they are not in power to gain their points, becauſe ſelf-preſervation is a principle in nature never to be deſerted; but this will not hold in religion, where virtue is at all times to be the guide of our actions. Sincerity is a ſtranger in our days; truth is ſeldom ſpoke, and to keep one's word is out of faſhion. Simplicity and friendſhip have often been the maſks of diſſimulation and hypocriſy, by which they have drawn men into their ſnares, and then off goes the diſguiſe, and the devil appears in his own likeneſs.

1. Caius Julius Cæſar was a great diſſembler; for whereas he pretended to be a mighty lover and admirer of Cn. Pompeius, he privily ſought to render him odious to the people, by reaſon of the multitude of his honours. When Cicero had ſeveral times taunted and reproached him, he never ſo much as made anſwer to him, that he might not ſeem to be offended with him in the leaſt; but privily he ſtirred up Clodius againſt him, by whoſe means he got him baniſhed from Rome. And this was a quality ever inherent in Cæſar, that if any man had created him any trouble, he would ſeem, out of greatneſs of mind, to deſpiſe him; but then he would be revenged of him by others. The ſame perſon, as ſoon as he ſaw that Pompey was fled into Egypt, he alſo purſued him thither, certainly for no other end, but that in caſe he could any way get him in his power, he might make ſure of him. And yet this man, as ſoon as he ſaw the head of Pompeius brought unto him, he ſhed tears, and ſaid, "It is the victory and not the revenge that pleaſes me." *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 146.

2. Charles the Ninth of France was well practiſed in this art; for a little before the maſſacre at Paris, when he had invited the Admiral Coligni thither, he was honourably entertained by the King, who called him Father, proteſted he would be ruled by his counſel, and often averred that he loved him, &c. Yet ſhortly after he cauſed him to be baſely murdered, and unworthily inſulted over him after his death. *Clark's Mir. c.* 35. *p.* 121.

3. Richard, Duke of Glouceſter, was ſo cunning a diſſembler, that he would accompany moſt familiarly, and jeſt pleaſantly with ſuch as he hated in his heart; and pretended to refuſe even the kingdom itſelf, when proffered; whereas he had uſed all means to compaſs it, and reſolved to gain it at what rate ſoever. *Clark's Mir. c.* 41. *p.* 145.

4. Tiberius, the Emperor, was alſo well ſkilled herein: when Auguſtus was dead, though he immediately poſſeſſed himſelf of the ſupreme command, acted as a prince, and gained the ſoldiers to himſelf, yet with a moſt diſſembling mind he refuſed the government; and when his friends requeſted him to take it upon him, he ſharply took them up, telling them, "That they knew not how great a monſter empire was." When the whole Senate entreated him, and fell at his feet, thereby to move him to accept of it, he gave them ambiguous anſwers, and with his crafty ways of delay he left them in ſuſpence: inſomuch that ſome grew out of patience to be thus dallied with; and one in the throng cried out, "Let him take it, or leave it." Another told him to his face, "That others did ſlowly perform what they had promiſed; but he on the other ſide did ſlowly promiſe that

which he would perform." At laſt, as if he had been compelled and enforced, and complaining that a miſerable and burdenſome ſervitude was impoſed upon him, he accepted of the empire, and yet no otherwiſe than as a man that pretended he would ſome time or other lay it down again. His own words were, "Till I come unto that time when you ſhall think it meet to allow ſome reſt and eaſe unto my old age." *Sueton. l.* 3. *c.* 24. *p.* 137.

5. Oliver Cromwell was a hypocrite in perfection; for though he had more than ordinary ſenſe and courage, yet he would whine and cant to admiration, when he found that it would better advance his deſigns among the fanatics. He was of no one faction in religion, and yet, by his deep diſſimulation, kept himſelf the ſupreme head of them all. He cajoled the Preſbyterians, flattered the Independants, careſſed the Anabaptiſts, and kept them in continual jars with one another, that they might have no leiſure to unite againſt him. He took the King from Holmby, under pretence of giving his Majeſty better uſage than he had from the Parliament, and then, by purging the houſe, and ſetting up Non-addreſſors among the Rump, ſpilt the blood of the King. He firſt heated the Rump againſt the army, for daring to preſcribe laws to their maſters; then enraged the army againſt the Rump, as betrayers of their truſt; at length he ſtruck in with the army, turned the Rump out of doors, and then, having ſworn againſt the government of a ſingle perſon, ſet up himſelf Lord Protector. *Vide Engliſh Hiſtory.*

The END of BOOK II.

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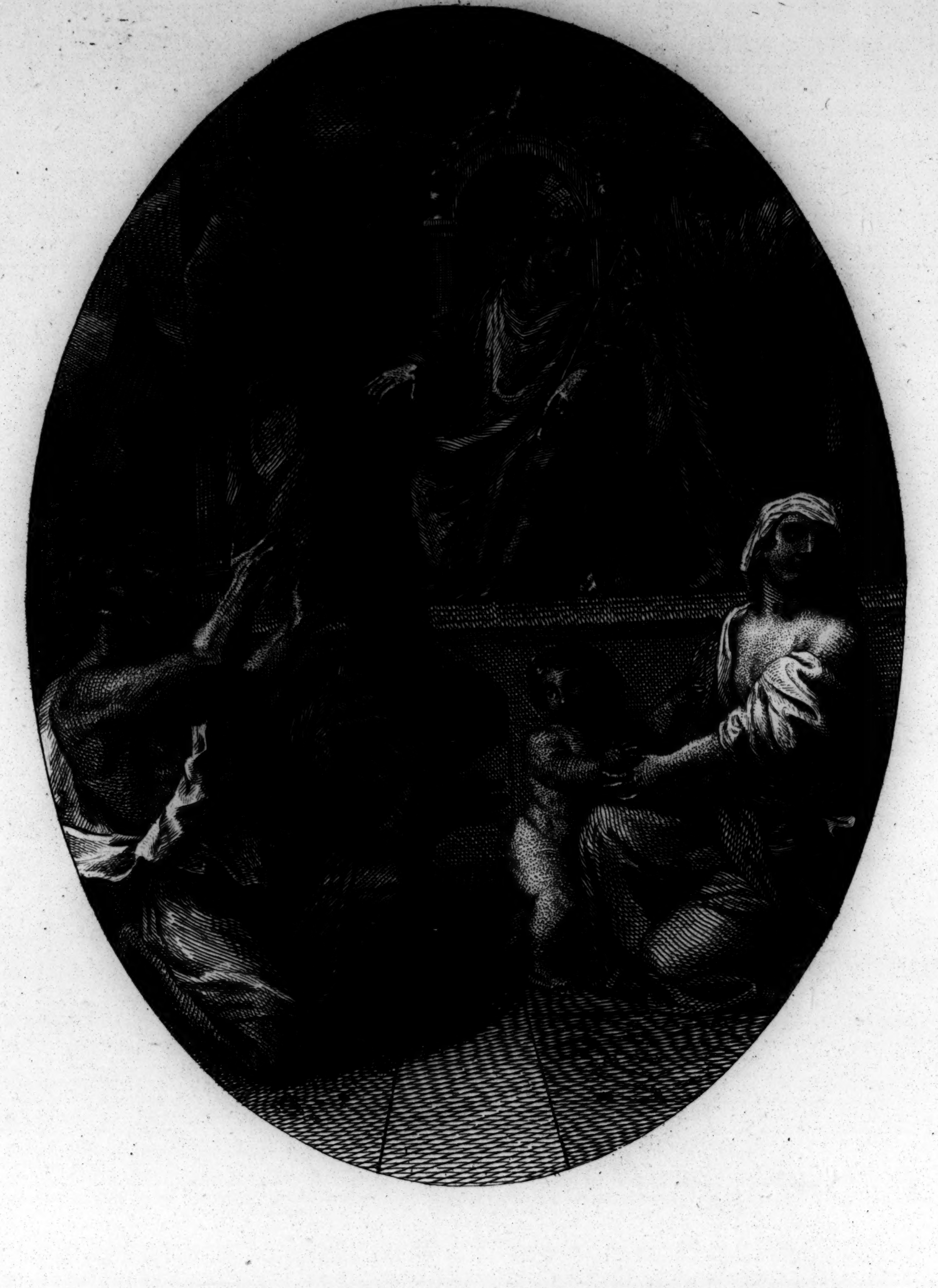
Book III.



PTOLEMY PHILADELPHUS *commanding the liberation of the* JEWS.

THE

WONDERS OF THE LITTLE WORLD:

OR,

A General Hiſtory of Man.

BOOK III.

Containing EXAMPLES of the

VIRTUES OF MANKIND.

CHAP. I.

Of the early Appearance of Virtue, Learning, Greatneſs of Spirit, and Subtlety in ſome young Perſons.

URABA in Peru is of ſo rich a ſoil, that the ſeeds of cucumbers and melons ſown, will bear ripe fruits in twenty-eight days after. The ſeeds of virtue arrive to a marvellous improvement in the ſouls of ſome in a ſhort time, in compariſon of what they do in others. Indeed thoſe perſons who have been moſt remarkable in any ſort of virtue, have been obſerved to give ſome early ſpecimen and inſtance of it in their youth: and a man that had conſidered of the dawning and firſt break, might eaſily predict an illuſtrious day to ſucceed thereupon.

1. Æmilius Lepidus, while yet a youth, did put himſelf into the army, where he ſlew an enemy, and ſaved the life of a citizen of Rome, of which memorable act of his Rome's Senate left a ſufficient witneſs, when they decreed his young ſtatue ſhould be placed in the Capitol, girt in an honourable veſt, for they thought him ripe enough for honour who was already ſo forwardly advanced in virtue. *Val. Max. l.* 3. *c.* 1. *p.* 64.

2. M. Cato in his childhood ſhewed a greatneſs of ſpirit: he was educated in the houſe of Druſus his uncle, where the Latin Ambaſſadors were aſſembled about the procuring of the freedom of the city for their people. Q. Popedius, the chief of them, was Druſus's gueſt, and he aſked the young Cato if he would intercede with his uncle in their behalf? who with a conſtant look told him, he would not do it. He aſked him again and again, but he perſiſted in his denial. He therefore takes him up into a high part of the houſe, and threatens to throw him down thence, unleſs he would promiſe to aſſiſt them: but neither ſo could he prevail with him. Whereupon, turning to his companions, "We may be glad," ſaid he, "that this merchant is ſo young; for had he been a ſenator, we might have deſpaired of any ſucceſs in our ſuit." *Val. Max. l.* 3. *c.* 1. *p.* 64. *Lipſ. Monit. l.* 1. *c.* 7. *p.* 200, *&c.*

3. When Alcibiades was but a child, he gave inſtance of that natural ſubtlety, for which he was afterwards ſo remarkable in Athens; for coming to his uncle Pericles, and finding him ſitting ſomewhat ſad in a retiring-room, he aſked him the cauſe of his trouble; who told him he had been employed by the city in ſome publick buildings, in which he had expended ſuch ſums of money as he knew not well how to give account of. “You ſhould therefore,” ſaid he, “think of a way to prevent your being called to account.” And thus that great and wiſe man, being deſtitute of counſel himſelf, made uſe of this which was given him by a child; for he involved Athens in a foreign war, by which means they were not at leiſure to conſider of accounts. *Val. Max. l. 3. c. 1. p. 65. Diodor. Sic. Bibl. Hiſt. l. 12. p. 290. Sabellic. l. 1. c. 3. p. 20.*

4. Themiſtocles in his childhood had a quick ſpirit, and underſtanding beyond his years, and a propenſity towards great matters. He uſed not to play amongſt his equals, but they found him employing that time in framing accuſatory or defenſive orations for his ſchool-fellows. And therefore his maſter was uſed to ſay, “My ſon, thou wilt be either a great glory or plague to thy country.” *Plut. Paral. p. 112. in Themiſtoc.*

5. Richard Carew Eſquire, was bred a gentleman-commoner at Oxford, where being but fourteen years old, and yet three years ſtanding in the univerſity, he was called out to diſpute, *ex tempore*, before the Earls of Leiceſter and Warwick with the matchleſs Sir Philip Sydney, and ſhewed equal ſkill and ability with his antagoniſt. *Full. Worth. p. 205. Cornwal.*

6. Thucydides being yet a boy, while he heard Herodotus reciting his hiſtories in the Olympicks, is ſaid to have wept exceedingly: which, when Herodotus had obſerved, he congratulated the happineſs of Olorus his father, adviſing him, that he would uſe great diligence in the education of his ſon: and indeed he afterwards proved one of the beſt hiſtorians that ever Greece had. *Camerar. Oper. Subciſ. cent. 2. c. 26. p. 105.*

7. Aſtyages King of the Medes, frightened by a dream, cauſed Cyrus (the ſon of his daughter Mandane), as ſoon as born, to be delivered to Harpagus with a charge to deſtroy him. He delivers him to the herdſman of Aſtyages with the ſame charge; but the herdſman's wife being newly delivered of a dead child, and taken with the young Cyrus, kept him inſtead of her own, and buried the other inſtead of him. When Cyrus was grown up to ten years of age, playing amongſt the young lads in the country, he was by them choſen to be their King, and appointed them to their ſeveral offices; ſome for builders, ſome for guards, courtiers, meſſengers and the like. One of thoſe boys that played with them was the ſon of Artembaris a noble perſon amongſt the Medes, who not obeying the commands of this new King; Cyrus commanded him to be ſeiſed by the reſt of the boys, and that done, he beſtowed many ſtripes upon him. The lad being let go, complained to his father, and he to Aſtyages, ſhewing him the bruiſed ſhoulders of his ſon. “Is it thus, O King,” ſaid he, “that we are treated by the ſon of thy herdſman and ſlave?” Aſtyages ſent for the herdſman and his ſon; and then looking upon Cyrus, “How dareſt thou,” ſaid he, “being the ſon of ſuch a father as this, treat in ſuch ſort the ſon of a principal perſon about me?” “Sir,” ſaid he, “I have done to him nothing but what was fit; for the country lads (one of which he was) choſe me their King in play, becauſe I ſeemed the moſt worthy of the place; but when all others obeyed my commands, he only regarded not what I ſaid. For this he was puniſhed; and if thereupon I have merited to ſuffer any thing, I am here ready to do it.” While the boy ſpake this, Aſtyages began to take ſome knowledge of him: the figure of his face, his generous deportment, the time of Cyrus's expoſition agreeing with the age of this boy, made him conclude he was the ſame, which he ſoon after made the herdſman to confeſs. But being told by the Magi, that now the danger was over: for having played the King in ſport, they believed it was all that his dream did intend, he was then ſent into Perſia to his father; not long after he cauſed the Perſians to revolt, overcame Aſtyages his grandfather, and united the empire of the Medes to the Perſians. *Herodot. l. 1. p. 47, 48, 49. Fulgoſ. l. 3. c. 1. p. 295. Purch. Pilg. tom. 1. l. 4. c. 2. p. 394.*

8. Thomas Aquinas, when he went to ſchool, was by nature addicted to ſilence, and was alſo ſomewhat more fat than the reſt of his fellow-ſcholars, whereupon they uſually called him the dumb ox; but his maſter having made experiment of his wit in ſome little diſputations, and finding to what his ſilence tended: “This dumb

ox," ſaid he, "will ſhortly ſet up ſuch a lowing, that all the world will admire the ſound of it." *Zuing. Theatr. vol.* 1. *l.* 3. *p.* 228.

9. Origines Adamantius, being a young boy, would often aſk his father Leonidas about the myſtical ſenſe of the Scriptures; inſomuch, that his father thought proper to withdraw him from ſo over-early a wiſdom. Alſo, when his father was in priſon for the ſake of Chriſt, he wrote to him, that he ſhould not, through the love of his children, be turned from the true faith in Chriſt; even in that age diſcovering how undaunted a preacher Chriſtianity would afterwards have of him. *Euſeb. Hiſt. l.* 6. *c.* 4. *Fulgoſ. l.* 3. *c.* 1. *p.* 297.

10. Q. Hortenſius ſpake his firſt oration in the Forum at Rome when he was but nineteen years of age; the then Conſuls were L. Craſſus and Q. Scævola. His eloquence had then the approbation of the whole people of Rome, and, which is more, of the Conſuls themſelves, who were more judicious than all the reſt. What he had ſo well begun in his early youth, he afterwards ſo perfected in his maturer age, that he was juſtly reputed the beſt orator of his time, and perhaps never excelled by any but his own pupil M. Tullius Cicero. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 177. *Eraſm. Adag.*

11. Alexander gave early preſages of his future greatneſs. When a horſe, called Bucephalus, of extraordinary fierceneſs, was brought to King Philip, and no man was found that durſt beſtride him, young Alexander chanced at that time to come to his father, and with great importunity obtained leave to mount him, and rode with that art, and managed him with ſuch ſingular ſkill in his full career and curveting, that when he deſcended, his father Philip, embracing him, with tears, ſaid, "Son, ſeek out a greater kingdom, for that I ſhall leave thee will be too little for thee." The greatneſs of his mind he had before diſcovered: for when he was a boy at ſchool, and was told of a victory his father had newly obtained, "If," ſaid he ſighing, "my father conquers all, what will be left for me?" They that ſtood by replied, "All theſe would be for him." "I value not," ſaid he, "a great and large empire, if I ſhall be deprived of all means for the gaining of glory." *Zonar. Annal. tom.* 1. *fol.* 31. *Sabellic. Ex. l.* 1. *c.* 4. *p.* 26.

12. Herod the Firſt, ſon of Antipater, Prefect of Galilee, when he was not above fifteen years of age, left the ſchool, and put himſelf in arms; wherein the firſt proof he gave of himſelf was, that he ſet upon Ezekias the Captain of an army of thieves, who moleſted all Syria, and not only routed his forces, but ſlew the leader himſelf; ſhewing by this beginning, that (except in cruelty) he would prove nothing inferior to any of the King's predeceſſors. *Fulgoſ. l.* 3. *c.* 1. *p.* 296.

13. C. Martius Coriolanus, in the Latian war which was made for the reſtitution of Tarquinius to his kingdom, ſhewed an admirable boldneſs, though then very young; for beholding a citizen of Rome beaten down, and ready to be ſlain by the enemy, he ran to his aſſiſtance, and gave him life by the death of him that preſſed ſo eagerly upon him; for which act of valour the Dictator put a civick crown upon his young head: an honour that perſons of a mature age and great virtue did rarely attain unto. He afterwards proved a perſon of incomparable valour and military virtue. *Fulgoſ. l.* 3. *c.* 1. *p.* 294.

14. Adeodatus, the ſon of S. Auguſtine, before he was fifteen years of age, was of ſo prodigious a wit, that his father ſaith of him, *Horrori mihi erat iſtud ingenium,* he could not think of it but with aſtoniſhment; for already at that age he ſurpaſſed many great and learned men: he alſo verified the ſaying of ſages, *Ingenium nimis mature magnum non eſt vitale:* ſuch early ſparkling wits are not for any long continuance upon earth; for he lived but a few years. *Cauſſ. H C. part* 2. § 10. *p.* 198.

15. C. Caſſius, when very young, hearing Fauſtus, the ſon of Sylla, magnifying the tyranny that his father exerciſed in Rome, was ſo moved at it, that he gave him a blow upon the face in publick. The matter was ſo reſented, that both the parties came before Pompey the Great, where, though in ſo great a preſence, the young Caſſius was ſo far from being terrified, that on the contrary he cried thus out to his adverſary, "Fauſtus," ſaid he, "repeat again thoſe words wherewith I was before ſo far provoked by thee, that I may now alſo ſtrike thee a ſecond time." By this action he gave a notable inſtance how jealous he would afterwards prove of the Roman liberty; for it was he who, with Brutus, conſpired againſt Julius Cæſar, and ſlew him as the invader of it; and after died with the reputation of being *Romanorum ultimus*; the laſt true Roman. *Sabellic. Ex. l.* 1. *c.* 3. *p.* 19.

16. Janus Druſus, that famous ſcholar, had a ſon ſo ſingular, that from fifteen years old to twenty, when he died, he wrote excellent com-

mentaries on the Proverbs and other books, that were much eſteemed amongſt the learned. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 6. *p.* 354.

17. Edburg, the eighth daughter of King Edward, in her childhood had her diſpoſition tried, and her courſe of life diſpoſed by her father in this manner: he laid before her gorgeous apparel and rich jewels in one end of a chamber, and the New Teſtament, and books of pious inſtructions, in another, wiſhing her to make her choice of which ſhe liked: ſhe preſently took up the books, and he taking her in his arms, and kiſſing her, ſaid, "Go in God's name, whither he hath called thee:" and thereupon placed her in a monaſtery at Wincheſter, where ſhe virtuouſly ſpent her whole life after. *Speed's Hiſt. p.* 380.

18. Lewis, Duke of Orleans, was owner of the caſtle at Crucy. His Conſtable was the Lord of Cawny, whoſe wife, the Duke's paramour, had a child, not certain which was the father; whereupon, Cawny and his wife being dead, a controverſy aroſe; the next kin to Cawny claiming the inheritance, which was four thouſand crowns *per annum*. This controverſy depending in the Parliament of Paris, the child then eight years old, though both inſtructed by his mother's friends to ſave her credit, and to enjoy ſo ample an inheritance himſelf, as Cawny's child; yet being aſked, anſwered openly to the Judges, "My heart giveth me, and my noble courage telleth me, that I am the ſon of the noble Duke of Orleans. More glad am I to be his baſtard with a mean living, than to be the lawful ſon of that cowardly cuckold Cawney with his thouſand crowns inheritance." The next of kin had the eſtate, and the young Duke of Orleans took him into his family, who after proved a moſt valiant and fortunate warrior againſt the Engliſh, in the days of Henry the Sixth, and is commonly called the Baſtard of Orleans. *Grafton, vol.* 2. *p.* 530.

19. Theodoricus Meſchede, a German phyſician, had a ſon of the ſame name, who, at the age of fifteen years, ſurpaſſed in eloquence and learning many of thoſe who had gained to themſelves fame and reputation thereby. He wrote to Trithemius and other learned men of that age almoſt numberleſs epiſtles, upon divers ſubjects, with that accuracy and Ciceronian eloquence, that for his wit, dexterity, and promptitude in writing and diſputation, he became the wonder and admiration of thoſe he had any converſation with. *Melch. Adam. in Vit. Medic. Germanor. p.* 6.

20. John Philip Barretier was born at Schwabach, Jan. 19, 1721. At the age of nine years he was maſter of five languages. The French, German, and Latin Languages he learned all in the ſame manner, and almoſt at the ſame time, by converſing in them indifferently with his father, who was a Calviniſt miniſter at Schwabach; the Greek and Hebrew he learned by reading the Holy Scriptures in their original languages, accompanied with a tranſlation, being taught by degrees the inflections of nouns and verbs; by theſe methods, when four years old, the Latin was more familiar to him than any other language: and at nine he underſtood the holy writers, better in their original tongues than in his own.

In his eleventh year he not only publiſhed a learned letter in Latin, but alſo tranſlated the Travels of Rabbi Benjamin from the Hebrew into French; and added notes and remarks, ſo replete with judgment and penetration, that they ſeem the work of a man long accuſtomed to ſtudy and reflection, rather than the productions of a child.

At fifteen, the fame of his learning and writings attracted the notice of the King of Pruſſia, who ſent for him to his court. In his journey thither he paſſed through Hall, where young Barretier ſo diſtinguiſhed himſelf in his converſation with the Profeſſors of that Univerſity, that they offered him the degree of Doctor in Philoſophy. He drew up that night ſome poſitions in philoſophy and the mathematics, which he defended next day with ſo much wit, ſpirit, and ſtrength of reaſon to a crowded auditory, that the whole univerſity was delighted and amazed.

On his arrival at Berlin, the King honoured him with particular marks of diſtinction: he ſent for him every day during his ſtay there, and recommended to him the ſtudy of modern hiſtory, and thoſe parts of learning that are of uſe in public tranſactions, and civil employments; declaring that ſuch abilities, properly cultivated, might exalt him, in ten years, to be the greateſt miniſter of ſtate in Europe. Our young philoſopher, not dazzled with the proſpect of ſuch high promotion, anſwered, "That he was too much pleaſed with ſcience and quiet, to leave them for ſuch inextricable ſtudies, or ſuch haraſſing fatigues." The King, though not pleaſed with this declaration, preſented him on his departure with two hundred crowns.

From Berlin he went back to Hall, where he purſued his ſtudies with his uſual application and ſucceſs, till his nineteenth year, when his health began to decline: his diſorders increaſed for eighteen months, and ten days before his death deprived him of the uſe of his limbs. He then prepared for death without fear or emotion, and on the 5th of October, 1740, reſigned his ſoul into the hands of his Creator with confidence and tranquillity. *Life of Barretier, compiled from his Father's Account by Dr. Johnſon.*

CHAP. II.

Of ſuch as having been Wild, Prodigal, or Debauched in their Youth, have afterwards proved excellent Perſons.

THOSE bodies are uſually the moſt healthful that break out in their youth; and many times the ſouls of ſome men prove the ſounder, for having vented themſelves in their younger days. Commonly none are greater enemies to vice, than ſuch as formerly have been the ſlaves of it, and have been ſo fortunate as to break their chain, and recover their liberty. A certain blackneſs in the cradle has been obſerved to give beginning and riſe unto the moſt perfect beauties: and there are no ſort of men that have ſhined with greater glory in the world than ſuch whoſe firſt days have been ſullied, and a little overcaſt.

1. Themiſtocles, by reaſon of the luxury and debauchery of his life, was caſt off, and diſowned by his father. His mother, over-grieved with the villanies he frequently committed, finiſhed her life with an halter: notwithſtanding all which, this man proved afterwards the moſt noble perſon of all the Grecian blood, and was the interpoſed pledge of hope or deſpair to all Europe and Aſia. *Ælian. Var. Hiſt. l.* 2. *c.* 12. *p.* 47. *Val. Max. l.* 6. *c.* 9. *p.* 185.

2. C. Valerius Flaccus (in the time of the ſecond Punick war) began his youth in a moſt profuſe kind of luxury: afterwards he was created Flamen by P. Licinius the chief Pontiff, that in that employment he might find an eaſier receſs from ſuch vices as he was infected with. Addreſſing his mind therefore to the care of ceremonies and ſacred things, he made religion his guide to frugality; and in proceſs of time ſhewed himſelf as great an example of ſanctity and modeſty, as before he had been of luxury and prodigality. *Val. Max. l.* 6. *c.* 9. *p.* 182.

3. Nicholas Weſt was born at Putney, in Surrey, bred firſt at Eaton, then at King's College in Cambridge, where, when a youth, he was of a moſt wicked diſpoſition; for, ſomething croſſing him in the College, he could find no other way to work his revenge, than by ſecretly ſetting on fire the maſter's lodgings, part whereof were burnt to the ground. Immediately after this he left the College, and lived for a time in the country, debauched enough in his converſation; but he ſeaſonably retrenched his wildneſs, turned hard ſtudent, became an excellent ſcholar, and moſt able ſtateſman; and, after ſmaller promotions, was at laſt made Biſhop of Ely, and often employed in foreign embaſſies. Now if it had been poſſible, he would have quenched the fire he kindled in the College with his own tears; and, to ſhow his penitence, became a worthy benefactor to the houſe, and rebuilt the maſter's lodgings firm and fair from the ground. No Biſhop in England was better attended with menial ſervants, or kept a more bountiful houſe, which made his death much lamented, anno 1533. *Full. Worth. p.* 81. *Surrey.*

4. Polemo was a youth of Athens, of that wretched debauchery, that he was not only delighted in vice, but alſo in the very infamy of it. Returning once from a feaſt, after ſun-riſe, and ſeeing the gate of Xenocrates the philoſopher open, being full of wine, ſmeared with ointments, a garland on his head, and clothed with a looſe and tranſparent garment, he enters the ſchool, at that time thronged with a number of learned men; and not content with ſo uncivil an entrance, he alſo ſat down on purpoſe to offend with his drunken follies. His coming had occaſioned all that were preſent to be angry: only Xenocrates retaining the ſame gravity in his countenance, and diſmiſſing his preſent theme, began to diſcourſe of modeſty and temperance, which he preſented ſo lively before him, that Polemo, affected therewith, firſt laid aſide the crown from his head, ſoon after drew his arm within his cloak, changed that feſtival merriment that appeared in his face, and at laſt caſt off all his luxury. By that one oration the young man received ſo great a cure, that from a moſt licentious perſon he became one of the greateſt philoſophers of his time. *Val. Max. l.* 6. *c.* 9. *p.* 185. *Laert. l.* 4. *p.* 100.

5. Fabius Gurges, was born of a noble family in Rome, and left with a very plentiful eſtate by his father: which he ſpent in the riots of his

youth. But afterwards relinquiſhing the unbridled luſts of his firſt age, he arrived to that temperance that he was thought worthy by the people of Rome to have the office of cenſorſhip committed to him, and no man more fit than he to inſpect the manners of the city. *Fulgoſ. l. 6. c. 9. p.* 804.

6. Titus Veſpaſianus, while he was young, and before he came to the empire, gave juſt cauſes of cenſure for his cruel, covetous, riotous, and luſtful way of living; that men reported him to be another Nero. But having arrived to the empire, he made himſelf conſpicuous for the contrary virtues. His feaſts were moderate, his friends ſelect and choice perſons, neceſſary members of the commonwealth: his former minions he endured not ſo much as to look upon: Queen Berenice, whom he was known to love too well, he ſent away from Rome: from no citizen did he take any thing by violence: and from the goods of aliens he abſtained; and yet was he inferior to none of his predeceſſors in magnificence and bounty. When he took upon him the ſupreme pontificate, he proteſted it was only upon this account, that he would keep his hands pure and innocent from the blood of any, wherein he made good his word: and in all things he demeaned himſelf with that integrity and innocency, that he was worthily ſtyled, *Deliciæ humani generis*, the very darling of mankind. *Sueton. l.* 2. *c.* 7. *p.* 321.

7. Agis, while yet a youth, was brought up in all kind of delights that ſuch of his age are uſed to be affected with; but as ſoon as ever he was come to be King of Sparta, though yet but a young man, with an incredible change of mind and manners, he renounced all the pleaſures of his former life, and bent his mind wholly to recal Sparta unto its priſtine frugality, that was extremely debauched and corrupted with the manners of the Greeks and Barbarians. This honeſt endeavour of his proved the occaſion of his death. *Plut. in Lacon. p.* 453.

8. Cimon, the ſon of Miltiades, in his youth was infamous amongſt his people for his diſorderly life and exceſſes in drinking; and they looked upon him as reſembling in his diſpoſition his grandfather Cimon, who, by reaſon of his ſtupidity, was called Coalemus (that is), the ſot. Steſimbrotus ſaith of him, that he was neither ſkilled in muſick, nor inſtructed in any other liberal ſcience, and far removed from the Attick acumen and ſmartneſs of wit. Some ſay, he had too private familiarity with his ſiſter Elpenice: and others, that he publickly married her, and lived with her as his wife; beſides his being deeply in love with Ariſteria and Mneſtra, &c. Yet this man was afterwards ſo improved, that a ſingular generoſity and ſincerity appeared in his manners, and merited to have this as part of his juſt praiſe, that whereas he was not a whit inferior to Miltiades in valour, nor to Themiſtocles in prudence, he was more innocent than either of them; he was not in the leaſt below either of them in the art military; and in his adminiſtration, in time of peace, he exceedingly ſurpaſſed them both. *Plut. in Cimone, p.* 480, 481.

9. Thomas Sackvil, afterwards Lord Buckhurſt, was bred in Oxford, took the degree of Barriſter in the Temple, afterwards travelled into foreign parts, and was detained a time priſoner at Rome. When his liberty was procured for his return into England, he poſſeſſed the vaſt inheritance left him by his father, whereof in a ſhort time, by his magnificent prodigality, he ſpent the greateſt part, till he ſeaſonably began to ſpare, growing near to the bottom of his eſtate. This young gentleman coming to an Alderman of London, who had gained great pennyworths by his former purchaſes of him, was made (being now in the wane of his wealth) to wait the coming down of the Alderman ſo long, that his generous humour being ſenſible of the indignity of ſuch attendance, reſolved to be no more beholden to wealthy pride, and preſently turned a thrifty improver of the remainder of his eſtate. Others make him the convert of Queen Elizabeth, who by her frequent admonitions diverted the torrent of his profuſion: indeed ſhe would not know him till he began to know himſelf; and then heaped places of honour and truſt upon him, creating him Baron of Buckhurſt in Suſſex, anno Dom. 1566, ſent him Ambaſſador into France 1571, into the Low Countries 1576, made him Knight of the Order of the Garter 1589, Treaſurer of England 1599; he was alſo Chancellor of the Univerſity of Oxford. Thus he made amends to his houſe for his miſpent time, both in increaſe of eſtate and honour, being created Earl of Dorſet by King James. He died April 19, 1608. *Lloyd's State Worth. p.* 677, 678.

10. Henry the Fifth, while Prince, was extremely wild, the companion of riotous perſons, and did many things to the grief of the King his father, as well as to the injury of himſelf, in his

reputation with the ſubject; but no ſooner was he come to the crown, but the firſt thing that he did was to baniſh all his old companions ten miles from his court and preſence; and reformed himſelf in ſuch a manner, that he became as worthy and victorious a King, as ever reigned in England. *Speed, Hiſt. p.* 637.

11. St. Auguſtine in his younger time was a Manichee, and of incontinent life. He reports of himſelf that he prayed for continency, but was not willing to be heard too ſoon; "for," ſaith he, "I had rather have my luſt ſatisfied than extinguiſhed." But being afterwards converted by the miniſtry of St. Ambroſe, he proved a moſt excellent perſon, as well in learning, as in all kinds of virtue. *Chetwind, Hiſt. Collect. cent.* 1. *p.* 19.

12. Gelon and Hiero in Sicily, and Piſiſtratus the ſon of Hippocrates, were all uſurpers, and ſuch as attained to their tyrannical dominion by violent and indirect means; yet they uſed the ſame virtuouſly, and howſoever they attained the ſovereign command, and for ſome time in their younger years managed it injuriouſly enough, yet they grew in time to be good governors, loving and profitable to the commonwealth, and likewiſe beloved and dear unto their ſubjects: for ſome of them having brought in, and eſtabliſhed excellent laws in their country, and cauſing their ſubjects to be induſtrious and painful in tilling the ground, made them to be civil, ſober, and diſcreet; whereas before they were idle, poor and wretched. *Plut. Mor. de Serâ Num. Vir. p.* 543. *Petr. Greg. de Repub. l.* 8. *c.* 1. *p.* 319.

13. Lydiades was a tyrant in the city of Megalopolis: but in the midſt of his uſurped dominion, he repented of his tyranny, and making conſcience thereof, he deteſted that wrongful oppreſſion wherein he had held his ſubjects, and reſtored his citizens to their ancient laws and liberties; and afterwards died gloriouſly, fighting manfully in the field, againſt the enemy in defence of his country. *Plut. Mor. de Serâ Num. Vir. p.* 543. *Petr. Greg. de Repub. l.* 8. *c.* 1. *p.* 139.

CHAP. III.

Of punctual Obſervation in Matters of Religion, and the great Regard ſome Men have had to it.

THE Athenians conſulted the oracle of Apollo, demanding what rites they ſhould make uſe of in matters of their religion. The anſwer was, "The rites of their anceſtors." Returning thither again, they ſaid, "The manner of their forefathers had been often changed: they therefore enquired what cuſtom they ſhould make choice of in ſo great a variety." Apollo replied, "The beſt." This conſtancy and ſtrictneſs of the Heathens had been highly commendable, had their devotions been better directed. In the mean time they ſhame us, by being more zealous in their ſuperſtition, than we are in the true religion.

1. When Antiochus Soter had beſieged Jeruſalem, at ſuch time as the Feaſt of Tabernacles was to be celebrated, and the people of that city had beſought him for a truce of ſeven days, that they might ſecurely attend upon that ſolemnity; he not only granted, but faithfully performed it, and cauſed a bull with gilded horns, together with incenſe and perfumes, and divers veſſels of gold, to be conveyed to the gates, and delivered into the hands of the prieſts; and deſired they might be offered unto God. The Jews, moved with this unexpected benignity, yielded themſelves and theirs to Antiochus. *Lipſ. Monit. Ex. l.* 1. *c.* 2. *p.* 9. *M. Hurault's Diſcourſ. part* 1. *c.* 14. *p.* 119.

2. When Jeruſalem was beſieged by Pompey the Great, upon the day of their Sabbath, though the Jews ſaw the Romans buſied in their preparations to aſſault them, though they had advanced their enſigns upon the walls, though they had entered the city, and ſlew indifferently all they met, yet did this people make no reſiſtance, but performed their uſual ſacrifices as in a time of peace, and upon no account could be drawn to violate the reſt of their Sabbath, even for the preſervation of their lives and eſtates. *Joſeph. Jew. War, l.* 1. *c.* 5. *p.* 567.

3. While Sulpitius was ſacrificing, it chanced that his mitre fell from his head, and that was thought reaſon ſufficient to deprive him of his prieſthood. *Val. Max. l.* 1. *c.* 1. *p.* 3. *Plut. in M. Marcello, p.* 300.

4. P. Clælius Siculus, M Cornelius Cethegus, and C. Claudius, in ſeveral times and different wars, were commanded and compelled to reſign their Flamenſhip; upon this only reaſon, that they had not placed the bowels of the ſacrifice upon the altars of the gods, with a becoming reverence and devotion. *Val. Max. l.* 1. *c.* 1. *p.* 3. *Plut. in Marcello, p.* 300.

5. When Brennos had beat the Romans near Rome itſelf, and all was in tumult and diſorder, expecting the conqueror at the gates, many fled

out of the city with all they had: Lucius Albinus or Alvanius, a plebeian, was carrying out in a waggon, his wife, young children, and ſuch goods as his haſte would permit; but when he ſaw the Veſtal Virgins on foot, all weary and tired, carrying the ſacred relicks in their laps, he ſtraight took down his wife and children, and all that he had, and cauſed the Veſtals to aſcend the waggon, with all they fled with, that they might recover a certain city in Greece, whither they intended to go; bearing ſo great a reverence to religion as ſurpaſſed his care for the ſafety of his goods, or the lives of himſelf and his family. *Plut. in Camillo, p.* 139. *Val. Max. l.* 1. *c.* 1. *p.* 4. *M. Hurault's Diſcourſ. part* 1. *c.* 14. *p.* 118.

6. Numa Pompilius, being upon a time told that his enemies were in arms; and coming againſt him: *At ego rem divinam facio:* "But I," ſaith he, "am ſacrificing to the Gods:" he would not ceaſe his devotions, though the enemy was at the gates. *Plut. in Numa, p.* 70.

7. When the Capitol in Rome was beſieged by the Gauls, Caius Fabius Dorſo, leſt he ſhould omit a certain day wherein cuſtomary ſacrifices were appointed to be offered, not at all terrified with the greatneſs of the danger, paſſed openly through the camp of the beſiegers, carrying with him in his hands the conſecrated veſſels to the Quirinal hill: nor did the Barbarians oppoſe him; ſo that having ſolemnly performed all, he returned in ſafety to the Capitol. *Val. Max. l.* 1. *c.* 1. *p.* 4. *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 33. *Lipſ. Ex. l.* 1. *c.* 2. *p.* 10.

8. In the reign of Honorius the Emperor, by the perfidiouſneſs of Stilicon, Alaricus King of the Goths was brought into Italy with a mighty army. He ſet upon Rome itſelf, and took it; and though he was a man of blood, both by nature and cuſtom; yet ſuch a reverence he had to religion, that before he would permit his ſoldiers to plunder the city, by ſound of trumpet he cauſed this edict to be proclaimed, "That as well the goods as lives of all thoſe ſhould be ſafe, that had retreated unto any of the churches that were conſecrated to the memory of the apoſtles." *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 20. *M. Hurault's Diſcourſ. part* 1. *c.* 14. *p.* 120.

9. Marcellus in his fifth Conſulſhip having taken Claſtidium in Syracuſe, had vowed to build a temple to Honour and Virtue, but was forbid the performance of it by the college of the chief prieſts, they affirming that one temple was not rightly to be conſecrated to two deities; for if any prodigy ſhould fall out in that temple, it could not be known which of the deities they ſhould prepare to appeaſe. Upon this remonſtrance of the chief prieſts, it was ordered, that Marcellus in diſtinct temples ſhould erect the ſtatues of Honour and Virtue. *Val. Max. l.* 1. *c.* 1. *p.* 4.

10. Tarquinius King of the Romans commanded M. Tullius, one of the Duumviri, to be ſewed up in a ſack, and ſo caſt into the Tyber; for that, being corrupted with money, he had delivered to Petronius Sabinus a book to be tranſcribed, wherein was contained the ſecrets of religion. *Val. Max. l.* 1. *c.* 1. *p.* 5.

11. Pauſanias the King of Sparta (and at that time the General of all Greece), in that famous battle of Platea, where all the Grecian ſafety was diſputed, when the enemy drew on, and provoked him, he reſtrained and kept in his ſoldiers, till ſuch time as the gods, being conſulted by ſacrifice, had given encouragement to begin the fight. This was ſomewhat long in the performance; ſo that in the mean time, the enemy, interpreting this delay as an inſtance of fear, began to preſs hard upon him, and many Greeks fell: yet would he not ſuffer in this extremity a ſingle javelin to be thrown againſt them, but multiplying the ſacrifices, he at laſt lifted up his hands to Heaven, and prayed, "That if the fates had determined that the Grecians ſhould not overcome, yet at leaſt it might pleaſe the gods that they might not die unrevenged, nor without performing ſome famous and memorable exploit upon their enemies." He was heard, and ſtraight the bowels of the ſacrifice promiſed him ſucceſs: he marched out, and obtained the victory. *Herodot. l.* 9. *p.* 536. *Lipſ. Monit. l.* 1. *c.* 2. *p.* 29.

12. The Ægyptians worſhipped dogs, the Indian rat, the cat, hawk, wolf and crocodile, as their gods, and obſerved them with that kind of religion and veneration, that if any man whatſoever, knowingly, or otherwiſe, killed any of theſe, it was death to him without mercy; as a Roman citizen found to his coſt, in the time of Diodorus Siculus, who writes and vouches himſelf as a ſpectator and witneſs of what follows: "At ſuch time," ſaith he, "as Ptolemeus (whom the Romans afterwards reſtored to his kingdom) was firſt of all ſtyled the aſſociate and friend of the ſenate and people of Rome, there was a publick rejoicing, and a mighty concourſe of people. Here it fell out, that in a great crowd, amongſt the reſt were ſome Romans, and with them a ſoldier, who by chance, and not willingly, had killed

a cat. Straight there was a cry: a ſudden fury and tumult aroſe: to pacify which, not the ignorance of the miſerable wretch, not any reverence of the Roman name, not the command of the King himſelf, who had ſent the chiefeſt nobles to appeaſe it; none of all theſe could ſave the poor man, but forthwith he was pulled in pieces by a thouſand hands; ſo that nothing of him was left, either to bury or to burn." *Lipſ. Monit. l.* 1. *c.* 3. *p.* 10.

13. Veſpaſianus the Emperor returning out of the Eaſt, when he found the city of Rome exceedingly disfigured by civil wars; he began the reſtoration of it with the repairs of the ſacred buildings, and the temple of Jupiter Capitolinus: He carried timber upon his own back, he wrought in the foundations with his own hands: not conceiving that he any way injured the majeſty of an Emperor, by putting his hand to a work that concerned the worſhip of the gods. *Fulgoſ. Ex. l.* 1. *p.* 9.

14. The Chriſtians were about to build a chapel in Rome, wherein to perform ſervice to Almighty God; but they were complained of, and the ground challenged by certain inholders in that city. The matter was brought before the Emperor Alexander Severus, who thus determined; "The things," ſaid he, "that concern the gods, are to be preferred before the concerns of man; and therefore let it be free for the Chriſtians to build their chapel to their God, who though he be unknown to us at Rome, ought nevertheleſs to have honour done unto him, if but for this reſpect alone, that he beareth the name of a god." *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 10. *M. Hurault's Diſcourſes, part* 1. *c.* 14. *p.* 118, 119.

15. So great a reverence to religion had the Æthiopian kings, to the time of Ptolemy King of Ægypt, that whenſoever the prieſts of Jupiter (who is worſhipped in Meroe) declared to any of them that his life was hateful to the gods, he immediately put an end to his days: Nor was there any of them found to have had a more tender regard to the ſafety of his own life, than he had reverence to religion, till King Argenes, who, leſt the prieſts ſhould tell him he ſhould die, began with themſelves, put them all to death firſt, and thereby aboliſhed the cuſtom. *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 15.

16. There was a mighty famine in Ægypt, ſo that all kind of food failing them, they betook themſelves to feeding upon human fleſh; when in the mean time they ſpared dogs, cats, wolves, hawks, &c. which they worſhipped as their gods; and not only forebore to lay hands upon them, but alſo fed them, and that doubtleſs with human fleſh alſo. *Lipſ. Monit. l.* 1. *c.* 3. *p.* 30.

17. There was a braſen ſtatue of Saturn at Carthage, with hands ſomewhat lifted up: The ſtatue itſelf was open, hollow, and bending towards the earth: a man or youth was ſolemnly laid upon theſe arms, and thence he was ſtraight tumbled down headlong into a burning furnace, that was flaming underneath. This burning alive was beſtowed upon that god yearly upon a ſet day, and in times of calamity the victims were multiplied. Accordingly upon the ſlaughter they received by Agathocles, they made a decree, to offer up two hundred of their nobleſt youth in this manner to Saturn: and ſo great was their enthuſiaſm, there were as many more who freely offered themſelves to the ſame death. *Lipſ. Monit. l.* 1. *c.* 3. *p.* 30.

18. The ſoldiers of Algaricus the Goth, at the ſacking of Rome, while as yet they breathed after ſlaughter and ſpoil, it chanced that ſome ſacred virgins came amongſt the ranks of them, carrying veſſels of gold upon their heads uncovered: They, ſo ſoon as they were informed that both the perſons and the plate were conſecrated in honour of the apoſtles, ſuffered both to paſs through them untouched. *Fulgoſ. l.* 1. *c.* 1. *p.* 21. *M. Hurault's Diſcourſes, part* 1. *c.* 14. *p.* 120.

19. The Emperor Conſtantine being preſent at the Council of Chalcedon, did there ſit below all the prieſts: and when the writings were brought to him that contained their mutual accuſations, and the charges that they had drawn up one againſt the other, he folded them all up in his lap, and committed them all unread to the fire, ſaying; "That the prieſts, as ſo many deities, were ſet over men for the better government of them, and that therefore he would reſerve the judgment of them entirely to God himſelf." *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 17.

20. Metellus was the chief prieſt of the Temple of Veſta, which, through ſome miſadventure, had taken fire: he, with others, being buſied in carrying out the ſtatues of the Gods, and the other furniture of the Temple, was deprived of both his eyes by the fierceneſs of the flames. The Senate of Rome highly approved of his religious gallantry, and, as a teſtimony of their applauſe, allowed that Metellus ſhould, as often as he pleaſed, be carried in a chariot to the Senate-houſe: an honour which was granted to none before him. *Sabel. Ex. l.* 5. *c.* 1. *p.* 248.

21. Pontius Pilate, being ſent by Tiberius to be Governor over the Jews, cauſed in the night-time the ſtatue of Cæſar to be brought into Jeruſalem covered, which, within three days after, cauſed a great tumult amongſt the Jews; for they who beheld it were aſtoniſhed and moved, as though now the laws of their country were profaned; for they held it not lawful for any picture or image to be brought into the city. At their lamentation who were in the city, there were gathered together a great multitude out of the fields adjoining, and they went preſently to Pilate, then at Ceſarea, beſeeching him earneſtly that the images might be taken away out of Jeruſalem, and that the laws of their country might not be violated. When Pilate denied their ſuit, they proſtrated themſelves before his houſe, and there remained lying upon their faces for five days and nights never moving. Afterwards, Pilate ſitting in his Tribunal, was very careful to call the Jews before him, as if he deſigned to have given them an anſwer: when, upon the ſudden, a company of armed ſoldiers (for ſo it was provided) compaſſed the Jews about with a triple rank. The Jews were much amazed at this: and Pilate told them, “That except they would receive the images of Cæſar, he would kill them all: and to that end made a ſign unto the ſoldiers to draw their ſwords.” The Jews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the ſtroke of the ſword: crying out, “That they would rather loſe their lives, than ſuffer their religion to be profaned.” Then Pilate, admiring their conſtancy, and the ſtrictneſs of that people in their religion, commanded the ſtatues to be taken out of the city of Jeruſalem. *Joſeph. Jewiſh Wars, l.* 2. *c.* 7. *p.* 617.

22. When King Ethelred and his brother Alfred had encountered the Danes a whole day, being parted by the night, early the next morning the battle was renewed, and Alfred, engaged in fight with the Danes, ſent to his brother to come to his help; but he being in his tent at his devotions, refuſed to come till he had ended: Having finiſhed, he entered the battle, relieved the ſtaggering hoſt, and had a glorious victory over his enemies. *Malmſbury, p.* 23.

23. Fulco, Earl of Anjou, in his old age, minding the welfare of his ſoul, according to the religion of thoſe days, went in pilgrimage to Jeruſalem; and having bound his ſervants by oath to do what he ſhould require, was by them drawn naked to Chriſt's ſepulchre: the Pagans looking on, while one drew him with a wooden yoke put about his neck, the other whipt him on the naked back; he, in the mean time, ſaying, “Receive, O Lord! a miſerable, perjured and run-away ſervant; vouchſafe to receive my ſoul, O Lord Chriſt!” *Gul. Malmſbury, p.* 25.

24. Pompey having taken Jeruſalem, entered into the Sanctum Sanctorum; and although he found a table of gold, a ſacred candleſtick, a number of other veſſels, and odoriferous drugs in great quantity, and two thouſand talents of ſilver, yet he touched nothing thereof, through the reverence he bore to God; but cauſed the temple to be purged, and commanded the ſacrifices to be offered according to the law. *Joſeph. Antiq. l.* 14. *c.* 8. *p.* 355.

25. When the Duke of Saxony made great preparations for war againſt a pious and devout Biſhop of Magdeburg, the Biſhop, not regarding his defence, applied himſelf to his epiſcopal function, in the viſiting and the well-governing of his church: and when it was told him that the Duke was upon his march againſt him, he replied, “I will take care of the reformation of my churches, and leave unto God the care of my ſafety.” The Duke had a ſpy in the city, who hearing of this anſwer of the Biſhop's, gave his maſter a ſpeedy account thereof. The Duke having received this information, did thereupon diſmiſs his army, and deſiſted from his expedition, ſaying, “he would not fight againſt him, who had God to fight for him.” *Otho, Med. Joc. Serin. p.* 250. *Chetw. Hiſt. Collect. cent.* 14. *p.* 442.

26. Hannibal having given a great overthrow to the Romans, and ſlain the Conſul Flaminius, the people were extremely perplexed, and choſe Fabius Maximus Dictator: who, to lay a good foundation for his government, began with the ſervice of the gods; declaring to the people, that the loſs they had received came through the raſhneſs and wilful negligence of their General, who made no account of the gods and religion, and therefore he perſuaded them to appeaſe the gods, and to ſerve and honour them: and he himſelf, in preſence of the people, made a ſolemn vow, that he would ſacrifice unto the gods all the encreaſe and fruits, that ſhould fall the next year, of ſheep, ſows, milch-kine, and of goats throughout Italy. *Plut. in Fabio. Clark's Mir. c.* 96. *p.* 451.

CHAP. IV.

Of the Veracity of ſome Perſons, their great Love to Truth: and Hatred of Flattery and Falſehood.

APollonius ſaid, “it was for ſlaves to lie, and for freemen to ſpeak truth.” ’Tis the chief and fundamental part of all virtue, and ought to be beloved for itſelf. A man muſt not always tell all, for that were folly: but what a man ſays ſhould be what he thinks, otherwiſe ’tis downright knavery. I know not what advantage men propoſe to themſelves to run in an eternal track of lying and diſſembling, unleſs they deſign never to be believed when they ſpeak truth. ’Tis a maxim among politicians, “that thoſe who know not how to diſſemble, know not how to rule.” Certainly theſe men never regard conſequences: for what is this, but to give warning to all they have to do with, that what they ſay is nothing but lying and deceit? The firſt thing that corrupts manners, is baniſhing of truth, “which,” Pindar ſays, “is the ſupport of all virtues, and the firſt article that Plato requires in the government of his republic.”

The Perſians and Indians had a law, that whoever was three times juſtly convicted of ſpeaking falſehood, ſhould, upon pain of incurring the penalty of death, never ſpeak a word again while he lived, but continue under ſilence and reproach during his life. *Peach. Compl. Gent.*

1. It is ſaid of Auguſtus Cæſar, that after a long inquiry into all the parts of his Empire, he found but one man who was accounted never to have told a lie: for which cauſe he was deemed worthy to be the chief ſacrificer in the Temple of Truth. *Cauſ. H. C. tom.* 1. *l.* 2. *p.* 45.

2. Epaminondas the Theban General, was ſo great a lover of truth, that he was ever careful leſt his tongue ſhould in the leaſt digreſs from it, even when he was moſt in ſport. *Heyw. Hierarc.* 6. *l.* 5. *p.* 294.

3. Heraclides, in his hiſtory of the Abbot Idur, ſpeaks of him as a perſon extremely devoted to truth, and gives him this threefold commendation: That he was never known to tell a lie, that he was never heard to ſpeak ill of any man, and, laſtly, that he uſed not to ſpeak at all but when neceſſity required. *Heyw. ib. p.* 294.

4. Xenocrates, the philoſopher, was known to be a man of that fidelity and truth in ſpeaking, that the Athenians, amongſt whom he lived, gave him the privilege, that his evidence ſhould be lawful and good without being ſworn. *Laert. Vit. Phil. l.* 4. *p.* 97, 98.

5. The Duke of Oſſura, as he paſſed by Barcelona, having got leave to releaſe ſome ſlaves; he went aboard the Cape Galley, and paſſing through the ſlaves, he aſked divers of them what their offences were. Every one excuſed himſelf: one ſaying that he was put in out of malice, another by bribery of the judge, but all of them unjuſtly. Amongſt the reſt there was one little ſturdy black man, and the Duke aſked him what he was in for; “Sir,” ſaid he, “I cannot deny but I am juſtly put in here, for I wanted money, and ſo took a purſe near Sarragona, to keep me from ſtarving.” The Duke, with a little ſtaff he had in his hand, gave him two or three blows upon the ſhoulders, ſaying, “You rogue, what do you amongſt ſo many honeſt innocent men, get you gone out of their company.” So he was freed, and the reſt remained to tug at the oar. *Howel’s Ep. vol.* 1. § 2. *Ep.* 22 *p.* 37.

6. The Emperor Conſtantius had beſieged Beneventum, when Romualdus, the Duke thereof, diſpatched Geſwaldus privately to Grimoaldus, the King of Lombardy, the Duke’s father, to deſire him to come with an army to the aſſiſtance of his ſon. He had prevailed on his embaſſy, and was by Grimoaldus ſent away before, to let his ſon know that he was coming with ſome troops to his aid. But in his return by misfortune he fell amongſt the enemy, who being informed of the auxiliary forces that were upon the march, hoped to have Beneventum yielded to them before their arrival, if they could make Romualdus to deſpair of his ſuccours. To this purpoſe, having enjoined Geſwaldus to be their interpreter, they led him to the walls; but when he came thither, he declared the whole truth to the beſieged, and gave them to underſtand, that ere long Grimoaldus would be with them with a conſiderable army. This coſt Geſwaldus his life, and the Imperialiſts raiſed their ſiege the next day after. *Fulgoſ. Ex. l.* 3. *c.* 8. *p.* 425.

7. It is written of our Henry V. that he had ſomething of Cæſar in him, which Alexander the Great had not, that he would not be drunk; and

ſomething of Alexander the Great that Cæſar had not, that he would not be flattered. *Lloyd's State Worthies*, *p.* 201.

8. One who was deſigned for an agent, waited upon the ſagacious Lord Wentworth for ſome direction in his conduct and carriage, to whom he thus delivered himſelf: "To ſecure yourſelf, and ſerve your country, you muſt at all times, and upon all occaſions, ſpeak truth: For," ſays he, "you will never be believed, and by this means your truth will both ſecure yourſelf if you be queſtioned, and put thoſe you deal with, who queſtion your veracity, to a loſs in all their diſquiſitions and undertakings." *Lloyd's State Worthies, p.* 201, 202.

9. The Emperor Tiberius had ſuch an averſion to flattery, that he ſuffered no ſenator to come to his litter, even upon important buſineſs. When a conſular perſon came to him to appeaſe his diſpleaſure, and ſought to embrace his knees, he fled from him with that earneſtneſs, that he fell all along upon his face; when, in common diſcourſe, or in any ſet oration, any thing complimental was ſaid of him, he would interrupt the perſon, reprehend him, and immediately alter the form of his words. *Sueton. l.* 3. *c.* 27. *p.* 139.

10. Pambo came to a learned man, and deſired him to teach him ſome Pſalm: he began to read to him the thirty-ninth, and the firſt verſe, which is; "I ſaid I will look to my ways, that I offend not with my tongue." Pambo ſhut the book, and took his leave, ſaying, "he would go learn that point." And having abſented himſelf for ſome months, he was demanded by his teacher, "When he would go forward?" He anſwered, "That he had not yet learned his old leſſon, to ſpeak in ſuch a manner as not to offend with his tongue." *Chetw. Hiſt. Collect. cent.* 1. *p.* 17.

11. Albertus, Biſhop of Mentz, reading by chance in the Bible, one of his Counſel coming in, aſked him what his highneſs did with that book? The Archbiſhop anſwered, "I know not what this book is, but ſure I am that all that is written therein is quite againſt us." *Luther Colloq. Menſar. p.* 11.

12. When Ariſtobulus the hiſtorian preſented to Alexander the Great a book that he had wrote of his glorious atchievements, wherein he had flatteringly made him greater than he was; Alexander, after he had read the book, threw it into the river Hydaſpes, and told the author, "That it were a good deed to throw him after it." The ſame Prince did alſo order a certain philoſopher out of his preſence, becauſe he had long lived with him, and yet never reproved him for any of his vices or faults. *Clark's Mir. c.* 53. *p.* 212.

13. Maximilianus, the firſt Emperor of that name, although he deſired to be famous to poſterity for his noble actions and atchievements, was as earneſtly averſe and afraid to be praiſed to his face. When on a time divers eloquent and learned men did highly extol him with immediate praiſes in their panegyricks, he commanded Cuſpinianus to return them an anſwer *extempore*, "and withal be careful," ſaid he, "that you praiſe me not; for a man's own praiſes from his own mouth, carry but an evil ſavour with them". *Paræi Hiſt. Medull. tom.* 2. *p.* 124.

14. Cato the younger charged Muræna, and indicted him in open court for popularity and ambition, declaring againſt him that he ſought indirectly to gain the people's favour, and their voices to be choſen Conſul: as he went up and down to collect arguments and proofs thereof, according to the manner and cuſtom of the Romans, he was attended upon by certain perſons who followed him in the behalf of the defendant, to obſerve what was done for his better inſtruction in the proceſs and ſuit commenced. Theſe men would oftentimes converſe with Cato, and aſk him whether he would to-day ſearch for ought, or negociate any thing in the matter and cauſe concerning Muræna? If he ſaid "No," ſuch credit and truſt they repoſed in the veracity and truth of the man, they would reſt in that anſwer, and go their ways. A ſingular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth. *Plut. Moral. l. de Inimic. Util. p.* 250.

15. Euricius Cordus, a German phyſician, hath this honour done to his memory. It is ſaid of him that no man was more addicted to truth than he, or rather no man was more vehemently ſtudious of it: none could be found who was a worſe hater of lying and falſehood: he could diſſemble nothing, nor bear that wherewith he was offended, which was the cauſe of his gaining the diſpleaſure of ſome perſons, who might have been helpful to him if he would but have ſought their favour, and continued himſelf therein by his obſequiouſneſs. Thus much is declared in his Epigrams, and he ſaith it of himſelf,

Blandire neſcis ac verum Corde tacere,
Et mirare tuos diſplicuiſſe libros?

Thou canſt not flatter, but the truth doſt tell,
What wonder is't thy books then do not ſell?

16. Paulus Lutherus, ſon to Martin Luther, was phyſician to Joachimus the Second, Elector of Brandenburgh, and then to Auguſtus, Duke of Saxony, Elector. It is ſaid of him, that he was a true lover of liberty and freedom of ſpeech; far from flattery and aſſentation, and in all points like unto that Rheſus in Euripides, who ſaith of himſelf,

Talis ſum et ego, rectum ſermonum.
Viam ſecans, nec ſum duplex vir.

Such a one am I that rightly can
Divide my ſpeech, yet am no double man.

The virtues of this Luther were many and great; yet I know not any wherein he more deſervedly is to be praiſed, than for this honeſt freedom of ſpeaking, wherein he mightily reſembled his father. *Melch. Adam. in Vit. Germ. Med. p.* 25. 341

17. When I lived at Utrecht in the Low Countries, this reply of that valiant gentleman, Colonel Edmonds, was much ſpoken of. There came a countryman of his out of Scotland, who deſiring to be entertained by him, told him that my Lord his father and ſuch Knights and Gentlemen, his couſin and kinſmen were in good health. Colonel Edmonds (turning to his friends then by) "Gentlemen," ſaid he, "believe not one word he ſays: My father is but a poor baker in Edinburgh, and works hard for his living, whom this knave would make a Lord, to curry favour with me, and make you believe that I am a great man born, when there is no ſuch matter." *Peach. Comp. Gentlem. c.* 1. *p.* 5.

CHAP. V.

Of ſuch as have been great Lovers and Promoters of Peace.

THERE are no greater inſtances of the folly and wicked diſpoſition of mankind, than that their favourites have ever been clad in ſteel; the deſtroyers of cities, the ſuckers of human blood, and ſuch as have imprinted the deepeſt ſcars upon the face of the univerſe; theſe are the men it hath crowned with laurels, advanced to thrones, and flattered with the miſbecoming titles of heroes and gods: while the ſons of peace are remitted to the cold entertainment of their own virtues. Notwithſtanding which there have ever been ſome, who have found ſo many heavenly beauties in the face of peace, that they have been contented to love that ſweet virgin for her own ſake, and to court her without the conſideration of any additional dowry. *Cauſ. H. C. in Treat. of Paſſions, p.* 38.

1. The inhabitants of the iſland of Borneo, not far from the Moluccas, live in ſuch deteſtation of war, and are ſo great lovers of peace, that they hold their King in no other veneration than that of a god, ſo long as he ſtudies to preſerve them in peace: but if he diſcover inclinations to war, they are never quiet till he is fallen in battle under the arms of his enemies. So ſoon as he is ſlain they ſet upon the enemy with all imaginable fierceneſs, as men that fight for their liberty, and ſuch a king as will be a greater lover of peace. Nor was there ever any king known amongſt them, that was the perſuader and author of a war, but he was deſerted by them, and ſuffered to fall under the ſword of the enemy. *Dinoth. Memor. l.* 2. *c.* 76.

2. The Emperor Leo, who ſucceeded Martianus, having given to Eulogius the philoſopher a quantity of corn, one of his eunuchs told him, that ſuch kind of bounty would be better beſtowed upon his ſoldiers. "I would to God," ſaid the Emperor, "that the ſtate of my reign was ſuch, that I could beſtow all the ſtipends of my ſoldiers upon ſuch as are learned." *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 40.

3. Conſtantinus the Emperor obſerving ſome differences amongſt the fathers of the church, called the Nicene Council, at which alſo himſelf was preſent: at this time divers little books were brought to him, containing their mutual complaints, and accuſations of one another: all which he received as one that intended to read and take cognizance of them all: but when he found that he had received as many as were intended to be offered: he bound them up in one bundle, and proteſting that he had not ſo much as looked into any one of them, he burnt them all in the ſight of the Fathers, giving them moreover a ſerious exhortation to peace and cordial agreement amongſt themſelves. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 213. *Chet. Hiſt. Collect. cent.* 2. *p.* 42.

4. It is noted of Phocion, a moſt excellent Captain of the Athenians, that although for his military

tary ability and ſucceſs, he was choſen forty and five times General of their armies by univerſal approbation, yet he himſelf did ever perſuade them to peace. *Plut. in Phocion. Fitz. Rel. & Pol. part* 1. *c.* 14. *p.* 126.

5. At Fez in Africa they have neither lawyers nor advocates; but if there be any controverſies amongſt them, both parties, plaintiff and defendant, come to their Alfakins or chief judge, and at once, without any further appeals or pitiful delays, the cauſe is heard and ended. *Burton's Mel. Ep. to the Read. p.* 49.

6. It is reported of Cæſar to his great commendation, that after the defeat of Pompey, he had in his cuſtody a caſtle, wherein he found divers letters, written by moſt of the nobles in Rome under their own hands, ſufficient evidence to condemn them; but he burnt them all, that no monument might remain of a future grudge, and that no man might be driven to extremities, or to break the peace through any apprehenſion that he lived ſuſpected, and ſhould therefore be hated. *Roger's Penit. Citizen, p.* 70.

7. James King of Arragon, was a great enemy to contentions and contentious lawyers, inſomuch that having heard many complaints againſt Semenus Rada, a great lawyer, who by his quirks and wiles, had been injurious as well as troubleſome to many, he baniſhed him his kingdom, as a man that was not to be endured to live in a place, to the peace of which he was ſo great an enemy. *Clark's Mir. c.* 76. *p.* 343.

8. I read of the ſiſter of Edward the Third, King of England, and married to David King of the Scots, that ſhe was familiarly called "Jane Make-peace," both for her earneſt and ſucceſsful endeavours therein. *Trenchfield Hiſt. Improved, p.* 67.

9. In old time the month of March was the firſt month amongſt the Romans, but afterward they made January the firſt: the reaſon of which is thus rendered by ſome. Romulus being a martial Prince, and one that loved feats of war and arms, and reputed the ſon of Mars, ſet before all the months that which carried the name of his father. But Numa who ſucceeded him immediately was a man of peace, and endeavoured to draw the hearts and minds of his ſubjects and citizens from war to agriculture: ſo he gave the prerogative of the firſt place unto January, and honoured Janus moſt, as one who had been more given to politick and peaceable government, and to the huſbandry of grounds, than to the exerciſe of war and arms. *Plut. Moral. l.* 19. *p.* 856.

10. The Lord Treaſurer Burleigh uſed to ſay, that "he overcame envy and evil-will more by patience and peaceableneſs, than by pertinacy and ſtubbornneſs:" and his private eſtate he ſo managed, that he never ſued any man, neither did ever any man ſue him; whereby he lived and died with glory. *Clark's Mir. c.* 93. *p.* 413.

11. Numa Pompilius inſtituted the prieſts or heralds called Feciales, whoſe office was to preſerve peace between the Romans and their neighbouring nations; and if any quarrels did ariſe, they were to pacify them by reaſon, and not ſuffer them to come to violence till all hope of peace was paſt; and if theſe Feciales did not conſent to the wars, neither King nor people had it in their power to undertake them. *Clark's Mir. c.* 93. *p.* 415.

12. Heraclitus was beſought by the earneſt prayers and entreaties of his citizens, that he would bring forth ſome ſentence of his concerning peace, unity and concord. Heraclitus got up into the deſk or pulpit, where he called for a cup of fair water, upon which he ſprinkled a little bran or meal; then he put into it a little glacon, which is a ſort of herb, and ſo ſupped it off. This done, without ſpeaking one word, he departed: leaving the more prudent and wiſe ſort of people to collect from thence, that if they would ceaſe from immoderate expences and coſtly matters, and betake themſelves to ſuch things as were cheap and eaſy to be had, that this was a ſure way wherein the lovers of peace and concord might attain unto their deſires. *Cæl. Antiq. Lect. l.* 13. *c.* 5. *p.* 575.

13. Otho the Emperor, when he ſaw that he muſt either lay down the Empire, or elſe maintain himſelf in the poſſeſſion thereof by the blood and ſlaughter of a number of citizens, he determined with himſelf to die a voluntary death. When his friends and ſoldiers deſired him that he would not ſo ſoon begin to deſpair of the event of the war; he replied, "That his life to him was not of that value, as to occaſion a civil war for the defence of it." Who can chooſe but admire that ſuch a ſpirit as this ſhould be found in a heathen prince, and he too not above thirty years of age? *Eraſm. Apoth. l.* 6. *Lang. Polyanth. p.* 872.

14. Alphonſus made uſe of Ludovicus Podius for the moſt part as his Ambaſſador in Italy, as

having found him a perſon of ſingular diligence and fidelity. When therefore this his Ambaſſador gave him to underſtand, that he might eaſily extort two hundred thouſand crowns for that peace which he was to grant to the Florentines and Venetians, this noble and moſt generous Prince made him this return, “That his manner was to give peace, and not to ſell it.” *Panormit. de Rebus geſtis Alphonſ. Lang. Polyanth. p.* 872.

15. Servius Sulpitius was an Heathen Lawyer, but an excellent perſon. It is ſaid of him, that *Ad facilitatem æquitatemque omnia tulit, neque conſtituere litium actiones, quam controverſias tollere maluit*: “He reſpected equity and peace in all that he did, and always ſought rather to compoſe differences than to multiply ſuits of law.” *Clark's Mir. c.* 77. *p.* 344.

16. Sertorius, the more he proſpered and prevailed in his wars in Spain, the more importunate he was with Metellus and Pompey (the Roman Generals that came againſt him), that laying down arms, they would give him leave to live in peace, and to return into Italy again: profeſſing, he preferred a private life there, before the government of many cities. *Plut. in Sertorio. Clark's Mir. c.* 34. *p.* 118.

CHAP. VI.

Of the ſignal Love that ſome Men have ſhewed to their Country.

JOHN the Second, King of Portugal, who for the nobleneſs of his mind was worthy of a greater kingdom, when he heard there was a bird called a pelican, that tears and wounds her breaſt with her bill, that with her own blood ſhe may reſtore her young ones to life, when left as dead by the bitings of ſerpents: this excellent Prince took care that the figure of this bird, in this action of hers, ſhould be added to other his royal devices; that he might hereby ſhew, that he was ready, upon occaſion, to part with his own blood for the welfare and preſervation of his people and country. Pity it is to conceal their names whoſe minds have been (in this matter) as pious and princely as his, not fearing to redeem the lives of their fellow-citizens at the price of their own.

1. The town of Calais, during the reign of Philip de Valois, being brought to thoſe ſtraits, that there was no hope left either of ſuccour or proviſions, John Lord of Vienna, who there commanded for the King, began to treat about the ſurrender of it, deſiring only that they might give it up with the ſafety of their lives and goods. Which conditions being offered to Edward, King of England, who for the ſpace of eleven months, had cloſely beſieged it; he, being much enraged that ſo ſmall a town ſhould alone ſtand out againſt him ſo long, and withal calling to mind that they had often galled his ſubjects by ſea, was ſo far from accepting their petition, that, contrarywiſe, he reſolved to put them all to the ſword, had he not been diverted from that reſolution by ſome ſage Counſellors then about him; who told him, “That for having been faithful and loyal ſubjects to their Sovereign, they deſerved not to be ſo ſharply dealt with.” Whereupon Edward, changing his firſt purpoſe into ſome more clemency, promiſed to receive them to mercy, conditionally that ſix of the principal townſmen ſhould preſent him the keys of the town bare-headed and bare-footed, and with halters about their necks, their lives being to be left to his diſpoſal: whereof the Governor being advertiſed, he preſently gets him into the market-place, commanding the bell to be tolled for the convening of the people; who being aſſembled, he acquainted them with the articles which he had received touching the yielding up of the town, and the aſſurance of their lives, which could not be granted but with the death of ſix of the chief of them: with this news they were exceedingly caſt down and perplexed: when, on the ſudden, there riſes up one of their own company, called “Stephen S. Peter,” one of the richeſt and moſt ſufficient men of the town, who thus ſpoke aloud, “Sir, I thank God for the goods he hath beſtowed upon me, but more, that he hath given me this preſent opportunity, to make it known that I prize the lives of my countrymen and fellow-burgeſſes above my own.” At the hearing of this ſpeech and ſight of his forwardneſs, one John Daire, and four others after him, made the like offers, not without abundance of prayers aad tears from the common people, who ſaw them ſo freely and readily ſacrifice all their particular intereſts for the good of the publick. And inſtantly, without more ado, they addreſſed themſelves to the King of England with the keys of the town, and with no other expectation but of death, to which (though they held themſelves aſſured thereof) they went as cheerfully as if they

had been going to a wedding : yet it pleaſed God to turn the heart of the Engliſh King, and at the inſtance of the Queen, and ſome of the Lords, they were all ſent back unhurt. *M. Hurault's Polit. and Martial Diſcourſes*, *c.* 10. *p.* 72. *De Serres General Hiſt. of France*, *p.* 174.

2. When the Grecians of Doris (a region between Phocis and the mountain Oeta) ſought counſel from the Oracle for their ſucceſs in the wars againſt the Athenians, it was anſwered, "That then undoubtedly they ſhould prevail, and become lords of that ſtate, when they could obtain any victory againſt them, and yet preſerve the Athenian King living." Codrus, the then King of Athens, by ſome intelligence, being informed of this anſwer, withdrew himſelf from his own forces, and putting on the habit of a common ſoldier, entered the camp of the Dorians, and killing the firſt he encountered, was himſelf forthwith cut in pieces, falling a wiſhing ſacrifice to preſerve the liberty of his country. *Raleigh's Hiſt. World*, *l.* 2. *c.* 17. § 10. *p.* 420. *Heylin's Coſmog. p.* 589. *Juſtin. Hiſt. l.* 2. *p.* 38.

3. Cleomenes, King of Sparta, being diſtreſſed by his enemy Antigonus King of Macedon, ſent unto Ptolomy King of Egypt for help, who promiſed it upon condition to have his mother and child in pledge. Cleomenes was a long time aſhamed to make his mother acquainted with theſe conditions, went oftentimes on purpoſe to let her underſtand it; but when he came, he had not the heart to break it to her : ſhe ſuſpecting, aſked his friends if her ſon had not ſomething to ſay to her; whereupon he broke the matter with her : when ſhe heard it, ſhe, laughing ſaid, "How comes it to paſs thou haſt concealed it ſo long? Come, come, put me ſtraight into a ſhip, and ſend me whither thou wilt, that this body of mine may do ſome good unto my country before crooked age conſume it without profit." Crateſiclea, for ſo was her name, being ready to depart, took Cleomenes into the Temple of Neptune. Embracing and kiſſing him, and perceiving that his heart was full of ſorrow for her departure, "O King of Sparta!" ſaid ſhe, "let no mán ſee when we come out of the Temple, that we have wept, and diſhonoured Sparta." Whilſt ſhe was with Ptolomy, the Achians ſought to make peace with Cleomenes; but he durſt not, becauſe of his pledges which were with King Ptolomy; which ſhe hearing of, wrote to him that he ſhould not ſpare to do any thing that might conduce to the honour or ſafety of his country, though without the conſent of King Ptolomy, for fear of an old woman and a boy. *Plut. Paral. Lipſ. Monit. l.* 1. *c.* 7. *p.* 98.

4. Sylla having overcome Marius in battle, commanded all the citizens of Præneſte to be ſlain, excepting only one that was his intimate friend; but he hearing the bloody ſentence pronounced againſt the reſt, ſtepped forth, and ſaid, "That he ſcorned to live by his favour who was the deſtroyer of his country;" and ſo went amongſt the reſt who were to be ſlain. *Fulgoſ. l.* 5. *c.* 6. *p.* 638. *Zuing. vol.* 1. *l.* 1. *p.* 43.

5. Themiſtocles, the Athenian General, after his many famous exploits, was baniſhed the country, and ſought after to be ſlain : he choſe therefore to put himſelf rather into the power of the Perſian King his enemy, than to expoſe himſelf to the malice of his fellow-citizens. He was by him received with great joy; inſomuch that the King, in the midſt of his ſleep, was heard to cry out thrice aloud, "I have with me Themiſtocles the Athenian." He alſo did him great honour, for he allotted him three cities for his table-proviſions, and two others for the furniture of his wardrobe and bed. While he remained in that court with ſuch ſplendor and dignity, the Egyptians rebelled, encouraged, and alſo aſſiſted by the Athenians. The Grecian navy was come as far as Cyprus and Cilicia; and Cimon the Athenian Admiral rode maſter at ſea. This cauſed the Perſian King to levy ſoldiers, and appoint commanders to repreſs them. He alſo ſent letters to Themiſtocles, then at Magneſia, importing that he had given him the ſupreme command in that affair, and that he ſhould now be mindful of his promiſe to him, and undertake this war againſt Greece. But Themiſtocles was no way moved with anger againſt his ungrateful countrymen, nor incited to wage war with them, by the gift of all this honour and power; for after having ſacrificed, he called about him his friends, and having embraced them, he drank a ſtrong poiſon, and choſe rather to cloſe his own life, than to be an inſtrument of evil to that country of his, which yet had deſerved ſo ill at his hands. Thus died Themiſtocles in the ſixty-fifth year of his age, moſt of which time he had ſpent in the management of the republick at home, or as the chief commander abroad. *Plut. Paral. p.* 127, 128. *in Themiſt.*

6. When the Norwegians go out of their own country upon any account whatſoever, as ſoon as

they return, and ſet their firſt foot upon their native earth, they fall proſtrate upon the ground, and ſigning themſelves with the croſs, they kiſs the earth, ſaying, "O thou more Chriſtian land than all the reſt of the world!" ſo highly do they admire their own country and its worſhip, with a contempt of all others. *Zuing. l.* 1. *p.* 43.

7. In the year 393 from the building of Rome, whether by earthquake or other means is uncertain, but the Forum at Rome opened, and almoſt half of it was fallen in, to a very great depth: great quantities of earth were thrown into it, but in vain, for it could not be filled up. The Soothſayers therefore were conſulted, who pronounced that the Romans ſhould devote unto that place whatever was moſt excellent amongſt them. Then Martius Curtius (a perſon of admirable valour) affirming that the Romans had nothing beſides arms and virtue wherein they excelled, he devoted himſelf for the ſafety of his country: and ſo armed, on a horſe well accoutered, he rode into the gaping gulph, which ſoon after cloſed itſelf upon him. *Liv. Hiſt. l.* 6. *p.* 122. *Lon. Theat. p.* 312. *P. Oroſii Hiſt. l.* 3. *c.* 5. *p.* 79. *Zonar. Annal. tom.* 2. *p.* 62.

8. The Tartars, in their invaſion of China, were proſperous on all ſides, and had inveſted the walls of the renowned and vaſt city of Hangchen, the metropolis of the province of Chekiang, where the Emperor Lovangus was incloſed. The ſoldiers of Lovangus refuſed to fight till they had received their arrears, which at this time he was not able to pay them. It was upon this occaſion that (not able to bear the thought of ſuch deſolation of the city and his ſubjects as he foreſaw) he gave ſuch an illuſtrious example of his humanity and tenderneſs to his people, as Europe ſcarce ever ſaw; for he mounted upon the city walls, and calling to the Tartarian General, upon his knees he begged the lives of his people: "Spare not me," ſaid he, "I ſhall willingly be the victim of my ſubjects." And having ſaid this, he went out to the Tartarian army, and was by them taken. By which means this noble city was preſerved, though with the deſtruction of the mutinous army: for the Tartars cauſed the city to ſhut the gates againſt them till they had cut in pieces all that were without, and then entered triumphantly into it, not uſing any force or violence to any. *Martin. de Bello Tartarico, p.* 281.

9. Darius the ſon of Hyſtaſpes had ſent Ambaſſadors to Sparta to demand of them earth and water, as a token of their ſubjection to him: but the Spartans took the Ambaſſadors, and caſt ſome of them headlong into a dungeon, others into pits, and bade them thence take the earth and water they came for. After which, having no proſperous ſacrifices, and for a long time wearied with theſe calamities, they met in a full aſſembly, and propoſed if any would die for the good of Sparta. Then Sperthies the ſon of Aneriſtus, and Balis the ſon of Nicolaus (of birth and equal eſtate with the beſt), freely offered themſelves to undergo ſuch puniſhment as Xerxes, the ſon of Darius (then his ſucceſſor), ſhould inflict for the death of his Ambaſſadors. The Spartans ſent them away as perſons haſtening towards their death: being come to Suſa, they were admitted to the preſence of Xerxes, where firſt they refuſed to adore him, and then told him, "That the Spartans had ſent them to ſuffer death in lieu of thoſe Ambaſſadors whom they had put to death at Sparta." Xerxes replied, "That he would not deal as the Spartans had done, who, by killing Ambaſſadors, had confounded the laws of all nations; that he would not do what he had upbraided them with: nor would he by their death abſolve the Spartans from their guilt." *Heredot. l.* 7. *p.* 424, 425.

10. John, King of Bohemia, was ſo great a lover of Lucenburgh, his own country, that oftentimes he had laid aſide the care of his affairs, and went thither to the great indignation of his Nobility. Beſides this, he had thoughts of changing Bohemia with the Emperor Ludovicus for the Dukedom of Bavaria, for no other purpoſe but that he might be the nearer to Lucenburgh. *Zuing. vol.* 1. *l.* 1. *p.* 43.

11. A Spartan woman had five ſons in a battle that was fought near unto the city; and ſeeing one that came thence, ſhe aſked him how affairs went? "All your five ſons are ſlain," ſaid he. "Unhappy wretch," replied the woman, "I aſk thee not for their concerns, but of that of my country." "As to that, all is well," ſaid the ſoldier. "Then," ſaid ſhe, "let them mourn that are miſerable; for my part I eſteem myſelf happy in the proſperity of my country." *Plut. in Laconic. Zuing vol.* 1. *l.* 2. *p.* 154.

12. Ariſtides the Athenian going into baniſhment, lifted up his eyes to heaven, and with conjoined hands, prayed, "That the gods would ſo proſper the affairs of the Athenians, that Ariſtides might never more come into their minds:" but in

times of adverſity the people are wont to have recourſe to ſome one or other excellent perſon, which alſo fell out in his caſe; for in the third year of his exile, Xerxes came with his whole power into Greece, and then Ariſtides was recalled to receive an important command. *Plut. Paral. p.* 323. *in Ariſtide.*

13. When Charles the Seventh, King of France, marched towards Naples, the citizens of Florence did ſet open their gates to him, as ſuppoſing they ſhould thereupon receive the leſs damage by him in their cities and territories adjoining. But the King being entered with his army, demanded the government of the city, and a ſum of money to ranſom their liberties and eſtates. In this exigence four of the principal citizens were appointed to tranſact and manage this affair with the King's miniſters: amongſt theſe was Petrus Caponis, who (having heard the rigorous terms of their compoſition, recited and read by the King's principal Secretary) was ſo moved, that in the ſight and preſence of the King, he ſnatched the paper out of his hands, and tore it in pieces. "And now," cried he, "ſound you your trumpets, and we will ring our bells." Charles, aſtoniſhed at the reſolution of the man, deſiſted from his deſign, and thereupon it paſſed as a proverbial ſpeech, *Gallum a Capone victum fuiſſe.* The French were vanquiſhed by Caponis. *Zuing. Theat. vol.* 1. *l.* 3. *p.* 256.

14. P. Valerius Poplicola had a proud and ſumptuous palace in the Velia, ſeated on high, near the Forum, which had a fair proſpect into all parts of the city; the aſcent of it was narrow, and not eaſy of acceſs; and he being Conſul, when he deſcended from his houſe with his litters and attendants, the people ſaid it repreſented the proud pomp of a King, and the countenance of one that had a deſign upon their liberty. Valerius was told this by his friends, and no ways offended with the jealouſy of the people, though cauſeleſs, while it was yet night, having hired a number of ſmiths, carpenters and others, he before morning pulled down that ſtately palace of his, and ſubverted it to the very foundation; himſelf and family abiding with his friends. *Plut. in Poplicol. p.* 102.

CHAP. VII.

Of the ſingular Love of ſome Huſbands to their Wives.

FRom the nuptial ſacrifices of old, the gall was taken away, and caſt upon the ground, to ſignify, that betwixt the young couple there ſhould be nothing of bitterneſs or diſcontent, but that, inſtead thereof, ſweetneſs and love ſhould fill up the whole ſpace of their lives. We ſhall find in the following inſtances, not only the gall taken away, but ſome ſuch affectionate huſbands, and ſuch proficients in this leſſon of love, that they may ſeem to have improved it to the uttermoſt perfection.

1. Darius the laſt King of the Perſians, ſuppoſing that his wife Statira was ſlain by Alexander, filled all the camp with lamentations and outcries; "O, Alexander!" ſaid he, "whom of thy relations have I put to death, that thou ſhouldeſt thus retaliate my ſeverities: thou haſt hated me without any provocation on my part: but to ſuppoſe thou haſt juſtice on thy ſide, ſhouldeſt thou manage the war againſt women?" Thus he bewailed the ſuppoſed death of his wife; but as ſoon as he heard ſhe was not only preſerved alive, but alſo treated by Alexander with the higheſt honour, he then prayed the gods to render Alexander fortunate in all things, though he was his enemy. *Plut. in Paral. p.* 682. *in Alex.*

2. M. Antonius the Triumvir, being come to Laodicea, ſent for Herod King of the Jews to anſwer what ſhould be objected againſt him, concerning the death of Ariſtobulus the high-prieſt and his brother-in-law, whom (while he was ſwimming) he cauſed to be drowned under pretence of ſport. Herod, not truſting much to the goodneſs of his cauſe, committing the government of his kingdom to Joſeph his uncle, privily gave him order, that if Antonius ſhould adjudge his offence to be capital, that forthwith he ſhould kill Mariamne his wife; becauſe he ſaid he had ſuch an affection to her, that if any ſhould be the poſſeſſor of her beauties (though it was after his death) yet he ſhould conceive himſelf injured thereby; affirming alſo, that this affair had befallen him through the beauty of his wife, the fame of which had long ſince come to the ears of Antonius. This commandment was made known by Joſeph to the Queen herſelf, who afterwards upbraided her huſband with it, and thereby occaſioned the death of Joſeph, and of herſelf alſo under pretext of adultery with him. Yet Herod was ſo fond of her even after ſhe was dead; that he often called upon her name, and frequently betook himſelf to lamentations: he invented all the delights he could, he feaſted and drank liberally, and yet to ſmall purpoſe: he therefore left off the care of his kingdom, and was ſo overcome with his grief, that he often commanded his ſervants to call Mariamne, as if ſhe had been

ſtill alive: his grief encreaſing, he exiled himſelf into ſolitudes under pretence of hunting, where continuing to afflict himſelf, he fell into a grievous diſeaſe, and when recovered of it, he became ſo fell and cruel, that for ſlight cauſes he was apt to inflict death. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 50. *Zonar. Annal. tom.* 1. *fol.* 41. *Joſeph. Antiq. l.* 15. *c.* 5. *p.* 399.

3. Titus Gracchus loved his wife Cornelia with ſuch fervency, that when two ſnakes were by chance found in his houſe, and the Augurs had pronounced that they muſt not ſuffer them both to eſcape, but that one of them ſhould be killed: affirming alſo, that if the male was let go, Cornelia ſhould die firſt; on the other ſide, that Gracchus ſhould firſt expire, if the female was diſmiſſed: "Diſmiſs then the female," ſaid he, "that ſo Cornelia may ſurvive me, who am at this time the elder." It ſo fell out, that he died ſoon after, leaving behind him many ſons; who were ſo entirely beloved by the mother, and the memory of her huſband was ſo dear to her, that ſhe refuſed the proffered marriage with Ptolemy King of Egypt. The buried aſhes of her huſband it ſeemed lay ſo cold at her heart, that the ſplendor of a diadem, and all the pomp of a rich kingdom were not able to warm it, ſo as to make it capable of receiving the impreſſion of a new love. *Val. Max. l.* 4. *c.* 6. *p.* 114.

4. C. Plautius Numida, a Senator, having heard of the death of his wife; not able to bear the weight of his grief, thruſt his ſword into his breaſt; but by the ſudden coming in of his ſervants, he was prevented from finiſhing his deſign, and his wound was bound up by them; nevertheleſs, as ſoon as he found opportunity, he tore off his plaſters, opened the lips of his wound with his own hand, and let forth a ſoul that was unwilling to ſtay in the body, after that of his wife had forſaken hers. *Val. Max. l.* 4. *c.* 6. *p.* 114.

5. Philip, ſirnamed the Good, the firſt author of that greatneſs whereunto the houſe of Burgundy did arrive, was about twenty-three years of age, when his father John Duke of Burgundy was ſlain by the villany and perfidiouſneſs of Charles the Dauphin. Being informed of that unwelcome news, full of grief and anger as he was, he haſtens into the chamber of his wife (ſhe was the Dauphin's ſiſter) "O," ſaid he, "my Michalea, thy brother hath murdered my father." She, who was a true lover of her huſband, broke out into cries and tears; and fearing (not in vain) that this accident would prove the occaſion of a breach, ſhe refuſed all comfort; but her huſband exerted all his tenderneſs to cheer up her ſpirits: "Thou ſhalt be no leſs dear unto me," ſaid he, "for this fault, which (though thy brother's) is yet none of thine; and therefore take courage, and comfort thyſelf in a huſband that will be faithful and conſtant to thee for ever." He performed what he ſaid: he lived with her three years, treating her always with his accuſtomed love and reſpect: and although the very ſight of her did daily renew the memory of that wicked act of her brother; and though (which is more) ſhe was barren, a ſufficient cauſe of divorce amongſt Princes; yet he would not that any thing but death ſhould diſſolve the matrimonial bond that was betwixt them. *Lipſ. Monit. l.* 2. *c.* 17. *p.* 388. *Clark's Mir. c.* 65. *p.* 291.

6. M. Plautius, by the command of the Senate, was to bring back a navy of ſixty ſhips of the Confederates into Aſia: he put on ſhore at Tarentum; where Oreſtilla his wife followed him, and there (overcome with a diſeaſe) ſhe departed this life. Plautius having ordered all things for the celebration of the funeral, ſhe was laid upon the pile to be burnt, as the Roman manner was: the laſt offices to be performed, were to anoint the dead body, and to give it a valedictory kiſs; but betwixt theſe the grieved huſband fell upon his own ſword and died. His friends took him up in his gown and ſhoes as he was, and laying his body by that of his wife's, burnt them both together. The ſepulchre of theſe two is yet to be ſeen at Tarentum, and is called, The Tomb of the two Lovers. *Val. Max. l.* 4. *c.* 6. *p.* 115.

7. Dominicus Cataluſius was the Prince of Leſbos, and is worthy of eternal memory for the entire love which he bore to his wife: ſhe fell into a grievous leproſy, which made her appear more like unto a rotten carcaſe than a living body. Her huſband not fearing in the leaſt to be infected with the contagion, nor frightened with her horrible aſpect, nor diſguſted with the loathſome ſmells ſent forth from her ulcers, never forbade her either his board or bed. *Lon. Theat. p.* 462. *Fulgoſ. l.* 4. *c.* 6. *p.* 526.

8. One of the Neapolitans (pity his name as well as country is not remembered) being buſily employed in a field near the ſea, and his wife at ſome diſtance from him, the woman was ſeized upon by ſome Mooriſh pirates who came on ſhore to prey upon all they could find. Upon his return not finding his wife, and perceiving a ſhip that

lay at anchor not far off, conjecturing the matter as it was, he threw himſelf into the ſea, and ſwam up to the ſhip; when calling to the Captain, he told him "That he was come becauſe he would follow his wife." He feared not the barbariſm of the enemies of the Chriſtian faith, nor the miſeries thoſe ſlaves endure that are thruſt into places where they labour at the oar: his love overcame all theſe. The Moors were full of admiration at the carriage of the man, for they had ſeen ſome of his countrymen rather chooſe death than to endure ſo hard a loſs of their liberty; and at their return they told the whole of this ſtory to the King of Tunis; who, moved with the relation of ſo great a love, gave him and his wife their freedom; and the man was made, by his command, one of the ſoldiers of his life-guard. *Fulgoſ. l.* 4. *c.* 6. *p.* 526, 527. *Burt. Melan. part* 3. § 3. *p.* 535.

9 Gratianus, the Emperor, was ſo great a lover of his wife, that his enemies had hereby an occaſion adminiſtered to them to enſnare his life, which was in this manner. Maximus, the uſurper, cauſed a report to be ſpread, that the Empreſs with a body of troops was come to ſee her huſband, and to go with him into Italy; and ſent a meſſenger with counterfeit letters to the Emperor, to give him advice thereof. After this he ſent one Adragathius, a ſubtle Captain, to the end he ſhould put himſelf into a horſe-litter with ſome choſen ſoldiers, and go to meet the Emperor. (feigning himſelf to be the Empreſs) and ſo to ſurprize and kill him. The cunning Adragathius performed his buſineſs; for at Lyons, in France, the Emperor came forth to meet his wife, and coming to the horſe-litter was taken and killed. *Chetwynd, Hiſt. Collect. cent.* 4. *p* 112. *Imper. Hiſt. p.* 344.

10. Ferdinand, King of Spain, married Elizabeth, the ſiſter of Ferdinand, ſon of King John of Arragon. Great were the virtues of this admirable Princeſs, whereby ſhe gained ſo much upon the heart of her huſband, a valiant and fortunate Prince, that he admitted her to an equal ſhare in the government of the kingdom with himſelf: wherein they lived with ſuch mutual agreement, as the like hath not been known amongſt any of the Kings and Queens of that country. There was nothing done in the affairs of ſtate, but what was debated, ordained, and ſubſcribed by both: The kingdom of Spain was a name common to them both, Ambaſſadors were ſent abroad in both their names, armies and ſoldiers were levied and formed in both their names, and ſo were the whole wars, and all civil affairs: ſo that King Ferdinand did not challenge to himſelf an authority in any thing or in any reſpect, greater than that whereunto he had admitted his beloved wife. *Zuing. Theat. vol.* 3. *l.* 7. *p.* 888.

11. Bajazet the Firſt, after the great victory obtained againſt him by Tamerlane, to his other great misfortunes and diſgraces, had this one added, of having his beautiful wife Deſpina, whom he dearly loved, to fall into the hands of the conqueror; whoſe ignominious and indecent treatment, before the eyes of her huſband, was a matter of more diſhonour and ſorrow, than all the reſt of his affliction; for when he beheld this, he reſolved to live no longer, but knocked out his brains againſt the iron bars of that cage wherein he was encloſed. *Ricaut's preſent State of the Ottoman Empire, l.* 2. *c.* 21. *p.* 155.

12. Dion was driven from Sicily into exile by Dionyſius; but his wife Ariſtomache was detained, and by him was compelled to marry with Polycrates one of his beloved courtiers. Dion afterwards returned, took Syracuſe, and expelled Dionyſius. His ſiſter Arete came and ſpoke to him; his wife Ariſtomache ſtood behind her; but, conſcious to herſelf in what manner ſhe had wronged his bed, ſhame would not permit her to ſpeak. His ſiſter Arete then pleaded her cauſe, and told her brother that what his wife had done, ſhe was enforced to by neceſſity, and the command of Dionyſius; whereupon the kind huſband received her to his houſe as before. *Ælian. Var. Hiſt. l.* 12. *c.* 47. *p.* 334.

13. Meleager challenged to himſelf the chief glory and honour of ſlaying the Calidonian boar. This being denied him, he ſat in his chamber ſo angry and diſcontented, that when the Curetes were aſſaulting the city where he lived, he would not ſtir out to lend his citizens the leaſt of his aſſiſtance. The Elders, Magiſtrates, the chief of the city, and the prieſts came to him with their humble ſupplications, but he would not move; they offered a great reward, but he deſpiſed at once both it and them. His father Oenæus came to him, and embracing his knees, ſought to make him relent, but all in vain: his mother came and tried all ways, but was refuſed: his ſiſters and his moſt familiar friends were ſent to him, and begged he would not forſake them in their laſt extremity: but neither this way was his fierce mind to be wrought upon. In the mean time the enemy had broken into the city, and then came his wife

Cleopatra trembling: "O my deareſt love," ſaid ſhe, "help us, or we are loſt: the enemy is already entered." The hero was moved with this voice alone, and rouſed himſelf at the apprehenſion of the danger of his beloved wife. He armed himſelf, went forth, and returned not till he had repulſed the enemy, and put the city in its uſual ſafety and ſecurity. *Zuing. Theatr. vol.* 18. *l.* 2. *p.* 3330. *Camer. Hiſt. Medit. cent.* 1. *c.* 17. *p.* 231.

C H A P. VIII.

Of the ſingular Love of ſome Wives to their Huſbands.

THOUGH the female be the weaker ſex, yet ſome have ſo repaid the weakneſs of their nature by an incredible ſtrength of affection, that they have oftentimes performed as great things as we could expect from the courage and conſtancy of the moſt generous amongſt men. They have deſpiſed death, let it appear to them in what ſhape it would; and made all ſorts of difficulties give way before the force of that invincible love, which ſeemed proud to ſhew itſelf moſt ſtrong, in the greateſt extremity of their huſbands.

1. The Prince of the province of Fingo, in the empire of Japan, hearing that a gentleman of the country had a very beautiful woman to his wife, got him diſpatched; and having ſent for the widow ſome days after her huſband's death, acquainted her with his deſires. She told him, "She had much reaſon to think herſelf happy, in being honoured with the friendſhip of ſo great a Prince, yet ſhe was reſolved to bite off her tongue and murder herſelf, if he proffered her any violence: But if he would grant her the favour to ſpend one month in bewailing her huſband, and then give her the liberty to make an entertainment for the relations of the deceaſed, to take her leave of them, he ſhould find how much ſhe was his ſervant, and how far ſhe would comply with his affections." This was granted: a very great dinner was provided, whither came all the kindred of the deceaſed. The gentlewoman perceiving the Prince began to be warm with wine, in hopes of enjoying her promiſe, deſired liberty to withdraw into an adjoining gallery to take the air; but as ſoon as ſhe was come into it, ſhe caſt herſelf headlong down in the preſence of the Prince, and all her dead huſband's relations. *Mandelſlo's Travels, l.* 2. *p.* 190. *Varenij Deſcriptio Regni Japoniæ, c.* 14. *p.* 44.

2. Cedrenus obſerveth in his hiſtory, that Conſtantine the Ninth, exerciſing tyranny as well in matters of love, as within his empire; cauſed the Roman Argyropulus to be ſouht out, and commanded him to repudiate his wife whom he had lawfully married, and to take his daughter, on condition that he would make him Cæſar, and aſſociate with himſelf in his dignity: but if he condeſcended not to his will, he threatened to pull out his eyes, and to make him all the days of his life miſerable. The lady, who was preſent, ſeeing her huſband involved in all theſe perplexities, and ignorant what anſwer to give unto the Emperor, "Ah Sir," ſaid ſhe, "I ſee you are much hindered in your preferment: if it only reſt in your wife that you be not great and happy, I freely deprive myſelf of all, yea of your company (which is more precious to me than all the empires of the world), rather than prejudice your fortune: for know, I love you better than myſelf." And ſaying this ſhe cut off her hair, and voluntarily entered into a Monaſtery, which the other was willing enough to ſuffer, preferring ambition before love; a matter very common amongſt great ones. *Cauſſ. H. C. in Treat. of Paſſions*, § 4. *p.* 8.

3. The Emperor Conrad the Third, beſieged Guelphus, Duke of Bavaria, in the city of Wenſberg, in Germany. The women perceiving that the town could not poſſibly hold out long, petitioned the Emperor that they might depart, only with ſo much as each of them could carry on their backs; which the Emperor condeſcended to, expecting they would load themſelves with ſilver and gold, &c. but they all came forth with every one her huſband on her back; whereat the Emperor was ſo moved that he wept, received the Duke into his favour, gave all the men their lives, and extolled the women with deſerved praiſes. Bodinus ſays, that Laurentius Medices was reſtored to his health, by only reading this ſtory, when he had long in vain expected it from the endeavours of his Phyſicians. *Camerar. Oper. Subciſ. cent.* 1. *c.* 51. *p.* 228. *Lonicer. Theatr. p.* 465. *David. Chytrei. Chronol. p.* 51.

4. Hota was the wife of Rahi Benxamut, a valiant Captain, and of great reputation amongſt the Alarbes. She had been bravely reſcued out of the hands of the Portugueze, (who were carrying her away priſoner,) by the exceeding courage and valour of Benxamut her huſband. She ſhewed her thankfulneſs to him by the ready performances of all the offices of love and duty. Some time after Benxamut was ſlain in a conflict, and Hota performed her huſband's funeral obſequies with infinite

lamentations, laid his body in a ſtately tomb, and then, for nine days together, ſhe would neither eat nor drink; whereof ſhe died, and was buried (as ſhe had ordained in her laſt will) by the ſide of her beloved huſband. Of her I may ſay, as Sir Harry Wotton wrote upon Sir Albert Morton's Lady,

He firſt deceas'd; ſhe for a few days try'd
To live without him, lik'd it not, and dy'd.

Camerar. Oper. Subciſ. cent. 1. *c.* 51. *p.* 229. *Lipſ. Monit, l.* 17. *p.* 385.

5. Arria the wife of Cecinna Pætus, underſtanding that her huſband was condemned to die, and that he was permitted to chooſe what manner of death he liked beſt: ſhe went to him, and having exhorted him to depart this life courageouſly, and bidding him farewell, gave herſelf a ſtab into the breaſt with a knife ſhe had hid for that purpoſe under her clothes: then drawing the knife out of the wound, and reaching it to Pætus, ſhe ſaid, "Vulnus quod feci, Pæte, non dolet, ſed quod tu facies:" *The wound I have made, Pætus, ſmarts not; but that only which thou art about to give thyſelf.*" Whereupon Martial hath an epigram to this purpoſe:

When Arria to her huſband gave the knife,
Which made the wound whereby ſhe loſt her life:
"This wound dear Pætus, grieves me not," quoth ſhe,
"But that which thou muſt give thyſelf grieves me."

Camer. Oper. Subciſiv. cent. 1. *c.* 51. *p.* 225. *Plin. Ep. l.* 3. *p.* 76. *Fulgoſ. l.* 4. *c.* 6. *p.* 523. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 49. *Martial Epigr.*

6. King Edward the Firſt, while Prince, warred in the Holy Land, where he reſcued the great city of Acon from being ſurrendered to the Sultan. After which one Anzazim, a deſperate Saracen (who had often been ſent to him from the General) being one time, upon pretence of ſome ſecret meſſage, admitted alone into his chamber, he, with a poiſoned knife, gave him three wounds in the body, two in the arm, and one near the armpit, which were thought to be mortal, and had perhaps been ſo, if, out of unſpeakable love, the lady Eleanor his wife had not ſucked out the poiſon of his wounds with her mouth, and thereby effected a cure, which otherwiſe had been incurable. It is no wonder that love ſhould do wonders, ſeeing it is itſelf a wonder. *Baker's Chron. p.* 137. *Cambd. Remains, p.* 207. *Speed's Hiſt. p.* 552.

7. Sulpitia was the wife of Lentulus, a perſon proſcribed by the Triumvirate in Rome. He being fled into Sicily, ſhe was narrowly watched by Julia her mother, leſt ſhe ſhould follow her huſband thither: but ſhe diſguiſing herſelf in the habit of a ſervant, taking with her two maids, and as many men, by a ſecret flight ſhe got thither, not refuſing to be baniſhed herſelf, to approve her fidelity and love to her huſband. *Val. Max. l.* 6. *c.* 7. *p.* 179. *Lonicer. Theatr. p.* 464.

8. Artemiſia, the Queen of Caria, bare ſo true a love to her huſband Mauſolus, that when he was dead ſhe prepared a funeral in a ſumptuous manner. She ſent for the chief and moſt eloquent orators out of all Greece, to ſpeak orations in his praiſe upon the day of the ſolemnity. When the body was burnt ſhe had the aſhes carefully preſerved, and by degrees (in her drink) ſhe took down thoſe laſt remains of her huſband into her own body; and as a further teſtimony of her love to his memory, ſhe built him a ſepulchre with ſuch magnificence, that it was numbered amongſt the ſeven wonders of the world. *Val. Max. l.* 4. *c.* 6. *p.* 115. *A. Gell. l.* 10. *c.* 18. *p.* 194.

9. Learchus, by poiſon, cut off Archelaus King of the Cyrenians, and his friend, and ſeized upon his kingdom in hopes of enjoying his Queen Eryxona. She pretending not to be diſpleaſed with the propoſals, invited Learchus to come alone in the night and confer with her about it: who, in the ſtrength of his affection, and fearing nothing of treachery, went unaccompanied to her palace, where he was ſlain by two whom Eryxona had there hid for that purpoſe; and his body ſhe cauſed to be thrown out at the window. *Fulgoſ. l.* 9. *c.* 10. *p.* 1284. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 48.

10. Camma the wife of Sinatus, the Prieſteſs of Diana, was a perſon of moſt rare beauty and no leſs virtue. Eraſinorix, to enjoy her, had treacherouſly ſlain her huſband. He had often attempted in vain to perſuade her to his embraces by fair ſpeeches and gifts; and ſhe, fearing he would add force to theſe, feigned herſelf to be overcome with his importunity. To the Temple they went: and ſtanding before the altar (as the cuſtom was), the new bride drank a cup of wine in a golden vial to the bridegroom, which he received and drank off with great pleaſure: which done, falling on her knees, with a loud voice ſhe ſaid; "I thank thee O venerable Diana! that thou haſt granted me in thy Temple, to revenge the blood of my huſband,

which was ſhed for my ſake:" which ſaid, ſhe fell down and died. Eraſinorix now perceived the wine he had drank was poiſoned, nor was it long after before he himſelf, as another ſacrifice, fell dead at the foot of the altar. *Fulgoſ. l.* 9. *c.* 10. *p.* 1285. *Lonicer. Theatr. p.* 465. *Polyen. l.* 8.

11. Pandoerus was one of the Captains of the men of war under Jacobus King of Perſia, who was the ſon of Uſun Caſſan. This man had a moſt beautiful young lady to his wife (though not above ſixteen years of age), by whom he was moſt entirely beloved. He having rebelled againſt his Sovereign, ſhe begged that he would not enter battle with his enemies: but when he would not agree to that, ſhe then intreated that at leaſt he would kill her before the fight, that ſo ſhe might not be compelled to outlive him. When he had alſo denied her in this, he gave battle, wherein he was overcome and ſlain, and his wife being taken, was by the King beſtowed upon one of his Captains: but when he offered to take her to wife, ſhe long oppoſed his intentions; and when at laſt ſhe perceived he went about to gain that by force, which he could not by intreaty, ſhe requeſted ſome time to deliberate upon the matter. It was granted: and when ſhe had ſent him a note, wherein ſhe had written, "No man ſhall ever ſay, that the wife of Pandoerus did long ſurvive him;" ſhe fell upon a ſword and died. *Fulgoſ. l.* 4. *c.* 6. *p.* 524. *Zuing. Theatr. vol.* 1. *l.* 8. *p.* 49.

12. Leonidas, King of Sparta, had married his daughter Chelonis to Cleombrotus. Afterwards he fell out with him, and would have ſlain him. Chelonis, taking her two little ſons, went to her huſband, earneſtly begging his life of her angry father, telling him that if he proceeded to kill her huſband, ſhe would firſt kill herſelf: and pitifully complaining, ſhe laid her face upon Cleombrotus's head, and caſting her mournful eyes upon the ſtanders-by, Leonidas was moved to pity, and commanded Cleombrotus to get him thence into exile, withal, praying his daughter for his ſake to remain with him, and not to forſake her father who did ſo dearly love her, as for her ſake alone, he ſaved the forfeited life of her huſband. But ſhe by no means would yield to his requeſt: but riſing up with her huſband, ſhe gave him one of his ſons, and taking the other in her own arms, ſhe voluntarily went with him into baniſhment. *Plut. Paral. in Agide & Cleombrot. p.* 802. *Clark's Mir. c.* 65. *p.* 292.

13. Portia the daughter of Cato, and wife of Marcus Brutus, when ſhe conjectured by the ſleepleſs and diſturbed nights of her huſband, that he had conceived ſome great thing in his mind, and concealed it from her in ſuſpicion of her weakneſs; ſhe (to give her huſband an inſtance of her conſtancy and ſecrecy) made a deep wound in her thigh with a razor: there followed a ſtream of blood, which was ſucceeded by a fever. When Brutus came home, ſad at ſo unexpected an accident; ſhe, cauſing all to withdraw, ſaid to her huſband, "I have ſomething that is ſerious to diſcourſe with you: when I married you I came to your houſe as a wife, and not as a miſtreſs; not only as a companion to your bed and board, but of all proſperous and adverſe things. Remember I am Cato's daughter, nor do I complain of you, if I look at other matters, conjugal ſolemnities, good-will, and this external love: but I look higher, and would have your friendſhip alſo; and that is the only grief of my mind which torments me, that you have my fidelity in ſuſpicion: for wherefore ſhould you diſſemble? Do I not perceive the care you are in? that there is ſome ſecret and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no aſſiſtance, expect ſome comfort at leaſt from me: for as to my ſecrecy I am able to engage. Conſider not the reſt of my ſex: I ſay again that I am the daughter of Cato, and I add thereunto, that I am the wife of Brutus: either nature (being from ſuch a father) or converſation with ſuch a huſband, will render me conſtant and invincible againſt all that is to be feared. Why do I multiply words? I myſelf have made experiment of my fortitude, and ſee this wound, which of my own accord I have given myſelf, that I might know whether I could undergo with courage any grief and torments. I can: believe it, I am able to bear them, to deſpiſe them, and I can die, Brutus, with and for my huſband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer." Brutus admiring the greatneſs of her mind, and ſurpriſed with the diſcovery of ſuch an affection, lifted up his hands for joy; and, "O all ye powers above," ſaid he, "be ye favourable and propitious to my deſires, and make me a huſband that is worthy of Portia!" Then he recited in order to her the conſpiracy againſt Cæſar, and who was concerned therein. She was ſo far from being frighted therewith, or deterring him from it, that ſhe encouraged him to proceed: but the day they were to perform the enterpriſe, being in fear for Brutus, ſhe ſwooned, and was ſcarcely recovered by him. At the laſt Brutus being overcome and ſlain at Philippi, ſhe

determined to die: and when her friends deprived her of the opportunity and means, ſhe at laſt ſnatched the burning coals with her hands out of the fire, and thruſting them into her mouth, ſhe kept them there till ſhe was choaked. *Lipſ. Monit. l. 1. c. 7. § 5. p. 105. Lonicer. Theatr. p. 463. Val. Max. l. 4. c. 6. p. 115.*

14. In the reign of Veſpaſian, there was a rebellion in Gaul, the chief leader of which was Julius Sabinus. The Gauls being reduced, the captain of them was ſought after to be puniſhed: but he had hid himſelf in a vault or cave which was the monument of his grandfather, and cauſed a report to be ſpread of his death, as if he had voluntarily poiſoned himſelf; and the better to perſuade men of the truth of it, he cauſed his houſe to be ſet on fire, as if his body had therein been burnt. He had a wife whoſe name was Eponina. She knew nothing of his ſafety, but bewailed his death with inconſolable tears: there were only two of his freed-men who were privy to it, who pitying their lady (who was determined to die, and in order thereunto had now abſtained from all manner of food for three days together), declared her purpoſe to her huſband, and beſought him to ſave her that loved him ſo well: it was granted, and ſhe was told that her Sabinus lived. She came to him in the tomb, where they lived with ſecreſy and undiſcovered for the ſpace of nine years together. She conceived and brought forth children in that ſolitary manſion. At laſt, the place of their abode came to be known; they were taken and brought to Rome, where Veſpaſian commanded they ſhould be ſlain. Eponina producing and ſhewing her children, "Behold, O Cæſar!" ſaid ſhe, "ſuch as I have brought forth and bred up in a monument, that thou mighteſt have more ſuppliants for our lives." But the cruel Veſpaſian could not be moved with ſuch words as theſe: they were both led to death, and Eponina joyfully died with her huſband, who had been before buried with him for ſo many years together. *Lipſ. Monit. l. 2. c. 17. p. 379.*

15. Eumenes, burying the dead that had fallen in the battle of Gabine againſt Antigonus, amongſt others, there was found the body of Ceteas, the Captain of thoſe troops that had come out of India. This man had two wives who accompanied him in the wars, one of which he had newly married, and another whom he had married a few years before; but both of them bore an entire love to him: for whereas the laws of India require that one wife ſhall be burnt with her dead huſband, both theſe proffered themſelves to death, and ſtrove with that ambition, as if it was ſome glorious prize they ſought after. Before ſuch Captains as were appointed their judges, the younger pleaded that the other was with child; and that therefore ſhe could not have the benefit of that law. The elder pleaded, that whereas ſhe was before the other in years, it was alſo fit that ſhe ſhould be before her in honour; ſince it was cuſtomary in other things, that the elder ſhould have place. The judges, when they underſtood by midwives that the elder was with child, paſſed judgment that the younger ſhould be burnt: which done, ſhe that had loſt the cauſe departed, rending her diadem, and tearing her hair as if ſome grievous calamity had befallen her. The other, all joy at her victory, went to the funeral-fire magnificently dreſſed by her friends, and led along by her kindred, as if to her nuptials, they all the way ſinging hymns in her praiſes. When ſhe drew near the fire, taking off her ornaments, ſhe delivered them to her friends and ſervants as tokens of remembrance: there were a multitude of rings, with variety of precious ſtones, chains and ſtars of gold, &c. This done, ſhe was by her brother placed upon the combuſtible matter by the ſide of her huſband; and after the army had thrice compaſſed the funeral pile, fire was put to it, and ſhe without a word of complaint finiſhed her life in the flames. *Diodor. Sicul. l. 19. p. 626, 627.*

16. Admetus King of Theſſaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could procure any perſon to die for him, he might live longer; but when all refuſed, and his parents, friends and followers forſook him, his wife Alceſtus, though young, cheerfully undertook it. *Burt. Mel.*

CHAP. IX.

Of the Indulgence and great Love of ſome Parents to their Children.

THat natural affection which we bear towards them that proceed from us, we have in common with other creatures. The poet hath expreſſed it in the moſt cruel of all other beaſts:

——The tyger which moſt thirſts for blood,
Seeing herſelf robbed of her tender brood,
Lies down lamenting in her Scythian den,
And licks the prints where her loſt whelps had lain.

Only this affection reigns with greater power in the ſouls of ſome than others; and the effects of it have been ſuch as cannot but entertain us in the peruſal of them. *Reynold's Treat. of the Paſ. c.* 10. *p.* 86.

1. Charles the Great was ſo great a lover of his ſons and daughters, that he never dined or ſupped without them: he went no where upon any journey, but he took them along with him: and when he was aſked why he did not marry his daughters, and ſend his children abroad to ſee the world? his reply was, "That he was not able to bear their abſence." *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 57.

2. Nero Domitius, the ſon of Domitius Ænobarbus and Agrippina, by the ſubtlety of his mother, obtained the empire. She once enquired of the Chaldeans if her ſon ſhould reign: they told her, "That they had found he ſhould, but that withal, he ſhould be the death of his mother:" "*Occidat modo imperet,*" ſaid ſhe; "let him kill me, provided he live to be Emperor." And ſhe had her wiſh. *Bruſon. Ex. l.* 6. *c.* 4. *p.* 346. *Zuing. vol.* 1. *l.* 1. *p.* 56. *Sabellic. Ex. l.* 3. *c.* 4. *p.* 140.

3. Solon was a perſon famous throughout all Greece, as having given laws to the Athenians: being in his travels, came to Miletum to converſe with Thales who was one of the ſeven wiſe men of Greece. Theſe two walking together upon the market-place, one comes to Solon, and told him that his ſon was dead. Afflicted with this unexpected, as well as unwelcome news, he fell to tearing off his beard, hair and clothes, and hiding his face in the duſt. Immediately a mighty concourſe of people was about him, whom he entertained with howlings and tears. When he had lain long upon the ground, and delivered himſelf up to all manner of expreſſions of grief, unworthy the character he ſuſtained, ſo renowned for gravity and wiſdom, Thales bid him be of good courage, for the whole was but a contrivance of his, who by this artifice had deſired to make experiment whether it was convenient for a wiſe man to marry, and have children, as he had preſſed them to do; but that now he was ſufficiently ſatisfied it was no way conducible, ſeeing he perceived that the loſs of a child might occaſion a perſon famous for wiſdom to diſcover all the ſigns of a mad-man. *Sabellic. Ex. l.* 3. *c.* 4. *p.* 137.

4. Seleucus, King of Syria, was informed by Eraſiſtratus, his phyſician, that his ſon Antiochus languiſhed from the vehement love he had taken to the Queen Stratonice, his beautiful and beloved wife; and that his modeſt ſuppreſſion of this ſecret (which he had found out by his art) was like to coſt the life of the young Prince. The tender and indulgent father reſigned her up unto his ſon, and overcame himſelf for the ſake of his ſon's happineſs. *Val. Max. l.* 5. *c.* 7. *p.* 152. *Plut. in Demetrio, p.* 906.

5. M. Tullius Cicero was ſo great a lover of his daughter Tulliola, that when ſhe was dead, he laboured with great anxiety to conſecrate her memory to poſterity. He ſays, "He would take care, that (by all the monuments of the moſt excellent wits, both Greek and Latin) ſhe would be reputed a Goddeſs:" How ſolicitous doth he write to Atticus, that a piece of ground ſhould be purchaſed in ſome eminent place, wherein he might cauſe a temple to be erected and dedicated to Tulliola? He alſo wrote two books, concerning the death of his daughter; wherein it is probable, that he made uſe of all that wit and eloquence, whereof he was ſo great a maſter, to perſuade the people that Tulliola was ſuperior to all other women. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 56. *Lud. Viv. de Veritat. Fid. l.* 2.

6. The elder Cato was never ſo taken up with employment in any affair whatſoever, but that he would always be preſent at the waſhing of his ſon, who was but newly born: and when he came to ſuch age as to be capable of learning, he would not ſuffer him to have any other maſter beſides himſelf. Being adviſed to reſign up his ſon to the tutorage of ſome learned ſervant, he ſaid, "he could not bear that a ſervant ſhould pull his ſon by the ears, nor that his ſon ſhould be indebted for his learning and education to any beſides himſelf." *Fulgoſ. l.* 5. *c.* 6. *p.* 647.

7. Ageſilaus was above meaſure indulgent to his children: the Spartans reproached him, that for love of his ſon Archidamus, he had concerned himſelf ſo far as to impede a juſt judgment; and by his interceſſion for the malefactors, had involved the city in the guilt of being injurious to Greece. He uſed alſo at home to ride upon the hobby-horſe with his little children; and being once by a friend of his found ſo doing, he entreated him not to diſcover that act of his to any man, till ſuch time as he himſelf was become the father of children. *Plut. in Ageſilao, p.* 610.

8. Syrophanes, a rich Egyptian, ſo doated on a ſon of his yet living, that he kept the image of him in his houſe; and if it ſo fell out that any of

the ſervants had diſpleaſed their maſter, thither they were to fly as to a ſanctuary, and, adorning that image with flowers and garlands, they that way recovered the favour of their maſter. *Purch. Pilg. tom.* 1. *l.* 6. *c.* 4. *p.* 734.

9. Artobarzanes reſigned the kingdom of Cappadocia to his ſon in the preſence of Pompey the Great. The father had aſcended the Tribunal of Pompey, and was invited to ſit with him in the curule ſeat; but as ſoon as he obſerved his ſon to ſit with the Secretary in a lower place than his fortune deſerved, he could not endure to ſee him placed below himſelf; but deſcending from his ſeat, he placed the diadem upon his ſon's head, and bade him go and ſit in that place from whence he was lately riſen. Tears fell from the eyes of the young man, his body trembled, the diadem fell from his head, nor could he be induced to go where he was commanded. And, which is almoſt beyond all credit, the father was glad who gave up his crown, and the ſon was ſorrowful to whom it was given: nor had this glorious ſtrife come to any end, unleſs Pompey's authority had joined itſelf to the father's will; for he pronounced the ſon a King, commanded him to take the diadem, and compelled him to ſit with him in the curule ſeat. *Val. Max. l.* 5. *c.* 7. *p.* 152.

10. Mahomet the Second, firſt Emperor of the Turks, was no ſooner poſſeſſed of his father's throne, but as the young tyrant, forgetting the laws of nature, was going in perſon himſelf about to have murdered his youngeſt brother, then but eighteen months old, begotten on the fair daughter of Sponderbeius: which unnatural part Moſes, one of his Baſhaws, and a man greatly in his favour, perceiving, requeſted him not to imbrue his own hands in the blood of his brother, but rather to commit the execution thereof to ſome other: which thing Mahomet commanded him (the author of that counſel) forthwith to do: ſo Moſes taking the child from the nurſe, ſtrangled it, with pouring water down its throat. The young Lady hearing of the death of her child (as a woman whom fury had made paſt fear), came, and in her rage reviled the tyrant in his houſe, ſhamefully upbraiding him for his inhuman cruelty: when Mahomet, to appeaſe her fury, requeſted her to be comforted, for that it agreed with the policy of his ſtate; and willed her, for her better contentment, to aſk whatſoever ſhe pleaſed, and ſhe ſhould forthwith have it. But ſhe deſiring nothing more but in ſome ſort to be revenged, deſired to have Moſes, the executioner of her ſon, delivered unto her bound; which, when ſhe had obtained, ſhe preſently ſtruck him into the breaſt with a knife (crying in vain upon his unthankful maſter for help), and proceeding in her cruel execution, cut a hole in his right ſide, and, by piece-meal, cut out his liver, and caſt it to the dogs to eat: to that extremity did ſhe reſent the death of her beloved child. *Knowle's Turk. Hiſt. p.* 337, 338.

11. Scilunus had eighty ſons; and when he lay upon his death-bed, he called them all before him, and preſented them with a bundle or ſheaf of arrows, and bade each of them try whether with all his ſtrength he was able to break that ſheaf. They all of them attempted it in vain: he then drew out a ſingle arrow, and bade one of them break that; which he eaſily did, intimating to them thereby, that unity and compacted ſtrength is the bond which preſerves families and kingdoms; which bond, if it be once broken, all run quickly into ruin. *Clark's Mirror, c.* 87. *p.* 400.

12. Monica, the mother of S. Auſtin (while her ſon was a Manichee, and addicted overmuch to a life of ſenſuality and voluptiouſneſs), out of her dear and tender affection to him, ceaſed not to make continual prayers with abundance of tears in his behalf: which occaſioned S. Ambroſe one time to comfort her with theſe words, *Impoſſibile eſt ut filius tantarum lachrymarum periret:* "It is impoſſible that a ſon with ſo many prayers and tears ſhould miſcarry." *Clark's Mir. c.* 90. *p.* 402.

13. Octavius Balbas was proſcribed by the Triumvirate: whereupon he fled away, and was now got out of danger; when hearing that his ſon was ſlain by them, he returned of his own accord, and offered his throat to the executioners. *Bruſon. Fac. l.* 5. *c.* 4. *p.* 347.

14. Ceſetius was importuned by Cæſar to renounce and expel from his houſe one of his ſons, who, in the time of his Tribunalſhip, had given him matter of offence. The old man was ſo great a lover of his children, that he boldly told him, "That he ſhould ſooner deprive him of all his children at once by violence, than he ſhould perſuade him to ſend one of them away with any mark of his diſpleaſure." *Bruſon. Fac. l.* 5. *c.* 4. *p.* 347.

15. Pericles, though he had buried his ſiſter and divers others of his near relations, yet bore all this with great conſtancy and an unbroken mind. But when his ſon Paraclus died, though

he endeavoured with all his might, to digeſt ſo great a grief, and to ſuppreſs any appearance thereof: yet he was not able to do it, but burſt out into tears and lamentations, crying out, "The gods preſerve to me the poor and little Camillus, the only ſon I have now left!" *Bruſon. Fac. l.* 5. *c.* 4. *p.* 348.

16. Ægeus ſtood upon a high rock, whence he might ſee a great way upon the ſea, in expectation of the return of his ſon Theſeus from Crete, having made him promiſe, at his departure, that if all things went well with him, at his return his ſhip ſhould be decorated with ſails and ſtreamers of white colour, to expreſs the joyfulneſs of his return. The old man, after his long watching, at laſt did diſcern the ſhip making homewards; but it ſeems they had forgot to ſhew the white colours, as they had promiſed. When therefore Ægeus ſaw nothing but black, concluding that his ſon had miſcarried in his journey, and was dead, not able to endure the grief he had conceived, he threw himſelf headlong into the ſea, from the top of the rock whereon he ſtood, and died. *Langii Polyanth. p.* 848.

17. Gordianus the elder, the Proconſul of Africa, was made choice of by them of Africa, and the ſoldiers in his army, to be their Emperor, againſt the cruelty of the Maximines; but as ſoon as he underſtood that his ſon was ſlain by the Maximines, he was not able to ſupport himſelf under the great weight of his grief, but hanged himſelf in his own chamber. *Lagii Polyanth. p.* 848.

18. Socrates one day was ſurpriſed by Alcibiades childiſhly ſporting with his ſon Lamproclus. And when he was ſufficiently derided by Alcibiades upon that account: "You have not," ſaid he, "ſuch reaſon, as you imagine, to laugh ſo profuſely at a father playing with his child, ſeeing you know nothing of that affection which parents have to their children; reſtrain your mirth then till you come to be a father yourſelf, when, perhaps, you will be found as ridiculous as I now ſeem to you to be." *Ælian. Var. Hiſt. l.* 13. *p.* 309. *Langii Polyanth. p.* 847.

CHAP. X.

Of the Reverence and Piety of ſome Children to their Parents.

UPON a marble chair in Scoone, where the Kings of Scotland were formerly crowned, and which King Edward the Firſt cauſed to be carried to Weſtminſter, was written this Diſtich:

Ni fallat fatum, Scoti quocunque locatum
Inveniant lapidem, regnare tenenter ibidem.

Unleſs unalterable fate do feign,
Where'er they find this ſtone the Scots ſhall reign.

We may ſay it, and perhaps with more aſſurance, that wherever we find that piety and reverence that is due to parents, there is a certain earneſt given of a worthy and proſperous perſon; for having this way intitled themſelves to the promiſe of God, it ſhall be ſurely performed to them, as may be ſeen in many of the following examples.

1. Boleſlaus, the fourth King of Poland, had the picture of his father, which he carried hanging about his neck in a plate of gold; and when he was to ſpeak, or do any thing of importance, he took this picture, and kiſſing it, uſed to ſay, "Dear father, I wiſh I may never do any thing remiſsly, or unworthy of thy name." *Cauſſ. H. C. tom.* 1. *l.* 1. *p.* 5.

2. Pomponius Atticus making the funeral oration at the death of his mother, proteſted, "that having lived with her ſixty-ſeven years, he was never reconciled to her; becauſe," added he, "in all that time there never happened the leaſt jar betwixt us that needed reconciliation." *Plut. in Vitâ Attici. Fuller, H. S. l.* 1. *c.* 6. *p.* 15.

3. The Emperor of China, on certain days of the year, viſiteth his mother; who is ſeated on a throne, and four times on his feet, and four times on his knees, he makes her a profound reverence, bowing his head even to the ground. The ſame cuſtom is alſo obſerved through the greateſt part of the empire; and if it chance that any one is negligent or deficient in this duty to his parents, he is complained of to the magiſtrates, who puniſh ſuch offenders very ſeverely. *Alvarez, Hiſt. of China, part* 1. *c.* 29. *p.* 156. *Herbert's Trav. l.* 3. *p.* 339.

4. Sir Thomas Moore, being Lord Chancellor of England, at the ſame time that his father was a Judge of the King's Bench, would always, at his going to Weſtminſter, go firſt to the King's Bench, and aſk his father's bleſſing before he went to ſit as Chancellor. *Baker's Chron. p.* 406. *Fuller, H. S. l.* 1. *c.* 6. *p.* 13.

5. Alexander the Great, ſent his mother Olympias many royal preſents out of the Aſian ſpoils; but deſired her not to intermeddle with ſtate affairs;

or to challenge to herſelf ſuch offices as appertained to the Governor. Olympias expoſtulated on theſe things very ſharply with him, which yet he bore ſubmiſſively. But upon a certain time, when he had received long letters from Antipater, filled with complaints againſt her: “Antipater,” ſaid he, “doth not know that one ſingle tear of my mother is able to blot out ſix hundred of his epiſtles.” *Zuing. Theat. vol. 1. l. p. 56.*

6. There happened in Sicily (as it often does) an eruption of Mount Ætna: it murmured, burnt, belched up flames, and threw out its fiery entrails with dreadful devaſtation. It happened then, that in this violent and horrible breach of flames (every one flying and carrying away what was moſt precious with them), two ſons, the one called Anapias, the other Amphinomus, careful of the wealth and goods of their houſes, reflected on their father and mother, both very old, who could not ſave themſelves from the fire by flight. “And where ſhall we,” ſaid they, “find a more precious treaſure than thoſe who begat us?” The one took up his father on his ſhoulders, the other his mother, and ſo paſſed through the flames. It is an admirable thing ,that God, in the conſideration of this piety, though Pagans, did a miracle; for the monuments of all antiquity witneſs, that the devouring flames ſtopped at this ſpectacle; and the fire waſting and broiling all about them, the only way through which theſe two good ſons paſſed, was tapeſtried with freſh verdure, and called afterwards by poſterity, “The field of the Pious,” in memory of this accident. *Solin. c. 11. p. 225. Camerar. Oper. Subciſ. cent. 1. c. 86. p. 401.*

7. Artaxerxes the Firſt, King of Perſia, was a fervent lover of Statira his wife; and though he knew, that by the fraud of his mother Paryſatis, ſhe had been poiſoned and murdered, yet piety to his mother overcame his conjugal affection; and he ſo diſſembled the injury of his mother, that he ſpoke nothing of revenging her wickedneſs: and, what is more ſtrange, he never gave the leaſt ſign of his being offended, by any alteration of his countenance towards her; unleſs in this, that deſiring to go to Babylon, he gave her leave, and ſaid, “That he would not ſee Babylon while ſhe lived.” *Plut. in Artaxerx. p. 1021. Lon. Theatr. p: 276. Fulgoſ. l. 5. c. 4. p. 618.*

8. Q. Cicero, brother of Marcus, being proſcribed, and ſought after to be ſlain by the Triumvirate, was hid by his ſon, who for that cauſe was hurried to torments; but no puniſhments or tortures could force him to betray his father. The father, moved with the piety and conſtancy of the ſon, of his own accord, offered himſelf to death, leſt, for his ſake, they ſhould deſtroy his ſon. *Zonar. Annal. tom. 2. p. 86. Xiphil. in Auguſto, p. 60.*

9. Epaminondas, the Theban General, being aſked what was the moſt pleaſant thing that had happened to him throughout his whole life; replied, “It was this, that he had carried away the Leuctrian victory, his father and mother being both alive.” *Plut. in M. Coriolan. p. 215. Zuing. vol. 1. l. 1. p. 84.*

10. There were three brothers, who upon the death of the King their father, fell out amongſt themſelves about ſucceſſion in the kingdom; at laſt they agreed to ſtand to the judgment and determination of a neighbouring King, to whom they fully referred the matter. He therefore commanded the dead body of the father to be fetched out of his monument, and ordered that each of them ſhould ſhoot an arrow at his heart, and he that hit it, or came the neareſt to it, ſhould ſucceed. The elder ſhot firſt, and his arrow paſſed through the throat of his father: the ſecond brother ſhot his father into the breaſt, but yet miſſed the heart. The youngeſt, deteſting this wickedneſs, “I had rather,” ſaid he, “yield all to my brothers, and utterly reſign up all my pretenſions to the kingdom, than to treat the body of my father with ſuch diſreſpect.” This ſaying of his conſidered, the King paſſed ſentence, that he alone was worthy of the kingdom, as having given evidence how much he excelled his brothers in virtue, by the piety he had ſhewed to the dead body of his father. *Lon. Theatr. p. 278.*

11. Caius Flaminius, being a Tribune of the people, had promulged a law about the diviſion of the fields of Gallia among the people: the Senate, unwilling it ſhould paſs, oppoſed it; but he reſiſted both their entreaties and threats. They told him they would raiſe an army againſt him, in caſe he ſhould not deſiſt from his intentions: notwithſtanding all which, unaffrighted he aſcended the pulpit, and being now ready with all the people about him, by their ſuffrages to have it paſs into a law, his own father came and laid hands upon him, enjoining him to come down: he, broken with this private command, deſcended from the pulpit, and was not ſo much as reproached with the leaſt murmur of the people whom he had forſaken;

ſaken; but the whole aſſembly ſeemed to approve this his piety to his parent, although ſo much to their own prejudice. *Val. Max. l.* 5. *c.* 4. *p.* 142.

12. The Prætor had ſentenced to death a woman of good birth, for a capital crime, and had conſigned her over to the Triumvir to be killed in priſon. The Jailor that received her, moved with compaſſion, did not ſtrangle her, and permitted her daughter to come often to her, though firſt diligently ſearched, leſt ſhe ſhould convey in any ſuſtenance to her, the Jailor expecting that ſhe would die of famine. When therefore divers days had paſſed, wondering within himſelf what it might be that occaſioned her to live ſo long, he one day ſet himſelf to obſerve her daughter with greater curioſity, and then diſcovered how with the milk in her breaſts ſhe allayed the famine of her mother. The news of this ſtrange ſpectacle of the daughter ſuckling her mother, was by him carried to the Triumvir, by the Triumvir to the Prætor, from the Prætor it was brought to the judgment of the Conſul, who pardoned the woman as to the ſentence of death paſſed upon her; and, to preſerve the memory of that fact, where her priſon ſtood they cauſed an altar to be erected to Piety. *Sabell. Ex. l.* 3. *c.* 6. *p.* 151. *Solin. c.* 7. *p.* 198. *Val. Max. l.* 5. *c.* 4. *p.* 143. *Plin. Nat. Hiſt. l.* 7. *c.* 36. *p.* 174.

13. Nicholaus Damaſcenus aſſures us, that the Piſidians uſed to preſent the firſt-fruits of all the viands of a feaſt to their fathers and mothers, eſteeming it an unworthy thing to take a plentiful feaſt without due honours firſt done to the authors of life. *Cauſſ. tom.* 1. *l.* 3. *p.* 111.

14. Martius Coriolanus having deſerved well of the commonwealth, was yet unjuſtly condemned; whereupon he fled to the Volſci, at that time in arms againſt Rome: followed with an army of theſe, he rendered himſelf very formidable to the Romans. Ambaſſadors were ſent to appeaſe him, but to no purpoſe: the prieſts met him with entreaties in their pontifical veſtments, but were alſo returned without effect: the Senate was aſtoniſhed, the people trembled, the men as well as the women bewailed the deſtruction that was now ſure to fall upon them. Then Volumnia, the mother of Coriolanus, taking Velumnia his wife along with her and alſo his children, went to the camp of the Volſci; whom as ſoon as the ſon ſaw, as one that was an entire lover of his mother, he made haſte to embrace her: ſhe angrily ſaid, "Firſt let me know (before I ſuffer myſelf to be embraced by you), whether I am come to a ſon or an enemy, and whether I am a captive or a mother in your camp?" He, moved with the ſpeech of his mother, and the tears of his wife and children, embracing his mother; "You have conquered;" ſaid he, "the entreaties of her in whoſe womb I was conceived are not to be reſiſted:" and ſo he freed the Roman fields, and the Romans themſelves, from the fight and fear of thoſe enemies he had led againſt them. Livy calls Veluria the mother, and Volumnia the wife of Coriolanus. *Zonar. Annal. tom.* 2. *f.* 59. *Val. Max. l.* 5. *c.* 4. *p.* 141. *Lon. Theat. p.* 278. *Liv. Hiſt. l.* 2. *p.* 34. *Plut. in M. Cor. p.* 230, 231.

15. Marcus Cotta, upon the very day that he came to age, and was permitted to take upon him the virile gown, forthwith, as ſoon as he deſcended from the Capitol, he accuſed C. Carbo by whom his father had been condemned, and having proved him guilty, had him condemned. Thus happily and by a gallant action he began his manhood, and gave proof of his eloquence and wit. *Val. Max. l.* 5. *c.* 4. *p.* 142.

16. M. Pomponius, Tribune of the people, accuſed L. Manlius the ſon of Aulus, who had been Dictator, for that he had added a few days to his Dictatorſhip: as alſo, for that he had baniſhed his ſon Titus from the ſociety of men, and commanded him to live in the country: which, when the young man heard, he got to Rome by break of day, and to the houſe of Pomponius. It was told him that Titus Manlius was there; and he ſuppoſing the angry young man had brought him ſomething againſt his father, roſe from his bed, and putting all out of the room, ſent for the young man to him: but he (as ſoon as he entered) drew his ſword, and ſwore he would kill him immediately, unleſs he would give him his oath that he would ceaſe to accuſe his father. Pomponius, compelled by his terror, gave his oath, aſſembled the people, and then told them upon what account it was requiſite for him to deſiſt from his accuſation. Piety to mild parents is commendable; but T. Manlius in this his action was much the more generous, that having a ſevere parent, he had no invitation from his indulgence, but only from his natural affection, to hazard himſelf in his behalf. *Val. Max. l.* 5. *c.* 142. *Lon. Theatr. p.* 275.

17. In the civil wars betwixt Octavianus and Antonius, as it often falls out, that fathers, ſons and brothers take contrary parts; ſo, in that laſt battle at Actium, where Octavianus was the victor, when the priſoners (as the cuſtom is) were counted up, Metellus was brought to Octavianus, whoſe

face (though much changed by anxiety and a priſon) was known to Metellus his ſon, who had been on the contrary part: with tears therefore he ran into the embraces of his father, and then turning to Octavianus, "This thy enemy" (ſaid he) "hath deſerved death, but I am worthy of ſome reward for the ſervice I have done thee: I therefore beſeech thee, inſtead of that which is owing me, that thou wouldſt preſerve this man, and cauſe me to be killed in his ſtead." Octavianus moved with this piety (though a great enemy), gave unto the ſon the life of the father. *Lon. Theatr. p.* 273.

18. Demetrius the King of Aſia and Macedonia, was taken priſoner in battle by Seleucus King of Syria. Antigonus his ſon was the quiet poſſeſſor of the kingdom: yet did he change the royal purple into a mourning habit, and in continual tears ſent abroad his Ambaſſadors to the neighbouring Kings, that they would interpoſe in his father's behalf for the obtaining of his liberty. He alſo ſent to Seleucus, and promiſed him the kingdom and himſelf as hoſtages, if he would free his father from priſon. After he knew that his father was dead, he ſet forth a great navy, and went to receive the body of the deceaſed, which by Seleucus was ſent towards Macedonia. He received it with ſuch mournful ſolemnity, and ſo many tears, as turned all men into wonder and compaſſion. Antigonus ſtood on the poop of a great ſhip (built for that purpoſe), clothed in black, bewailing his dead father. The aſhes were incloſed in a golden urn, over which he ſtood a diſconſolate ſpectator. He cauſed to be ſung the virtues and noble atchievements of the deceaſed Prince, with voices formed to piety and lamentation. The rowers alſo in the gallies ſo ordered the ſtrokes of their oars, that they kept time with the mournful voices of the other; and in this manner the navy arrived at Corinth. *Sabel. Exempl. l.* 1. *c.* 5. *p.* 24. *Fulgoſ. l.* 5. *c.* 4. *p.* 617. *Plut. in Demetrio, p.* 914, 915.

19. Opius, a Citizen of Rome, was proſcribed by the Triumvirate when he was enfeebled by old age, and having a ſon who might without danger have remained at home; yet the ſon choſe rather, with the hazard of his own life, to deliver his father out of the preſent danger he was in. He therefore took him upon his ſhoulders, and with great labour carried him out of the city, where he lay concealed under the habit of a beggar. At laſt, he got him ſafe into Sicily, where Sextus Pompeius received all the proſcribed. It was not long ere (for this ſingular piety he had ſhewed to his father) the people of Rome were moved to recal him, and reſtore him to his country. Upon his return he was by them alſo created Ædile: in which magiſtracy, when, through the ſeizure of his goods, he had not wherewithal to ſet forth the public plays; that he might not want the accuſtomed honour, the artificers for the Theatre gave him their work gratis: and that nothing might be lacking for the furniture of the Plays, the whole people of Rome threw him in ſo largely, that there was not only ſufficient preparation for all things, but he was alſo thereby exceedingly enriched, and highly commended for his piety. *Fulgoſ. l.* 5. *c.* 4. *p.* 620. *Cæl. Rhod. l.* 11. *c.* 17. *p.* 507.

20. Miltiades, for an expedition he had not ſo adviſedly undertaken againſt Parus, and wherein he had been unfortunate, was condemned by the Athenians in a fine of fifty talents; which mighty ſum, when he was not able to pay, and was dead in priſon of a wound in his thigh received in that voyage, and therefore was denied burial, his ſon Cimon reſigned himſelf voluntarily into priſon, till himſelf had made payment of the debt. But Cimon himſelf being not able to make ſatisfaction; it happened that Callias, one of the richeſt men in the city, married Elpenice his ſiſter, who paid the fine of Miltiades now become Cimon's, by which means Cimon being ſet free, received at once the great glory and reward of his piety to his father. *Sabel. l.* 3. *c.* 6. *p.* 74. *Pezel. Mellific. tom.* 1. *p.* 55. *Juſtin. Hiſt. l.* 2. *p.* 52.

21. Darius invaded Scythia with all the forces of his empire. The Scythians retreated by little and little, till they came to the utmoſt deſarts of Aſia. Darius ſent his Ambaſſadors to them, to demand what end they intended to make of their flying, and where it was that they would begin to fight. They returned him for anſwer, "that they had no cities, nor cultivated fields, for which they ſhould give him battle; but when once he was come to the place of their father's monuments, he ſhould then underſtand after what manner the Scythians did uſe to fight." So great a reverence even that barbarous nation had to their dead anceſtors. *Val. Max. l.* 5. *c.* 4. *p.* 144.

22. When Scipio the Conſul fought unproſperouſly with Hannibal, at the river Ticinum, and was ſore wounded, his ſon Scipio (afterwards called Africanus the elder) though he was ſcarce out of the years of his childhood, yet did he deliver his father by his ſeaſonable and valorous interpoſition: neither did the weakneſs of his tender age, nor his

want of experience in military affairs, nor the unhappy event of an unfortunate battle, ſo appal him (although enough to diſhearten an old ſoldier), but that he deſerved a double and illuſtrious crown, for having at once ſaved a father and a General. *Schell. Exempl. l.* 1. *c.* 4. *p.* 24.

23. No man ſaw a gilded ſtatue, neither in the City of Rome, nor throughout all Italy, before ſuch times as M. Acilius Glabrio, a Knight, placed one in the Temple of Piety, to the honour of his father. The ſon himſelf dedicated that Temple in the Conſulſhip of P. Cornelius Lentulus, and M. Bebius Tamphilus; for that his father had obtained his deſire, and had overcome Antiochus at the ſtraits of Thermopolæ. *Val. Max. l.* 2. *c.* 5. *p.* 42, 43.

24. When Edward the Firſt heard of the death of his only ſon, he took it grievouſly as a father, but patiently as a wiſe man: but when he underſtood ſhortly after, the death of King Henry the Third, his father, he was wholly dejected and comfortleſs: whereat, when Charles King of Sicily (with whom he then ſojourned, in his return from the Holy Land) greatly marvelled; he ſatisfied him with this: "God may ſend me more ſons, but the death of a father is irrecoverable." *Camd. Remains, p.* 205. *Speed's Hiſt. p.* 554. *Clark's Mir. c.* 23. *p.* 75.

25. In the time of Pedro the Cruel, there was a citizen of eighty years of age condemned by him to death. A ſon of his, of eighteen years of age, offered willingly to be put to death to excuſe the old man his father: which the cruel tyrant (inſtead of pardoning him for his rare piety) accepted of, and put him to death accordingly. *Chetw. Hiſt. Collect. cent.* 5. *p.* 137.

26. When the city of Troy was taken, the Greeks did as became gallant men: for, pitying the misfortune of their captives, they cauſed it to be proclaimed, that every free citizen had liberty to take away along with him any one thing that he deſired. Æneas therefore neglected all other things, and carried out with him his houſehold-gods: the Grecians, delighted with the piety of the man, gave him a further permiſſion to carry out with him any one other thing from his houſe; whereupon he took upon his ſhoulders his father, who was grown old and decrepit, and carried him forth: the Grecians were not lightly affected with this ſight and deed of his, and thereupon gave him all that was his, confeſſing, "that nature itſelf would not ſuffer them to be enemies, but friends, to ſuch as preſerved ſo great piety towards the Gods, and ſo great a reverence to their parents. *Ælian. Var. Hiſt. l.* 3. *c.* 22. *p.* 117, 118.

27. Sertorius, that gallant Roman, had ſo great an affection and reſpect for his mother, that being General in Spain, he deſired that he might have liberty to come home from ſo noble and gainful an employment, that he might enjoy her company: and when afterwards he heard of her death, he was ſo afflicted with thoſe unwelcome tidings, that he lay ſeven days upon the ground; in all which time, he never gave his ſoldiers the watch-word, nor would ſuffer himſelf to be ſeen by any of his moſt familiar friends. *Plut. in Sertorio, p.* 580. *Clark's Mir. c.* 23. *p.* 78.

28. The Emperor Decimus, had a fixt and earneſt deſire to ſet the crown upon the head of his ſon Decius, but he utterly refuſed it, ſaying, "I fear leſt, being made an Emperor, I ſhould forget that I am a ſon. I had rather be no Emperor and a dutiful ſon, than an Emperor and ſuch a ſon as hath forſaken his due obedience: let then my father bear the rule, and let this be my empire, to obey with all humility whatſoever he ſhall command me." By this means the ſolemnity was put off, and the young man was not crowned, unleſs you will ſay that his ſignal piety towards his parent was a more glorious crown to him than that which conſiſted of gold and jewels. *Val. Max. l.* 4. *Langij Polyanth. p.* 848.

CHAP. XI.

Of the ſingular Love of ſome Brethren to each other.

IT is not only a rare thing to ſee brethren live together in a mutual love and agreement with each other; but withal it is obſerved, that when they have fallen out, they have managed their enmities and animoſities with greater rancour and bitterneſs, than if they had been ſtrangers to each other. On the other ſide, where this fraternal love has rightly ſeated itſelf in the ſoul, it hath ſhewed itſelf in as great reality and fervency as any other ſort of love whatſoever.

1. Lucius Lucullus, a Senator of Rome, though he was elder than his brother Marcus, yet had ſo great a love to him, that (though the Roman cuſtom was otherwiſe) he could never be perſuaded to ſtand for any place of magiſtracy, till his brother was at a lawful age to enter upon one alſo:

this was underſtood by the people, who therefore created them both Ædiles in their abſence. *Fulgoſ. l.* 5. *c.* 5. *p.* 628.

2. There was a report, though a falſe one, that Eumenes King of Aſia was ſlain by the fraud of Perſeus. His brother Attalus, upon the news, ſeized upon the crown, and married the wife of his brother; but being informed of Eumenes's return, he went forth to meet him, not without apprehenſions of fear, in regard of what he had done in his abſence. Eumenes made no ſhew of his diſpleaſure, only whiſpered him in the ear, "that before he married another man's wife, he ſhould be ſure her huſband was dead." This was all: and not long after dying, though by his wife he had a ſon of his own, yet he left the kingdom to his brother, together with the Queen his wife. Attalus on the other ſide, that he might not be ſurpaſſed in brotherly love, though he had many children by his own wife, yet he educated that ſon ſhe had by Eumenes to the hope of the kingdom, and when he came of ſufficient age, freely reſigned up all to him, and lived a private life many years after. *Fulgoſ. l.* 5. *c.* 5. *p.* 627. *Burton's Mel. part* 3. § 3. *p.* 564. *Plut. in Reg. Apotheg.*

3. When the Emperor Auguſtus had taken Adiatoriges a Prince of Cappadocia, together with his wife and children, in war; and had led them to Rome in triumph, he gave order that the father and the elder of the brothers ſhould be ſlain. The deſigned miniſters of this execution were come to the place of confinement to this unfortunate family, and there inquiring which of the brethren was the eldeſt, there aroſe a vehement and earneſt contention betwixt the two young Princes, each of them affirming himſelf to be the elder, that by his death he might preſerve the life of the other: when they had long continued in this pious emulation, the mother at laſt, not without difficulty, prevailed with her ſon Dyetentus, that he would permit his younger brother to die in his ſtead; as hoping that by him ſhe might moſt probably be ſuſtained. Auguſtus was at length certified of this great example of brotherly love, and not only lamented that act of his ſeverity, but gave an honourable ſupport to the mother and her ſurviving ſon, by ſome called Clitatus. *Fulgoſ. Ex. c.* 5. *p.* 630. *Heyw. Hiſt. of Women, l.* 7. *p.* 323. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 58.

4. Darius King of the Perſians, extremely provoked by crimes of an extraordinary nature, had pronounced a ſentence of death upon Ithaphernes, together with his children, and the whole family of them at once. The wife of Ithaphernes went to the King's palace, and there, all in tears, was ſo loud in her mournful lamentations, that her cries coming to the King's ear, moved him in ſuch a manner to compaſſion, that the King ſent her word, "that with her own, he gave her the life of any one ſingle perſon whom ſhe ſhould make choice of among the condemned." The woman begged the life of her brother. Darius wondered that ſhe ſhould rather aſk his life, than that of her huſband or any of her children, and therefore aſked her the reaſon: who replied, "that ſince her father was dead, ſhe could never hope for a brother more, if ſhe ſhould loſe this; but herſelf being but young as yet, might hope for another huſband and other children." Darius was moved with this anſwer, and being himſelf replete with brotherly love as well as prudence, he gave her alſo the life of her eldeſt ſon. *Sabell. Ex. l.* 3. *c.* 7. *p.* 155. *Heyw. Hiſt. of Women, l.* 7. *p.* 326. *Fulgoſ. Ex. l.* 5. *c.* 5. *p.* 629.

5. Bernardus Juſtitianus, the Venetian, had three ſons, who, the father being dead, were educated by the mother: ſo great and mutual a love there was betwixt theſe three, that there was nothing more admirable in the city, nor more frequently diſcourſed of. Laurentius was one of theſe, and although he had put himſelf into a monaſtery, yet this different choice of life hindered nothing of the true affection between them: but though Marcus was an eminent Senator, and Leonardus an excellent Orator, and of ſingular ſkill in the Latin and Greek learning; yet both of them went almoſt daily to the monaſtery to dine and ſup with their brother. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 58. *Egnat. l.* 5. *c.* 5. *p.* 319.

6. In the diviſion of the Norman Empire, Robert promiſed to his brother Roger the half of Calabria and all Sicily: but when it came to ſharing and dividing, Robert would give him nothing in Calabria, but Meto and Squillacci, and bade him to purchaſe the realm, which he already began to poſſeſs, meaning Sicily: and in the end reſolved (as Alexander wrote to Darius) that as the world could not endure two ſuns, ſo one realm could not endure two ſovereign Lords. Roger, being much diſpleaſed herewith, made war upon him, and after many adventures, having taken him priſoner in a caſtle where Robert was unwiſely entered in the habit of a peaſant, in order to ſurpriſe and take it; Roger, out of brotherly love and pity, not only ſaved his life, but alſo reſtored him to his

eſtate; which by right of war he had loſt. *L. Remy Civil. Conſiderat. c.* 70. *p.* 180.

7. Anno 1585, the Portugueze ſhip called St. Iago, was caſt away upon the ſhallows near to St. Lawrence, towards the coaſt of Moſambique. Here it was that divers perſons had leaped into the long-boat to ſave their lives; and finding that it was over-burthened, they choſe a Captain, whom they ſwore to obey; who cauſed them to caſt lots, and ſuch as the lot fell upon were to be caſt overboard. There was one of thoſe that in Portugal are called new Chriſtians. He being allotted to be caſt over board into the ſea, had a younger brother in the ſame boat, that ſuddenly roſe up, and deſired the Captain that he would pardon his brother, and let him ſupply his place: ſaying, "My brother is elder and of better knowledge in the world than I, therefore more fit to live in the world, and to help my ſiſters and friends in their need, ſo that I had rather die for him, than live without him." At which requeſt they remitted the elder brother, and threw the younger, by his own requeſt, into the ſea: who ſwam at leaſt ſix hours after the boat, and although they held up their hands with naked ſwords, willing him that he ſhould not once come to touch the boat; yet laying hold thereon, and having his hand half cut in two, he would not let go; ſo that in the end they were conſtrained to take him in again. Both theſe brethren I knew, and have been in company with them. *Linſ. Choten's Voyages, l.* 1. *c.* 92. *p.* 147.

8. Titus Veſpaſian, the Emperor, bore ſuch a brotherly love towards Domitian, that although he knew he ſpoke irreverently of him, and that he had ſolicited the army to rebel againſt him, yet he never treated him with the leſs love or reſpect for all this, nor would endure that others ſhould; but called him his copartner and ſucceſſor in the Empire. Sometimes, when they were alone together, he beſought him not only with earneſt entreaties, but with tears too, that he would bear the ſame fraternal love towards him, as he ſhould ever find from himſelf. *Fulgoſ. Exemp. l.* 5. *c.* 5. *p.* 632.

9. Heliodorus, the Briton, had afterwards the ſurname of Pius, upon this occaſion. The people, provoked with the cruelty and avarice of Archigallus, had depoſed him, and raiſed Heliodorus to the throne of his brother. One time, when the King went a hunting, he accidentally met with his brother Archigallus in the wood, whoſe altered viſage and ragged clothes gave ſufficient evidence of his afflicted condition. As ſoon as the King knew him, though he was not ignorant how he had ſought his reſtoration both by force and fraud, yet he lovingly embraced him, and cauſed him privately to be conveyed into the city. The King pretended he was ſick: and giving forth that he would diſpoſe of the affairs of his realm, by his laſt will and teſtament, he called his Nobles together. He then ſignified, that he would confer in private with each of them ſingly: and as every man entered his chamber, he cauſed him to be laid hold on; threatening him with death if he would not conſent to the ſparing of his brother, and that he ſhould reſign the throne and kingdom to him. Having by this means gained an univerſal aſſent, he then opened the buſineſs in preſence of them all together. In conſequence of this, Archigallus was reſtored to the kingdom, and he dying in a few years, Heliodorus ſucceeded him with equal juſtice and glory. *Fulgoſ. Exemp. l.* 5. *c.* 5. *p.* 634.

10. Rare and memorable was the love that was betwixt the Vitellii: they were named Johannes, Camillus, Paulus, and Vitellozius. Theſe four were the ſons of Nicolaus Vitellius, a principal perſon in the city of Tifernas; to whom while he lived they performed all due obedience. He being dead, all the reſt were always, and in all things, obedient to the commands of their elder brother. And although, for the greatneſs of their military virtue, they were all in high reputation amongſt them that carried arms, and were leaders of armies in Italy, and were hired with great ſtipends into the ſervice of different Princes; though they were all married, and had attained the name of their father; yet were they not affected with the leaſt ambition amongſt themſelves, nor was there ever any breach of love betwixt them. When the eldeſt of them died, the others yielded the power of command to him that was next in age: in all things elſe they were alike, in ſuch manner, that it is a difficult thing to find ſuch another example of brotherly love and concord. *Fulgoſ. Exemp. l.* 5. *c.* 5. *p.* 635.

11. While Cato Uticenſis was a child, when any aſked him whom he loved beſt, he would ſay, "My brother Cæpio;" and when aſked, who in the ſecond or third place was beloved by him, he would continue to ſay, "Cæpio," till they deſiſted to inquire any farther. When he grew up, he gave many and manifeſt confirmations of the great love he bore to this brother of his: for at twenty years of age he never ſupped without Cæpio, never went any journey, nor ſo much as walked into the

market-place without him. Indeed the other was more luxurious than Cato, who led a ſevere and rigid life. When Cæpio was once commended for his frugality and moderate way of living, he confeſſed he was ſuch, compared with ſome others: "But," ſaid he, "when I compare my life with that of Cato, methinks I differ not at all from Sippius, who was famous in the city for luxury and an effeminate life." But when Cæpio, paſſing into Aſia, died at Ænus in Thrace, Cato (then a Tribune coming out of Theſſalonica) ſeemed to bear this blow with a weaker mind than became a philoſopher: he embraced the corpſe, and made ſo great a lamentation, as ſhewed the exceſs of his grief: ſo did the coſt he was at in his funeral, the choice odours and precious garments that he burnt with the corpſe, and the monument he erected for him in the Forum at Ænus, framed of poliſhed Thracian marble, whereon he expended eight talents. The neighbouring cities, and great perſons thereabouts, ſent him many things to help out the magnificence of the funeral, of all which (refuſing the money ſent him) he took nothing but perfumes and other ornaments, the juſt price of which he ſent unto the ſenders of them. And when the eſtate of Cæpio was to be divided betwixt him and the daughter of his brother, in the partition thereof he would have nothing allowed him for the funeral expences. *Plut. in Catone, p.* 764.

12. There was a ſoldier in the camp of Cn. Pompeius, who, in the war with Sertorius, perceiving a ſoldier on the other ſide to preſs hard upon him, he fought with him hand to hand, and having ſlain him, he went to ſtrip him of his arms. Here it was that he found it was his brother who had fallen under him; which, when he diſcerned, having vehemently reproached the Gods for their gift of ſo impious a victory to him, he carried his dead brother into the camp, and having covered the body with a precious garment, he laid the corpſe upon the funeral pile, and put fire to it; which done, he immediately drew the ſame ſword with which he had ſlain his brother, thruſt it into his own breaſt, and falling proſtrate upon the dead body of his brother, they were both burnt together. *Val. Max. l.* 5. *c.* 5. *p.* 146.

13. Tiberius being at Ticinum, and hearing that his brother Druſus lay ſick in Germany, he immediately put himſelf upon a haſty journey to give him a viſit. He paſſed the Alps and the Rhine, and changing his horſe night and day, he travelled outright two hundred miles, with only Antabagius in his company as his guide. Druſus, though at that time labouring for life (informed of his coming), commanded his legions with their enſigns to march forth and meet him, and to ſalute him by the title of Imperator. He ordered a pretorial tent to be erected for him on the right hand of his own, and gave him the Conſular and Imperial name; at the ſame time yielding his honour to his brother, and his body to death. *Val. Max. l.* 5. *c.* 5. *p.* 146.

14. Scipio Africanus, though he held a moſt entire friendſhip with Lælius, yet he earneſtly implored the Senate not to transfer the province to him that fell by lot unto his brother; promiſing that he would go with L. Scipio his brother into Aſia, in quality of his legate. This he the elder did for the younger, the valiant for the weak, one excelling in glory, for the other, who as yet was without name, being greater in his ſubjection, than his brother was in his command. *Val. Max. l.* 5. *c.* 5. *p.* 145.

15. Leopoldus, Duke of Auſtria, when his brother Frederick was taken priſoner by Lewis of Bavaria (his competitor), exerted every method to gain him his liberty: he conſulted a magician, to free him by help of the devil. And when Frederick had refuſed to have his freedom by ſuch deteſtable means, he gained the Pope and the King of France to intercede in his brother's behalf: and when he ſaw that the Bavarian would not be moved either with intreaties or preſents, he entered into a league with the Pope and the King of France againſt Lewis who detained his brother in priſon. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 58.

16. Great was the love of Timoleon the Corinthian to his brother. For when, in a battle with the Argives, he ſaw his brother fall down dead with the wounds he had received, he leaped over his dead body, and with his ſhield he protected the body as it lay; and although in this enterprize he was ſore wounded himſelf, yet would he not retreat into any place of ſafety till ſuch time as he had ſeen the dead body of his brother carried from the field. *Fulgoſ. l.* 5. *c.* 5. *p.* 629.

CHAP. XII.

Of the ſingular Love of ſome Servants to their Maſters.

HE that ſays and does well by others, generally meets with the ſame returns; for there is commonly a certain gratitude in nature, which, if not extinguiſhed by ill uſage, will puſh on a man of ſenſe to requite obligations: but when gratitude comes to be actuated by a principle of love, wonderful things will either be done or ſuffered, to promote the good, or prevent the evil of the perſons beloved and eſteemed. Harſh and froward maſters do often make diſobedient and careleſs ſervants; but kindneſs melts the moſt obdurate and obſtinate natures, ſubdues the incorrigible, inſtructs the untractable, humbles the proud, and changes the brute into man. Servants being generally but meanly capacitated, great things cannot be expected from them; and yet we find ſome that have been of ſuch exemplary fidelity and virtue, that they have excelled in the demonſtrations of their love and affection to their maſters, as you will find in the following examples.

1. Publius Catienus Philotimus was left by his maſter the heir of his whole eſtate: yet did he reſolve to die with him, and therefore caſt himſelf alive into the funeral fire which was prepared to burn the dead body of his maſter. *Sabellic. l. 3. c. 8. p. 161.*

2. The Tyrians having maintained long wars againſt the Perſians, were much weakened thereby, which occaſioned their ſlaves (being many in number) to riſe up againſt their maſters, whom they put to the ſword, together with their children, and then ſeized upon their houſes and their wives, whom they married. But one of theſe ſlaves, being more merciful than the reſt, ſpared his maſter Straton and his ſon, and hid them. The ſlaves having thus got poſſeſſion of all, conſulted together to chooſe a King, and agreed that he that could firſt diſcern the ſun riſe, ſhould be King. Whereupon this fore-mentioned ſlave conſulted with his maſter about the buſineſs; who adviſed him, when others looked into the eaſt, that he ſhould look into the weſt. And accordingly, when they were all aſſembled in the fields, and every man's eyes were fixed upon the eaſt, he only looked weſtward, for which he was ſcoffed at by his companions; but preſently he eſpied the ſun-beams ſhining upon the high towers and chimnies in the city, and ſo challenged the kingdom. His companions would needs know who taught him this wit: at laſt he told them: whereupon fetching out old Straton, they gave him not only his life, but elected him their King; who having once been a maſter, and free born, they thought was fitteſt to rule all the reſt that had been ſlaves. *Juſtin. Hiſt. l. 18. p. 193. Zuing. Theatr. vol. 3. l. 4. p. 722. Patric. de Regno, l. 1. tit. 11. p. 48, 49.*

3. Grimoaldus, Duke of Benevento, was invited by Gondibert, King of the Lombards, to aſſiſt him againſt Partharis his brother: he came accordingly, and having ejected the one, he ſlew the other brother he came to defend, and ſo made himſelf King of Lombardy; and when he knew that Partharis was retreated to Cacanus, Duke of Bavaria, he exerted himſelf ſo, that he was expelled from thence. Partharis, not knowing whither to betake himſelf in ſafety, came as a ſuppliant, and committed himſelf to the faith of Grimoaldus. But he obſerving that numbers of the Ticinenſians flocked daily to viſit him; and fearing leſt, by the favour of the people, he ſhould, ſome time or other, recover the kingdom, not regarding his oath, he reſolved to deſtroy him: and that he might perform it with leſs noiſe and tumult, he intended firſt to make him drunk, and then ſend his guards to cut his throat, while he lay buried in wine and ſleep. This counſel of his was not ſo privately carried, but that it came to the ear of Partharis. He therefore commanded his cup-bearer to give him water inſtead of wine, leſt his troubled head ſhould prove unmindful of the danger he was in; nor could he abſtain altogether from drinking, leſt Grimoaldus's ſpies ſhould diſcover that he had intimation of his intentions. The better therefore to colour the matter, after large drinking, he cauſed himſelf to be carried by his ſervants into his chamber, as if to ſleep out his debauch. There he conſulted Hunnulphus, his moſt faithful ſervant, who thought it not ſafe to go out, ſince the ſervants of Grimoaldus ſtood watching at the gate. But in regard neceſſity compelled, and that there was no other way to eſcape, he orders it thus: he covered his maſter's head and ſhoulders with the ſkin of a bear, which was there by chance, after the manner of a ruſtick, and lays upon his back a mattraſs, as if he was a porter to carry it away, and then with good blows of a cudgel, drove him out of the chamber: by this artifice he paſſed unknown through the guards, and, accompanied with one ſervant, got ſafe into France. When about midnight the guards came to kill Partharis, they were oppoſed by Hunnulphus, who beſought them not to diſturb the reſt of his maſter, now ſleeping, but to ſuffer him to ſleep out his large compotation he had taken that night. Twice they were thus put back; but

the third time they broke by force into the chamber, and not finding Partharis, whom they had determined to kill, they enquired of Hunnulphus what was become of him? who told them plainly he was fled, and confeſſed that he was himſelf privy to his flight. Grimoaldus admiring his fidelity, who, to ſave his maſter, had caſt himſelf into ſuch manifeſt danger of his life, freed him from the puniſhment that all cried he was worthy of, with many promiſes, to allure him to change maſters, and ſerve him with the like fidelity as he had done the former. *Dinoth. Memorab. l.* 4. *p.* 301.

4. The Babylonians ſought to recover their liberty, and to ſhake off the Perſian yoke; whereof Darius being advertiſed, prepared an army to recover that city: but finding the ſame a difficult work, he uſed the ſervice of Zopyrus, who, for the love he bare Darius, did cut off his own ears and noſe, and with other wounds freſh bleeding, he ſeemed to fly to the Babylonians for ſuccour, to whom he accuſed the cruelty of Darius, who for having given him advice to give over the ſiege of their city, had in this ſort diſmembered and deformed him; whereupon the Babylonians gave him ſuch credit, that they truſted him with the diſpoſition and command of their chief forces; which when Zopyrus had obtained, after ſome colourable overthrows given to the Perſians upon ſally, he delivered the city into the hand of Darius, who had lain before it twenty months, and uſed to ſay, "That he had rather have Zopyrus unhurt than twenty Babylons beſides that he had gained." *Herodot. l.* 5. *p.* 223. *Juſtin. Hiſt. l.* 1. *p.* 26. *Raleigh, Hiſt. World, l.* 3. *c.* 5. § 2. *p.* 39. *Dinoth. Memorab. l.* 4. *p.* 316.

5. M. Antonius, an excellent orator, being accuſed of inceſt, his ſervant (the witneſs depoſing that he carried the lanthorn before his maſter when he went to commit this villany) was apprehended; and to extort a confeſſion from him he was torn with ſcourges, ſet upon the rack, and burnt with hot irons: notwithſtanding all which he would not let fall a word whereby he might injure the fame or life of his maſter, although he knew him guilty. *Val. Max. l.* 6. *c.* 8. *p.* 169.

6. There was a citizen in Rome condemned by the proſcription of the Triumvirate, who in fear of his life had fled and hid himſelf in a cave: one of his ſervants obſerved the approach of them that were ſent to murder him: and having thereupon deſired him to retire to the loweſt and moſt ſecret part of the cave, he himſelf put on his maſter's gown, pretending to the purſuers, that he was the perſon whom they ſought after, being deſirous to ſave the life of his maſter with the loſs of his own. But one of his fellow-ſervants betrayed him in this officious deſign, and the maſter was brought out of his hiding-place, and ſlain. When this was known to the people of Rome, they would not be ſatisfied till the betrayer of his maſter was crucified, and he that attempted to ſave him was ſet at liberty. *Xiphil. in Auguſto, p.* 27. *Dinoth. l.* 4. *p.* 293.

7. The ſervant of Urbinius Panopion knowing that the ſoldiers commiſſioned to kill his maſter were come to his houſe in Reatina, changed clothes with him, and having put his ring upon his finger, he ſent him out at a poſtern door, but went himſelf to the chamber, and threw himſelf upon the bed, where he was ſlain in his maſter's ſtead. Panopion by this means eſcaped: and afterwards, when the times would permit it, erected a noble monument, with an inſcription in memory of the fidelity of ſo good a ſervant. *Val. Max. l.* 6. *c.* 8. *p.* 180. *Dinoth. l.* 4. *p.* 300.

8. Antiſtius Reſtio was proſcribed by the Triumvirate, and while all his domeſtic ſervants were buſied about the plunder and pillage of his houſe, he conveyed himſelf away in the midſt of night with what privacy he could. His departure was obſerved by a ſervant, who not long before he had caſt into bonds, and branded his face with infamous characters. This man traced his wandering footſteps with ſuch diligence, that he overtook him, and bore him company in his flight; and at ſuch time as the others were ſcrambling for his goods, all his care was to ſave his maſter's life, by whom he had been ſo ſeverely uſed. And though it might ſeem enough that he ſhould forget what had paſſed, he uſed all his art to preſerve his patron: for having heard that purſuers were at hand, he conveyed away his maſter, and having erected a funeral pile, and ſet fire to it, he ſlew a poor old man that paſſed that way, and caſt him upon it. When the ſoldiers were come, and aſked where was Antiſtius? pointing to the fire, he ſaid, "he was there burning, to make him amends for that cruelty he had uſed him with." The ſoldiers that ſaw how his maſter had ſtigmatized him, thought it was probable enough, believed him; and by this means Antiſtius obtained his ſafety. *Val. Max. l.* 6. *c.* 8. *p.* 181. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 332.

9. Cornutus having hid himſelf, was wittily and faithfully preſerved by his ſervants in the difficult days of Marius and Scylla: for they having found

the body of a man, ſet fire about it; and being aſked of ſuch as were ſent out to kill their maſter, what they were about? with an officious lie they told them they "were performing the laſt offices for their dead maſter," who, hearing this, ſought no further after him. *Plut. in Mario, p.* 431.

10. Cæpio was adjudged to death for conſpiring againſt the life of Aguſtus Cæſar: but his ſervant in the night carried him in a cheſt out of the city, and brought him by night-journies from Oſtia to the Laurentine fields, to his father's villa or houſe of pleaſure. Afterwards, to be at the further diſtance from danger, they took ſhipping; but being, by force of a tempeſt, driven upon the coaſt of Naples, the ſervant was laid hold on, and brought before the Centurion; yet he could not be perſuaded, either by bribes or threats, to make any diſcovery of his maſter. *Dinoth. l.* 4. *p.* 300.

11. Æſopus, the freed-man of Demoſthenes, being conſcious of the adultery his maſter had committed with Julia, and being expoſed to the rack, bore the tortures thereof a long time with invincible patience: nor by any menaces of pain could he be wrought upon to betray his maſter; chooſing rather to endure all things, than to bring his life or reputation into queſtion. *Dinoth. l.* 4. *p.* 248, 249.

12. Aſdrubal managed the war of the Carthaginians in Spain, and by force and fraud had made himſelf the maſter of moſt of it; but having ſlain a certain nobleman of Spain, a ſervant of his, a Frenchman by birth, highly reſented it, and determined with himſelf to revenge the death of his Lord, though at the price of his own life. Whereupon he aſſaulted Aſdrubal, and ſlew him. He was taken in the fact, tormented, and faſtened to a croſs; but in the midſt of all his pains he bore a countenance that ſhewed more of joy than of grief, as one that was well ſatisfied in his revenge. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 131. *Sabell. Ex. l.* 2 *c.* 8. *p.* 160. *Liv. Hiſt. l.* 21. *p.* 190. *Val. Max. l.* 3. *c.* 3. *p.* 78.

13. Menenius was in the number of thoſe that were proſcribed by the Triumvirate: and when a ſervant of his perceived that his maſter's houſe was encloſed with a company of ſoldiers that came to kill him, he cauſed himſelf to be put into a litter, wherein his maſter uſed to be carried. The ſoldiers, ſuppoſing that it was Menenius himſelf, ſlew him: whereupon his maſter, clad in a ſervile habit, had the means and opportunity to eſcape into Sicily, where he was in ſafety, under the protection of Pompeius. *Fulgoſ. Ex. l.* 6. *c.* 8. *p.* 797.

14. The Hungarians had conſpired againſt Sigiſmund, King of Hungary and Bohemia; but the plot being diſcovered, the principal perſons were all taken, brought to Buda, and there beheaded. Stephanus Contus was the chief of theſe conſpirators, who having thereupon loſt his head, Chioka his Eſquire lamented the death of his Lord with ſuch outcries, that the King took notice of him, and ſaid unto him, "I am now become thy Lord and maſter, and it is in my power to do thee much more good than can be expected from that headleſs trunk." To whom the young man replied, "I will never be the ſervant of a Bohemian Hog: and I had rather be torn into a thouſand pieces, than to deſert a maſter of ſo great magnanimity, as all the Bohemians together are not able to equal." And thereupon he voluntarily laid down his head upon the block, and had it ſevered from his ſhoulders, that he might no longer ſurvive his maſter. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 215.

15. Theſe are inſtances of ſuch ſervants as no conſiderations whatſoever could move to diſloyalty or infidelity to their maſter: ſuch examples as theſe are few and rare, whereas the world are full of thoſe of the contrary: and becauſe I know nothing more pleaſant wherewithal to ſhut up this chapter, I will ſet down the ſtory of one that was not altogether of ſo virtuous a humour as the forementioned: and it is this; Lewis the Twelfth going to Bayonne, lay in a village called Eſperon, which is nearer to Bayonne than Bourdeaux. Upon the great road betwixt theſe two places, the Bailiff had built a very noble houſe. The King thought it very ſtrange, that in a country ſo bare and barren as that was, and amongſt downs and ſands that would bear nothing, this Bailiff ſhould build ſo fine a houſe, and at ſupper was ſpeaking of it to the Chamberlain of his houſehold: who made anſwer, That "the Bailiff was a rich man;" which the King not knowing how to believe, conſidering the wretched country his houſe was ſeated in, he immediately ſent for him, and ſaid unto him theſe words, "Come hither, Bailiff, and tell me why you did not build your fine houſe in ſome place where the country was good and fertile?" "Sir," anſwered the Bailiff, "I was born in this country, and find it very good for me." "Are you ſo rich," ſaid the King, "as they tell me you are?" "I am not poor," replied the other, "I have, (bleſſed be God) wherewithal to live." The King then aſked him, "how it was poſſible he ſhould grow ſo rich in ſo pitiful and barren a country?" "Why very

eaſily" replied the Bailiff. "Tell me which way then," ſaid the King? "Marry, Sir," replied the other, "becauſe I have ever had more care to do my own buſineſs, than that of my maſter's, or my neighbours." "The Devil refuſe me," ſaid the King, (for that was always his oath) "thy reaſon is very good; for doing ſo, and riſing betimes, thou couldſt not chooſe but thrive." *Commentaries of M. Bluze de Montluc, l. 7. p. 395.*

CHAP. XIII.

Of the Faithfulneſs of ſome Men to their Engagements; and the Truſt repoſed in them.

THE Syrians were looked upon as men of no faith, not fit to be truſted by any man, and that beſides their curioſity in keeping their gardens, they had ſcarce any thing in them that was commendable. The Greeks alſo laboured under this imputation, of being as falſe as they were luxurious and voluptuous. It is a pity that thoſe who were ſo anxious after all other kinds of improvement in learning and knowledge, ſhould, in the mean time, neglect that which ſets a greater value upon a man than a thouſand other accompliſhments: I mean, his fidelity to his promiſe and truſt.

1. The people of Japan are very punctual in the performance of what they have promiſed thoſe who deſire their protection or aſſiſtance: for if a Japoneſe makes a promiſe he will ſpend his life in the performance of it; and this without any conſideration of his family, or the miſery whereunto his wife and children may be thereby reduced. Hence it comes, that it is never ſeen that a malefactor will betray or diſcover his accomplices: but, on the contrary, there are infinite examples of ſuch as have choſen rather to die with the greateſt torments imaginable, than bring their confederates into any inconvenience by their confeſſion. *Mandelſlo's Travels, l. 2. p. 197.*

2. Micithus, ſervant to Anaxilaus, Tyrant of the Rhegini, was left by his dying maſter to govern his kingdom and children, during their minority. In the time of this his Viceroyſhip, he behaved himſelf with that clemency and juſtice, that the people ſaw themſelves governed by a perſon neither unfit to rule, nor too mean for the place; yet when the children were come to age, he reſigned over his power into their hands, and therewithal the treaſures, which by his prudence he had heaped up; accounting himſelf but their ſteward. As for his part he was content with a ſmall pittance, with which he retired to Olympia, and there lived very privately, but with great content, reſpect, and ſerenity. *Waterhouſe's Diſcourſes, p. 220.*

3. Henry, King of Arragon and Sicily, was deceaſed, and left John his ſon, a child of twenty-two months old, behind him, entruſted to the care and fidelity of Ferdinand, the brother of the deceaſed King, and uncle to the infant. He was a man of great virtue and merit, and therefore the eyes of the nobles and people were upon him: and not only in private diſcourſes, but in the public aſſembly, he had the general voice and mutual conſent to be choſen King of Arragan. But he was deaf to theſe proffers: alleged the right of his infant nephew, and the cuſtom of the country, which they were bound the rather to maintain, by how much the weaker the young Prince was to do it. He could not prevail; yet the aſſembly was adjourned for that time. They met again, in hopes that having had time to conſider of it, he would now accept it; who, not ignorant of their purpoſe, had cauſed the little child to be clothed in royal robes, and having hid him under his garment, went and ſat in the Aſſembly. There Paralus, Maſter of the Horſe, by common conſent, did again aſk him, "Whom, O Ferdinand, is it your pleaſure to have declared our King?" He with a ſharp look and tone replied, "Whom but John, the ſon of my brother?" and withal took forth the child from under his robe, and lifting him up on his ſhoulders, cried out, "God ſave King John!" Commanding the banners to be diſplayed, he caſt himſelf firſt to the ground before him, and then all the reſt, moved by his example, did the like. *Fulgoſ. l. 6. c. 5. p. 772. Lipſ. Monit. l. 2. c. 4. p. 185. Camer. Oper. Subciſiv. cent. 1. c. 22. p. 154.*

4. King John had left Hubert Burgh, Governor of Dover Caſtle; and when King Lewis of France came to take the town, and found it difficult to be taken by force, he ſent to Hubert, whoſe brother Thomas he had taken priſoner a little before, that unleſs he would ſurrender the Caſtle, he ſhould preſently ſee his brother Thomas put to death with exquiſite torments before his eyes. But this threatning moved not Hubert at all, who more regarded his own loyalty than his brother's life. Then Prince Lewis ſent again, offering him a great ſum of money: neither did this move him; but he kept his loyalty as impregnable as his Caſtle. *Bak. Chron. p. 110.*

5. Boges, the Perſian, was beſieged in the city Etona by Cimon, ſon of Miltiades, the General of the Athenians; and when he was proffered ſafely to depart into Aſia upon delivery of the city, he conſtantly refuſed it, leſt he ſhould be thought unfaithful to his Prince. Being therefore reſolved, he bore all the inconveniences of a ſiege, till his proviſions being now almoſt utterly ſpent, and ſeeing there was no way to break forth, he made a great fire, and caſt himſelf, and his whole family, into the flames of it, concluding he had not ſufficiently acquitted himſelf of his truſt to his Prince, unleſs he alſo laid down his life in his cauſe. *Herodot. l. 7. p. 417. Dinoth. Memorab. l. 4. p. 298.*

6. Licungzus, the conductor of the rebel thieves, had ſeized the empire of China, taken the metropolis Pekin, and, upon the death of the Emperor, had ſeated himſelf in the Imperial throne. He diſplaced and impriſoned what great officers he pleaſed. Amongſt the reſt was one Us, a venerable perſon, whoſe ſon, Uſanguejus, led the army of China, on the confines of Leatung, againſt the Tartars. The tyrant threatened this old man with a cruel death, if by his paternal power he did not reduce him, with his whole army, to the acknowledgment of his power; promiſing great rewards to them both, if he ſhould prevail: wherefore the poor old man wrote thus to his ſon: “Know, my ſon, that the Emperor Zunchinius, and the whole family of Taimingus are periſhed: the Heavens have caſt the fortune of it upon Licungzus. We muſt obſerve the times, and by making a virtue of neceſſity, avoid his tyranny, and experience his liberality. He promiſeth to thee a royal dignity, if with the army thou ſubmit to his dominion, and acknowledge him as Emperor. My life depends upon thy anſwer: conſider what thou oweſt to him that gave thee life.” To this his ſon Uſanguejus anſwered: “He that is not faithful to his Sovereign, will never be ſo to me: and if you forget your duty and fidelity to our Emperor, no man will blame me if I forget my duty and obedience to ſuch a father. I will rather die than ſerve a thief:” and immediately ſent an ambaſſador to call in aid, to ſubdue this uſurper of the Empire. *Martin. in. Bello Tartarico. p. 277.*

7. Gelon the tyrant of Sicily, as ſoon as he heard the Perſians under Xerxes had paſſed the Helleſpont, ſent Cadmus the ſon of Scythes (who had before been the Tyrant of Coos, and voluntarily reſigned it) to Coos, with three ſhips, laden with a mighty ſum of money, and inſtructed with a pleaſing embaſſy, giving him in charge to obſerve which way the victory ſhould fall; that if the Perſian ſhould prevail, he then ſhould deliver him the money for ſuch places as were under the dominion of Gelon, but if the Greeks proved victorious, he ſhould return back with the money. Cadmus, although it was in his power to have perverted this vaſt ſum to his own uſe, yet he would not; but after the Greeks had obtained a naval victory, he returned back into Sicily, and reſtored all the money. *Herodot. l. 7. p. 437, 438.*

8. Sanctius, King of Caſtile, had taken Tariſſa from the Moors; but was doubtful of keeping it, by reaſon both of the neighbourhood of the enemy, and the great coſt it would put him to. There was with him at that time Alphonſus Pereſius Guzman, a noble and rich perſon, a great man both in peace and war: he, of his own accord, offered to take the care of it, and to be at part of the charge himſelf, that the King in the mean time might attend other affairs. A ſhort time after, the King's brother John revolted to the Moors, and with their forces ſuddenly ſat down before Tariſſa. The beſieged feared him not, but relied upon their own and their Governor's valour: one thing unhappily fell out; the only ſon of Alphonſus was caſually taken by the enemy in the field: him they ſhewed before the walls, and threatened to put him to a cruel death, unleſs they ſpeedily yielded the town. The hearts of all men were moved, except that of Alphonſus, who cried with a loud voice, “That, had they an hundred of his ſons in their power, he ſhould not thereupon depart from his faith and loyalty: and,” ſaith he, “ſince you are ſo thirſty of blood, there is a ſword for you;” throwing his own over the wall to them. Away he went, and prepared himſelf to go to dinner: when on a ſudden there was a confuſed noiſe and cry that recalled him. He again repaired to the wall, and aſking the reaſon of their amazement, they told him, “That his ſon had been put to death with barbarous cruelty.” “Was it that then?” ſaid he, “I thought the city had been taken by the enemy;” and with his former tranquillity returned to his wife and his dinner. The enemies, aſtoniſhed at the greatneſs of his ſpirit, departed without any further attempt upon the place. *Lipſ. Monit. l. 1. c. 7. p. 108.*

9. Flectius, a Nobleman, was made Governor of the city and caſtle of Conimbra, in Portugal, by King Sanctius, anno 1243. This Sanctius was too much ſwayed by his wife Mencia, and over-addicted to ſome other minions; by reaſon of

which there was a conſpiracy of the nobles againſt him; and the matter was ſo far gone, that they had got leave of Pope Innocent to tranſlate the government of the kingdom to Alphonſus the brother of Sanctius. Hereupon followed a war. The minds of moſt men were alienated from their natural Prince: but Flectius was ſtill conſtant, enduring the ſiege and arms of Alphonſus and the whole nation; nor could he any way be ſwayed till he heard that Sanctius was dead at Toletum. His friends now adviſed him to yield himſelf, and not to change a juſt praiſe for the title of a deſperado and a madman. Flectius heard, but believed not: he therefore begged leave of Alphonſus that he himſelf might go to Toletum, and ſatisfy himſelf. It was granted: and he there found that the King was indeed dead and buried. He opened the ſepulchre, and with ſighs and tears he delivered the very keys of Conimbra into the King's hands, with theſe words: "As long, O King! as I thought thee living, I endured all extremities: I fed upon ſkins and leather, and quenched my thirſt with urine. I quieted or repreſſed the minds of the citizens that were inclining to ſedition; and whatſoever could be expected from a faithful man, and one ſworn to thy intereſt, that I performed and perſiſted in. One only thing remains, that, having delivered the keys of the city to thine own hands, I may return freed of my oath, and tell the citizens their King is dead: God ſend thee well in another and a better kingdom!" This ſaid, he departed, acknowledged Alphonſus for his lawful Prince, and was ever faithful to him. *Lipſ. Monit. l. 2. c. 13. p. 324.*

10. When the Portugueſe came firſt into the Eaſt Indies, the King of Cochin, called Trimumpara, made peace and a league of amity with them. Soon after, there was a conſpiracy againſt this new and ſuſpected nation. The King of Calecut, who was rich and ſtrong in ſoldiers, drew his forces and friends together, and ſent to the King of Cochin in the firſt place, that if he would deliver up thoſe few Portugueſe, he ſhould be free from danger or moleſtation. But he replied, "That he would loſe all rather than falſify his faith." When any of his ſubjects perſuaded him to yield them up, he ſaid, "He eſteemed them worſe enemies than the King of Calecut; for he did endeavour to take away only his kingdom, or life, but they would take from him the choiceſt virtues: that his life was a ſhort and definite ſpace, but the brand of perfidiouſneſs would remain for ever." In the mean time the King of Calecut made war with him, overcame him, drove him from his kingdom, and enforced his retreat unto an iſland not far off. In his flight he took no greater care for any thing, than to preſerve thoſe few Portugueſe: nay, when thruſt out, though his enemy offered him his kingdom again, upon condition he would ſurrender them; he conſtantly refuſed it, and ſaid, "That his kingdom and ſceptre might be taken from him, but not his faith. *Lipſ. Monit. l. 2. c. 13. p. 325, 326.*

11. Sextus Pompeius had ſeized upon Sicilia and Sardinia, and made a hot war upon the Triumvirate and people of Rome, and having preſſed them with want and ſcarcity, had reduced them to treat with him of peace. Octavianus Cæſar therefore and Antonius met him about Miſenum with their land forces, he being drawn thither with his fleet. Having agreed upon the terms, the Captains mutually entertained one another, and the firſt to treat was Sextus, who received them in his ſhip: there they ſupped and diſcourſed with all freedom and mirth. When Menas, the freed man of Sextus, and Admiral of the navy, came, and thus whiſpered Sextus in the ear: "Wilt thou," ſaid he, "that I ſhall cut the cables, put off the ſhip, and make thee Lord, not only of Sicily and Sardinia, but of the whole world itſelf?" He ſaid it, and it was eaſy to do it: there was only a bridge which joined the ſhip and ſhore together, and that removed, the other fell in; and upon thoſe two Chieftains whom he had in his hands, all the Roman welfare depended. But Sextus valued his faith given: "And," ſaid he, "thou Menas, perhaps, oughteſt to have done it unknown to me: but ſince they are here, let us think no more of it, for perjury is none of my property." *Lipſ. Monit. l. 2. c. 13. p. 317, 318. Xiphil. in Auguſto, p. 35.*

12. Fabius had agreed with Hannibal for the exchange of captives; and he that had the moſt in number, ſhould receive money for the overplus. Fabius acquainted the Senate of this agreement, and that Hannibal having two hundred and forty more captives, the money might be ſent to ranſom them. The Senate refuſed it, and withal twitted Fabius, that he had not done rightly and orderly, nor for the honour of the Republick, to endeavour to free thoſe men whoſe cowardice had made them the prey of their enemies. Fabius took patiently this anger of the Senate: but finding he had not money, and purpoſing not to deceive Hannibal, he ſent his ſon

to Rome, with command to ſell his lands, and to return with the money to the camp. He did ſo, and ſpeedily came back. He ſent Hannibal the money, and received the priſoners, many of whom would afterwards have repaid him, but he freely forgave them. *Plut. p.* 178. *in Fabio.*

13. Guy, Earl of Flanders, and his ſon, were freed from priſon by Philip the Fair, King of France, upon their faith given, that in caſe they could not turn the Flemings to their obedience (who rebelled, and with the Engliſh moleſted Philip) that then they ſhould return to their wonted durance. They were not able to effect the one, and therefore performed the other, and in that priſon Guy ſhortly after died. *Fulgoſ. l.* 8. *c.* 1. *p.* 43.

14. Ferdinand the Firſt, King of Spain, left three ſons behind him, Sanctius, Alphonſus, and Garcius; amongſt whom he had alſo divided his kingdoms; but they lived not long in mutual peace: for, ſoon after the death of their father, Sanctius, who was of a fierce and violent diſpoſition, made war upon his brother Alphonſus, overcame, and took him priſoner, and thruſt him into a monaſtery. Conſtrained religion laſts not long, and therefore he privately deſerted his cloyſter, and, in company with Petrus Anſurius, an Earl, he fled for protection to Almenon, King of Toledo. He was a Moor, and an enemy to the religion of Alphonſus; but there had been friendſhip and peace betwixt him and Ferdinand, the father of this diſtreſſed Prince, and upon this account he choſe to commit himſelf unto his faith, and was cheerfully received by him. He had not long been with him, when, in the preſence of the King, the hairs of this Prince was obſerved to ſtand up an end in ſuch manner, that being ſeveral times ſtroked down with the hand, they ſtill continued in their upright poſture. The Mooriſh Soothſayers interpreted this to be a prodigy of evil abodement, and told the King, that this was the man that ſhould be advanced to the throne of Toledo; and thereupon perſuaded to put him to death. The King would not do it, but preferred his faith given to the fear he might apprehend; and thought it ſufficient to make him ſwear, that during his life he ſhould not invade his kingdom. A while after King Sanctius was ſlain by conſpirators at Zamora, and his ſiſter Urrata, being well affected to this her brother, ſent him a meſſenger with letters to invite him to the kingdom, adviſing him, by craft and with celerity to quit the borders of the Barbarians where he was. Alphonſus bearing a grateful mind, would not relinquiſh his patron in this manner, but coming to Almenon, acquainted him with the matter: "And now," ſaid he, "noble Prince, complete your royal favours to me, by ſending me to my kingdom: that, as I have hitherto had my life, I may alſo have my ſceptre from your generoſity." The King embraced him, and wiſhed him all happineſs: "But," ſaid he, "you had loſt both life and crown, if with an ungrateful mind you had fled without my privity: for I knew of the death of Sanctius, and ſilently I awaited what courſe you would take, and had diſpoſed upon the way ſuch as ſhould have returned you back from your flight, had it been attempted. But no more of this; all I ſhall require of you is, that during life you ſhall be a friend to me, and my elder ſon Hiſſemus:" he then ſent him away with money and an honourable retinue. This Alphonſus did afterwards take the city and kingdom of Toledo; but it was after the death of Almenon and his ſon. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 321.

15. John the Firſt, King of France, was overthrown in battle, and made priſoner by Edward the Black Prince, and afterwards brought over into England. Here he remained four years, and was then ſuffered to return unto France upon certain conditions, which, if he could make his ſubjects ſubmit to, he ſhould be free; if otherwiſe, he gave his faith to return. He could not prevail to make them accept of the hard terms that were proffered: whereupon he returned into England, and there died. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 330. *Fulgoſ. Ex. l.* 1. *p.* 44.

16. Renatus, Duke of Bury and Lorrain, was taken in battle by the ſoldiers of Philip, Duke of Burgundy, and was ſet at liberty upon this condition: that as oft as he ſhould be ſummoned, he ſhould return himſelf into the power of the Duke. While he was thus at liberty, it fell out, that upon the death of his brother Lewis, King of Naples, he was called to ſucceed him in that kingdom; and at this time it was that the Duke of Burgundy demanded his return according to his oath. Renatus well underſtood that this came to paſs by the means of Alphonſus of Arragon, who gaped after Naples, and he was alſo proffered by Eugenius the Fourth, to be diſpenſed with in his oath: notwithſtanding all which, he determined to keep his faith inviolate, and ſo returned to the Duke; by him he was put in ſafe cuſtody: yet at

laſt he was again ſet at liberty, but not before ſuch time as that, through this his conſtrained delay, the enemy had ſecured the kingdom to himſelf. *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 44.

17. Antaff, King of ſome part of Ireland, warring againſt King Ethelſtan, diſguiſed himſelf like a harper, and came into Ethelſtan's tent: whence being gone, a ſoldier who knew him, diſcovered it to the King, who being offended with the ſoldier for not declaring it ſooner, the ſoldier made this anſwer: "I once ſerved Antaff under his pay as a ſoldier, and gave him the ſame faith I now give you; if then I ſhould betray him, what truſt could your Grace repoſe in my truth? Let him therefore die, but not by my treachery: and let your care remove your royal ſelf from danger, by removing your tent from the place where it ſtands, leſt at unawares he aſſail you;" which the King did: and a Biſhop pitching in the ſame place, was that night, with all his retinue, ſlain by Antaff, hoping to have ſurpriſed the King, and believing he had ſlain him, becauſe himſelf knew his tent ſtood in that place. *Speed's Hiſt. p.* 381.

CHAP. XIV.

Of the exact Obedience which ſome have yielded to their Superiors.

WHEN Metellus had diſinherited his ſons, they choſe rather to have no ſhare in his eſtate, than to admit of any diſputation about the force of his will: and ſome have freely parted with liberty and life itſelf, when either has come into competition with the commandment of their ſuperiors.

1. Tiribaſus was a ſtout and valiant man: and when ſome Perſians came to lay hold on him, he drew his cimeter, and manfully defended himſelf. His aggreſſors thereupon fearing to be worſted by him, cried out, "That what they did was by the King's command." Tiribaſus no ſooner heard this, but he threw away his weapon, and gave his hands to be bound by them. *Plut. de Superſtitione, p.* 264.

2. The great Baſſa of Aleppo, who was alſo an Emir or hereditary Prince, the year before my coming thither had revolted from his Emperor, and fighting the Baſſas of Damaſcus and Carahemen, overcame them. The year following, and in my being there, the Grand Signior ſent from Conſtantinople a Chiaus and two Janizaries in embaſſage to him. When they came to Aleppo, the Baſſa was in his own country of Meſopotamia: the meſſengers made haſte after him, but in their journey they met him coming to Aleppo, accompanied with his two ſons and five hundred horſemen. Upon the highway they delivered their meſſage, where he ſtood ſtill and heard them. The proffer of Sultan Achmet was, that if he would acknowledge his rebellion, and for that treaſon committed ſend him his head, his eldeſt ſon ſhould both inherit his poſſeſſions and the Baſſaſhip of Aleppo; that otherwiſe he would come with great forces in all expedition, and in his own perſon would extirpate him and all his from the face of the earth. At the hearing of which the Baſſa, knowing he was not able to reſiſt the invincible army of his maſter in his own perſon; he diſmounted from his horſe, and went to counſel with his ſons, and neareſt friends: where he and they concluded it was beſt for him to die, being an old man, to ſave his race undeſtroyed, and to preſerve his ſon in his authority and inheritance. This done, the Baſſa went to prayer, and taking his leave of them all, kneeled down on his knees, where the Chiaus ſtruck off his head, putting it into a box to carry with him to Aleppo. The dead corpſe was carried to Aleppo, and honourably buried; for I was an eye-witneſs to that funeral feaſt. *Lithgow's Travels, part* 5. *p.* 202.

3. No monarch had ever the glory of being ſo exactly obeyed as was that poor fiſher-boy in Naples, vulgarly called Maſaniello. He ordered that men ſhould go without cloaks, gowns, wide caſſocks, or ſuch-like; which was univerſally obeyed, not only of the common ſort, but the nobility, all churchmen and religious orders, the two Cardinals, Filomarino and Trivultio, the apoſtolical Nuncio and all the Biſhops in that city. He commanded that all women, of what degree or quality ſoever, ſhould go without their farthingales; and that when they went abroad they ſhould tuck their petticoats ſomewhat high, that no arms might be carried by them. This order was alſo obeyed. He commanded that all Cavaliers ſhould deliver their arms, as alſo all noble perſons, to the hands of ſuch officers as he ſhould ſend with commiſſion to receive them. It was done. He had at his beck an hundred and fifty thouſand men; and in the preſence of the Viceroy of Naples, he bade them cry out, "Let God live, let the holy Virgin of Carmine live, let the King of Spain live! live Filomarino and the Duke of Arcos, with the moſt faithful people of Naples!" The people followed him in every clauſe;

and at laſt he ended with, "Let the ill government die;" which they alſo echoed. This was his firſt proof. He made a ſecond upon the people: putting his finger to his mouth, there was a profound univerſal ſilence, that ſcarce a man was known to breathe. For a laſt proof of his authority, and the people's obedience, he commanded, with a loud voice (out of the balcony wherein he was), that every ſoul there preſent, under pain of rebellion and death, ſhould retire from the place they then ſtood; which was punctually and preſently obeyed, not one remaining behind: ſo that the Viceroy was amazed at ſuch a ready and marvellous obedience. If he ſaid, "Bring me the head of ſuch a one," or, "Let ſuch a palace be burnt, and the houſe of ſuch a one be plundered," or any other the leaſt thing commanded; at the very inſtant, without any doubts or replies, it was put in execution. All this was at Naples in the year of our Lord 1647, in the month of July. *Lord Giraffi Hiſt. Maſaniel. Engliſhed by F. Howel, p. 58 & 92. Jani Nicii Pinacothec. 3. p. 305, &c.*

4. Thienkius the Emperor of China had advanced an Eunuch, called Gueio, to ſuch height and power, thar he ſtyled him by the name of Father, and paſſed the abſolute and ſovereign command into his hands; ſo that perſons of the greateſt eminency were put to death by his orders for trivial matters: it was enough if they could not bow themſelves to flatter and fawn upon him. Zunchinius ſucceeded in the empire, his brother being dead without iſſue, and he having reſolved the deſtruction of his over-potent Eunuch, ſent him an order to go viſit the tombs of his anceſtors, to conſider if any of thoſe ancient monuments wanted reparation. He had not gone far upon his journey, but there was preſented to him, by order from the Emperor, a ſilver box, with a halter of ſilk folded up in it; by which he underſtood he was commanded to hang himſelf, which he accordingly did. *Martin. Bell. Tartaric. p. 272.*

5. Amongſt the Perſians before the palace there perpetually ſtands a ſeat of iron with three feet: if it ſo fall out, that the King is more than ordinarily diſpleaſed with any Perſian, he may not fly to any temple or other ſanctuary; but ſtanding at this Tripos of the King's, he is there to expect his ſentence: and oftentimes, at the diſtance of ſome days, the King ſends one to put an end to his fearful expectation, by taking away his life. *Cæl. Rhod. Antiq. Lect. l. 18. c. 18. p. 848.*

6. In that part of Syria which the Perſians once held, there is a people called Aſſaſſines, or as Nicetas calls them Chaſians: theſe are wont ſo to reverence and obſerve the commads of their Prince, that they perform them with all the readineſs and alacrity, how dangerous or difficult ſoever the execution of them be. At the firſt ſign or intimation by geſture of their King, they will immediately caſt themſelves headlong from rocks and towers, leap into the waves, throw themſelves into the fire, or being ſent by him to kill any ſuch Prince whoſe death he deſires, they ſet themſelves about it, deſpiſing all the tortures they muſt endure after they have performed the murder, or diſcovery of their intention. When Henry Earl of Campania paſſed from Antioch towards Tyrus, having obtained a ſafe-conduct, the Prince of this people, called Vetus, gave him a ſtrange aſſurance of his people's obedience; for he ſhewed him ſeveral perſons ſtanding upon the top of a high tower: one of theſe he called out by name, who no ſooner underſtood his command, but without any delay he caſt himſelf down from thence in their ſight, and, broken in pieces with the fall, he immediately died. The King would have called out others to trial, and was with difficulty diverted from his deſigns by the earneſt entreaties of the Earl, who was aſtoniſhed with wonder and horror at the experiment. The Salſidas of the Sequimar of Arabia the Happy, perform the ſame at their Prince's command. *Camerar. Oper. Subciſ. cent. 2. c. 7. p. 23, 24. Fulgoſ. l. 1. c. 1. p. 26. Nicet. de Imp. Iſaac. Angel. l. 2. p. 45. Vincent le Blanc's Travels, tom. 1. c. 7. p. 20. Petr. Greg. de Repub. l. 20. c. 1. p. 748.*

7. When Hannibal made war againſt the Romans in Italy, he at that time had under his ſtandard Carthaginians, Numidians, Moors, Spaniards, Baleares, Gauls, Ligurians, and a number of Italian people, and yet the General was of that authority amongſt them, that though his army conſiſted of ſo many and different nations, and that the war was drawn out into ſo long a continuance, and that there was ſuch variety of events therein, yet in all that time there never was known that there was any ſtir, tumult or ſedition amongſt them. *Sabell. Ex. l. 6. c. 8. p. 353.*

8. Inſtead of crowns and ſceptres, the ornaments of the Kings of Peru, whereby they ſhew their Majeſty, are theſe: they wear certain taſſels of red wool, bound about their heads, hanging down upon their ſhoulders, almoſt covering their

eyes, whereat they hang other threads, which they uſe when they would have any thing done or executed. They give that thread unto one of the Lords that attend upon them: by this token they command in all their provinces, and the King hath done whatſoever he doth deſire. At the ſight of this thread, his pleaſure is by his ſubjects with ſo great diligence and dutiful obedience fulfilled, that the like is not known in any place of the world: for if (by this way) he chance to command that a whole province ſhall be deſtroyed, and utterly left deſolate, both of men and all living creatures whatſoever, it is done. If he ſend but one of his ſervants to execute the ſevereſt of his commands, although he ſend no other power or aid of men, nor other commiſſion, than one of the threads of his quiſpel, it is ſufficient; and they willingly yield themſelves to all dangers, even to death and deſtruction. *J. Huig. Linſchot. Voyages, vol. 2. p. 290.*

9. Xerxes flying out of Greece, the ſhip or boat was ſo over-preſſed with the numbers of ſuch as were got within her, that a tempeſt ariſing, they were all brought to the hazard of their lives. Here it was that Xerxes ſpoke to them in this manner: “Since upon you, O Perſians! depends the ſafety of your King, let me now underſtand how far you take yourſelves to be concerned therein.” He had no ſooner ſpoken theſe words, but that having firſt adored him, moſt of them leaped into the ſea, and by their death freed their King of his preſent danger. *Heidſeld. Sphing. c. 31. p. 819.*

CHAP. XV.

Of the Generoſity of ſome Perſons, and the noble Actions by them performed.

AS amongſt thoſe ſtarry lights wherewith the arched roof of Heaven is beautiful and beſpangled, there are ſome more conſpicuous for their extraordinary brightneſs and luſtre, and draw the eyes of man with greater admiration towards them; ſo amongſt the race of mankind there are ſome found to ſhine with that advantage in point of generoſity and true nobleneſs of mind, above the ſtandard of humanity, that we fix our eyes with equal wonder, and delight upon thoſe actions which we know to be the effects whereof the vulgar are incapable.

1. Cardinal Petrus Damianus relates, that being a ſtudent at Faenza, one told him of an act of charity and generoſity that happened, of which he made more account than of all the wonders of the world. It was this: a man whoſe eyes another had moſt traiterouſly pulled out, was by this accident confined in a Monaſtry, where he lived an unſpotted life, performing all offices of charity according to the ability of his body. It fell out, the cruel creature who had done this miſchievous act ſickened of a languiſhing malady, and was forced to be carried to the ſame place where he was whom he had bereaved of ſight. His conſcience made him fear this man would endeavour to revenge his injury, and put out his eyes. On the contrary, the blind man made earneſt ſuit to have the charge of him, as if he had ſought ſome great fortune from the hand of a Prince. He prevailed, and was deputed to the ſervice of the ſick man, and he dedicated to him all the functions of his body except the eyes which the other had pulled out. Notwithſtanding, ſaith the Cardinal, he wanted not eyes, you would ſay the blind man was all eyes, all arms, all hands, all heart, to attend the ſick man; ſo much conſideration, vigour, diligence and affection he uſed. *Cauſſ. H. C. tom. 1. l. 3. p. 91.*

2. In the cathedral church of Rome in Normandy, is the ſepulchre of John Duke of Bedford, and Regent of France for King Henry the Sixth. An envious courtier perſuaded Charles the Eighth to deface it: “God forbid,” ſaid he, “that I ſhould wrong him, being dead, whom living, all the power of France was not able to withſtand.” adding withal, that “he deſerved a better monument than the Engliſh had beſtowed upon him.” *Heyl. Coſm. p. 192.*

3. Conrade ſucceeded Henry in the empire; by this Henry Wenceſlaus, the Duke of Poland, was overcome in a battle, and made a tributary of the empire. He afterwards rebelled, and took upon him the title of a King; to whom ſucceeded Myſias in both the kingdom and contumacy towards the empire. Conrade therefore, by the help of his brother, had enforced him to quit Poland, and fly to Ulrick Duke of Bohemia, who at that time was alſo an enemy to the empire. Ulrick, deſpiſing all the laws of hoſpitality, gives Conrade to underſtand, that in caſe he would compound the difference betwixt them two, he would ſend him Myſias as his priſoner, to diſpoſe of him as he ſhould think meet. The generous Emperor ſo abhorred this villany, that immediately he ſent an expreſs to Myſias, to let him know the danger he was in. By this action (wherein ſo much of the true nobility did appear) Myſias, who before had not yielded to

Conrade his arms, was perfectly ſubdued. He went to the Emperor, laid his crown at his feet, and ſubmitted to the payment of the former tribute. *Fulgoſ. l. 6. c. 5. p. 776.*

4. Dromichetes King of the Getes, had overcome in battle, and taken priſoner, King Lyſimachus, who had cauſeleſly and unprovoked invaded him: yet though he had ſuch juſt occaſion to have dealt ſeverely with him, paſſing over the injury he had received by his aſſault, he familiarly (as other Kings their treaſures) ſhewed him the poverty of himſelf and his people; ſaying, that he was very well contented therewith. That done, he gave him his liberty, and preſented him with ſuch gifts as he could: and withal, at parting gave this counſel; that for the future he ſhould not make war upon ſuch people, the conqueſt of whom would yield him no profit, but rather uſe them as friends. *Wieri Oper. p. 839. de Ira. Fulgoſ. l. 5. c. 1. p. 563, 564.*

5. When Pyrrhus King of Epirus warred upon the Romans, the King's Phyſician, called Nicias, ſent a letter to Fabricius the Roman Conſul and General, promiſing him therein to poiſon Pyrrhus. Fabricius, deteſting to be rid of his enemy in ſo baſe a way, and deſirous that the treacherous ſervant might meet with his due reward, ſent back the letter to Pyrrhus himſelf; withal adviſing him to take heed to himſelf, for that he ſeemed to be but an ill judge of either his friends or enemies. The King having found out the treaſon, hanged up his Phyſician, as he deſerved; and ſent back all the priſoners to Fabricius without ranſom: but the generous Conſul would not receive them in that manner; but ſent him an equal number of his, which he had formerly taken. *Plut. Paral. in Pyrrho, p. 396. Ælian. Var. Hiſt. l. 12. c. 33. p. 322.*

6. One of the Emperors of China, going his progreſs, met with a certain company leading ſome malefactors to puniſhment: he cauſed his coach to ſtop, and enquired what the matter was? which, as ſoon as he underſtood, he fell into a paſſionate weeping. They who accompanied him began to comfort him, and, ſaid one amongſt them, "Sir, in a commonwealth there muſt be chaſtiſements, it cannot be avoided; ſo have the former Kings, your predeceſſors, commanded it to be; ſo have the laws ordained it; ſo doth the government of the State require it." The Emperor replied, "I weep not to ſee theſe men priſoners, nor to ſee them chaſtiſed; I know very well, that the good without rewards are not encouraged; and without chaſtiſement, the wicked are not reſtrained; that correction is as neceſſary to the government of a kingdom, as bread is for the nouriſhment and ſuſtenance thereof: but I weep, becauſe my time is not ſo happy as that of old was, when the virtues of the Princes were ſuch, that they ſerved as a bridle to the people, and their example was ſufficient to reſtrain the whole kingdom." *Alvarez, Hiſt. of China, part 1. c. 22. p. 109.*

7. Alphonſus the Twelfth, King of Spain, was driven out of his kingdom by his ſon Sancius, and reduced to thoſe ſtraits, that he was forced to offer to pawn his crown to Abenyuza, the King of Morocco, for a great ſum of money. But Abenyuza, as a noble and moſt generous Prince, hearing of the diſtreſs of Alphonſus, ſent firſt his Ambaſſadors to endeavour a reconcilement betwixt the father and the ſon; that not ſucceeding, he not only aſſiſted him with money; but alſo with a great army, and with his own treaſure he reinſtated him in a great part of his kingdom. That which renders this action the more truly generous, is, that neither diverſity of religion, nor the memory of thoſe wars that had long and bitterly been waged betwixt this Alphonſus and him, could hinder him from lending him both men and money, from venturing his own perſon in his behalf, croſſing the ſeas in favour of him, and expoſing himſelf to foreign nations, and divers hazards, in an affair whereof he could expect no profit to himſelf. *Fulgoſ. l. 6. c. 5. p. 775.*

8. The Baſſa of Natolia, leading a parcel of Turks, as the forerunners of Bajazet's army, was entrapped by an ambuſh of the Prince Ciarcam, and moſt of his ſoldiers cut in pieces, himſelf was taken priſoner, and ſent to Tamerlane. He demanded the reaſon why Bajazet ſhewed ſuch contempt of his army, which he ſhould find ſtrong enough to abate his pride. The Baſſa replied, that "his Lord was the Sun upon earth, which could endure no equal; that he was aſtoniſhed to ſee how he had enterpriſed ſo dangerous a journey to hinder the fortune of his Lord; and that he committed great folly in going about to reſiſt the ſame." "I am," ſaid Tamerlane, "ſent from Heaven to puniſh his raſhneſs, and to confound his pride." Then changing his diſcourſe, he aſked if his maſter did come reſolved to give him battle. "Aſſure yourſelf," ſaid he, "there is nothing more he deſireth: and would to God I might acknowledge your goodneſs in giving me leave to aſſiſt my Lord at that battle." "Good leave have thou," ſaid Tamerlane,"

Tamerlane, 'go thy ways, and tell thy Lord, that thou haſt ſeen me, and that in the battle he ſhall find me on horſeback, where he ſhall ſee a green enſign diſplayed." He then gave the Baſſa both his liberty and a fair horſe, well furniſhed, although he well knew he was ſhortly to uſe both againſt himſelf. *Knowle's Turk. Hiſt. p.* 217.

9. There was amongſt the Huguenot faction one John Poltrot, Sieur de Mereborne, of a noble family near Angouleſme. This man lay in wait for the life of Francis Duke of Guiſe; and upon the twenty-fourth of February, 1563, performed his wicked intention: for the Duke being againſt Orleans, retired that evening unarmed to his lodging. Poltrot mounted on a ſwift jennet, diſcharged a gun at him laden with three bullets, which all three hit him on the right ſhoulder, and paſſing through the body, ſo wounded him, that he died on the third day after his hurt. But the proceedings of the Queen-mother were much different: for when ſoon after this a Huguenot Captain, commonly called La Motte, offered himſelf to find means to kill Andelot; ſhe cauſed him to be apprehended by her guards, and ſent him bound to the ſame Andelot, that he might puniſh him as he pleaſed himſelf. Surely there are few examples of the like generous actions in any of our modern ſtories. *Davilas Hiſt. of Civ. Wars of France, l.* 3. *p.* 176, 177.

10. The Emperor of China, called Vamlie, had no child by his lawful Empreſs; but had two ſons, one by a Maid of Honour, which was the eldeſt, and another young ſon by one of his Concubines. This ſon he loved very much: and by reaſon of the particular affection he bore him, he would by all means leave him the kingdom, ſaying, "that by reaſon he had no ſon by the Empreſs, the ſucceſſion was not of right to any of the reſt, but that it belonged to him to elect whom he pleaſed; and becauſe the elder was the ſon of a ſervant, he choſe rather to leave the kingdom to the other." But for all this the great Officers of the Court did moſt ſtoutly oppoſe him, ſaying, "that ſince he had commerce with that ſervant, ſhe was ennobled by a ſuperior law, and that her ſon being the eldeſt, ought not to loſe the rights and privilege of his birth." The King, notwithſtanding, perſiſted in his intentions, and the reſt to oppoſe them: whereupon many were by the King's orders thruſt out of their places; others left them of their own accord, and having laid down the enſigns of their dignity, hung them at the gate of the palace, and departed to their own houſes, deſpiſing at once the honour, profit, dignity and revenue of their places, only for the defence of the laws and cuſtoms of the realm, and the preſervation of the juſt right of a youth that wanted protection. The King at length, though a more potent than himſelf had ſeldom ſat on the throne, was yet enforced (beſides his cuſtom) to hold a royal audience; and taking his eldeſt ſon, now as Prince, he placed him next behind him, and ſhewing him to the Mandarines, he recommended unto them the care of the public peace and quiet without doors, aſſuring them that all was quiet in the palace, and that Thai Cham (that was the name of the Prince) ſhould ſucceed him in the kingdom, as in effect it fell out. *Alvarez, Semed. Hiſt. China, part* 1. *c.* 22. *p.* 114.

11. The daughters of the Emperors of China have their palaces in the city of Pekin. One of the domeſtic ſervants of one of thoſe Princeſſes had committed ſundry inſolences, and amongſt thoſe one that deſerved death. The Mandarines much deſired to apprehend him; but in the palace they could not, and he never went abroad but when he waited on his Princeſs. At length a Mandarine reſolved to take him by any means he could: and therefore when the Princeſs went next abroad, he with him his men ſet himſelf before the coaches made them ſtop, and then preſently laid hands on the criminal, and carried him away. The Princeſs, reſenting the affront that was done her, returned immediately to the palace full of indignation, and was ſo tranſported with choler, that (not ſtaying the King's return from the audience, where he then was) ſhe went thither in perſon to complain. The Mandarine was preſently ſent for, who had put himſelf in readineſs, ſuppoſing he ſhould be called. He preſented himſelf before the King, who ſharply reproved him. He anſwered, "Sir, I have done nothing but that which your Majeſty commandeth, and your law ordaineth." "But you ought," replied the King, "to have ſought ſome other time and opportunity." "I have ſought it long," anſwered the Mandarine, "but I ſhould never have found it." "At leaſt," ſaid the King, "aſk "my daughter pardon, and bow your head." "Where there is no fault," ſaid the other, "there is no need of pardon, neither will I aſk pardon for having diſcharged my office." Then the King commanded two Mandarines, that by force they ſhould bow down his head to the ground: but he by ſtrength kept up himſelf ſo ſtiff, that it was not poſſible for them to do it; ſo that the King ſent him away, and a few days after gave order he

ſhould have a better office beſtowed upon him, being well pleaſed with his integrity and generous zeal for juſtice. *Alvarez, Hiſt. of China, part* 1. *c.* 29. *p.* 147.

12. The Turks had taken the city of Buda in Hungary, the inhabitants being fled out of it for fear: but the caſtle was guarded by German ſoldiers under the command of Thomas Nadaſt, the Governor. Theſe Germans, alſo affrighted, began to confer with the enemy about the ſurrender of the caſtle; which Nadaſt not enduring, being full of courage and conſtancy, broke off their conference, and commanded the guns to be planted againſt the enemy; theſe cowards, converting their minds to villainy, laid hands upon their Captain, bound him, while he threatened in vain; and having conditioned for the ſafety of their lives and goods, yielded up the caſtle. When the Turks were entered and found Nadaſt in bonds; they related all to their Emperor, as they had heard it from him: who was ſo incenſed at their perfidious cowardice, that he immediately ſent out his Janiſſaries after them to cut them all in pieces. As for Nadaſt, he freed him from his bonds, cauſed him to be brought into his preſence, highly commended him, invited him with a liberal ſtipend to ſerve on his ſide, and when he refuſed, honourably diſmiſſed him. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 328.

13. Papinianus was the honour of lawyers; and it was to this man the Emperor Severus, when dying, recommended his two ſons with the government of the empire; but the impious Caracalla, having imbrued his hands in the blood of his brother Geta, was deſirous that this excellent perſon ſhould ſet ſome colour by his eloquence before the Senate and people upon an action ſo barbarous: to which propoſal of his he made anſwer, "It was more eaſy to commit a parricide, than to juſtify it," uttering this truth to the prejudice of his head, which this wretched Prince cauſed to be cut off. *Cauſ. Treatiſe of the Paſſions, p.* 78.

14. The father of Lycurgus being ſlain in a popular tumult, the kingdom of Sparta deſcended to Polydecta, the elder brother: but he ſoon after dying, it came, in all men's opinion, to Lycurgus; and he reigned till ſuch time as it was known that the wife of his brother was with child. This once clearly diſcovered, he declared that the kingdom did appertain to the ſon of Polydecta, in caſe his wife ſhould be delivered of a male child: in the mean time he governed the kingdom in the quality of Protector. But the Lady privately ſent to Lycurgus, offering him to cauſe an abortion, in caſe that he thereby receiving the kingdom, would alſo receive her as his wife. He, though deteſting the impiety of the woman, yet rejected not her offer; but as one that approved and accepted the condition, repreſented to her, that by no means ſhe ſhould endanger the ſtate of her body, by any ſuch harſh medicaments as that caſe would require; but that as ſoon as ſhe was ſafely delivered, it ſhould be his care to ſee that the child ſhould be deſtroyed. By this means he drew on the woman to the time of her travail; which, as ſoon as he was informed of, he ordered perſons to be preſent, together with a guard attending there with this order, that in caſe ſhe ſhould be delivered of a girl, they ſhould leave it with the women, but if otherwiſe, they ſhould by all means forthwith convey it to himſelf. It ſo fell out that as he ſat at ſupper with the Nobles, ſhe was delivered of a male child, and the boy was brought to him where he then was. As ſoon as he received him, he ſaid to them that were preſent, "O ye Spartans there is a King born to us!" and ſo placed him on the throne of the kingdom. He gave him the name of Charilaus, becauſe all perſons received him with the greateſt expreſſions of joy, and the higheſt admiration of the juſtice and greatneſs of his mind, that with ſo true a generoſity had preſerved and yielded up the kingdom to his nephew. *Plut. p.* 40. *in Lycurgo. Cauſ. H. C. tom.* 1. *l.* 1. *p.* 3.

15. Titus Pomponius Atticus, a Patrician of Rome, refuſed to join with Brutus and Caſſius in their war upon Auguſtus; but after that Brutus was forcibly driven from Rome, he ſent him one hundred thouſand ſeſterces for a preſent, and took care that he ſhould be furniſhed with as many more in Epirus. Contrary to the cuſtom of moſt other men, whilſt Brutus was fortunate, he gave him no aſſiſtance; but, after he was expelled and laboured under adverſity, he adminiſtered to his wants with a bounty to be wondered at. *Fulgoſ. l.* 4. *c.* 8. *p.* 543.

16. Tancred, the Norman, was in Syria, with Bœmund his uncle, Prince of Antioch. It happened that Bœmund was taken priſoner in a fight with the Infidels. Three years Tancred governed the principality in his room: in which time having enlarged his territories, and augmented his treaſure with a great ſum, he ranſomed his uncle, and reſigned up all into his hands. *Fulgoſ. l.* 6. *c.* 5. *p.* 772, 773.

17. Ferdinand, King of Leon, by the inſtigation of ſome ſlanderous informers, was brought to make war upon Pontius, Count of Minerba (an old friend of his father's), and had already taken divers places from him. Sanctius the Third, King of Caſtile, and brother to Ferdinand, being informed hereof, gathered a mighty army, and marched againſt his brother. Ferdinand, ſurprized and terrified with the coming of ſo ſudden and unlooked-for an enemy, mounting his horſe, with a few of his followers, came into the camp of his brother, and told him, he "put himſelf into his hands, to deal with him as he ſaw good;" (as one whoſe only hope it was this way to preſerve his kingdom to himſelf) but Sanctius, who was a juſt King and a good brother, deſpiſing all the proffers he had made him, told him, that he "had not taken up arms for any deſire he had to wreſt his kingdom out of his hands, and annex it to his own; but his ſole deſign was, that whatever had been taken away from Count Pontius ſhould be reſtored to him; ſeeing he had been a great friend to their common parent, and had moſt valorouſly aſſiſted him againſt the Moors." This was gladly yielded to by Ferdinand; and as ſoon as it was done Sanctius returned to his own territories. *Fulgoſ. l.* 6. *c.* 5. *p.* 771.

18. Emanuel the Firſt, King of Portugal, levied a moſt puiſſant army, with a deſign to paſs into Africa, where victory ſeemed to attend him: when being upon his march, and juſt ready to tranſport his army over thoſe ſtraits which divide Spain and Mauritania, the Venetians diſpatched Ambaſſadors to intreat ſuccours from him as their ally againſt the Turks, who had now declared war againſt them. This generous Prince reſolutely ſuſpended his hopes of conqueſt, to aſſiſt his ancient friends, and ſuddenly altered his deſign, and ſent his army entirely to them, deferring his enterprize upon Algiers to another ſeaſon. *Curia Politiæ, by M. Scudery, p.* 66.

19. The Venetians had leagued themſelves with the Turks againſt the Hungarians; they aided them to the ruin of that kingdom, and reduced that country almoſt to a deſolation; and having been the cauſe of the death of two of their Kings, of which the great Hunniades was the laſt, yet notwithſtanding, ſeeing themſelves afterwards all in flames by the Turks, their allies, they ſent Ambaſſadors to Hungary, to implore ſuccours from the famous Matthias Corvinus, ſon to Hunniades; who, after he had afforded them an honourable audience, and reproached them with their unworthy and hateful proceedings, did yet grant them the ſuccours which they had ſought at his hands. *Curia Politiæ, by M. Scudery, p.* 23.

20. Renatus, Duke of Lorrain, with fire and ſword was driven out of his dukedom by Charles the laſt Duke of Burgundy; afterwards, by the help of the Switzers, he overcame and ſlew in battle him from whom he had received ſo great a calamity. With great induſtry he ſought out the body of Charles amongſt the multitude of the ſlain; not to inſult his corpſe, or expoſe it to mockery, but to bury it, as he did at St. George's in the town of Nancy: he and his whole court followed it in mourning, with as many prieſts and torches as could be procured; diſcovering as many ſigns of grief at the funeral of his enemy, as if it had been that of his own father. *Fulgoſ. Ex. l.* 4. *c.* 1. *p.* 582.

CHAP. XVI.

Of the Frugality of ſome Men in their Apparel, Furniture and other Things.

THE Kings of India uſed to dry the bodies of their anceſtors; which done, they cauſed them to be hung up at the roof of their palace in precious cords; they adorned them with gold and jewels of all ſorts, and ſo preſerved them with a care and reverence, little ſhort of veneration itſelf. Of the like ridiculous ſuperſtition are they guilty, who make over-careful and coſtly proviſions for thoſe bodies of theirs, which will, ere long, be breathleſs and ſtinking carcaſes. They are uſually ſouls of an over-delicate and voluptuous conſtitution and temper, that are ſo delighted with this kind of luxury; whereas the moſt worthy men, and perſons of the greateſt improvements by reaſon and experience, have expreſſed ſuch a moderation herein, as may almoſt ſeem a kind of careleſſneſs and neglect of themſelves.

1. Of Lewis the Eleventh, King of France, there is found in the Chamber of Accounts, anno 1461, two ſhillings for fuſtian to new-ſleeve his Majeſty's old doublet, and three halfpence for liquor to greaſe his boots. I chooſe rather to call it his frugality than covetouſneſs, inaſmuch as no man was more liberal of his coin than himſelf where occaſion did require, as Comines, who wrote his hiſtory, and was alſo of his council, doth frequently witneſs. *Clark's Mir. c.* 57. *p.* 232.

2. Charles the Fifth, Emperor of Germany, was very frugal; eſpecially once, being to make a royal entrance into the city of Milan, there was great preparation for his entertainment; the houſes and ſtreets were beautified and adorned; the citizens dreſſed in their richeſt ornaments, a golden canopy was prepared to be carried over his head, and great expectation there was to ſee a great and glorious Emperor. But when he entered the city, he came in a plain black cloth cloak, with an old hat on his head; ſo that they who ſaw him, not believing their eyes, aſked which was he? laughing at themſelves for being ſo deceived in their expectations. *Lipſ. Monit. Polit. l. 2. c. 15. p. 359, 360. Clark's Mir. c. 57. p. 233.*

3. The meanneſs of the Emperor Auguſtus's furniture and houſehold-ſtuff, doth appear to this day, in the beds and tables that are left, the moſt of which are ſcarce ſo coſtly as thoſe of a private perſon. It is ſaid he uſed not to lie in any bed, but ſuch as was low and moderately covered: and for his wearing-apparel, it was rarely any other than ſuch as was homeſpun, and made by his wife, ſiſter, daughter, and grandchildren. *Lipſ. Monit. l. 2. c. 15. p. 355. Drexel. Oper. l. 3. c. 8. p. 424.*

4. The Emperor Rodolphus did not at all differ from a private perſon in his habit; and being at Mentz, he walked out one morning alone. The air was cold and piercing; and therefore, having obſerved a fire in a baker's ſhop, he went in and began to warm himſelf. But the woman of the houſe, judging of him only by his apparel, after ſhe had treated him with more than a ſufficiency of ill-language, threatened to throw ſcalding water on him if he did not depart. Nor was he only thus meanly accoutred upon ordinary days, but even in that great ſolemnity, when Ottocarus being overcome (the then King of Bohemia), was received by him to pay him homage upon his knees; the King of Bohemia came with a ſplendid retinue; his attendants and their horſes ſhone with jewels, gold and ſilk: and when the Emperor was adviſed by his Nobles to appear in his imperial robes, "No," ſaid he, "the King of Bohemia hath often laughed at my grey coat, and now my grey coat ſhall laugh at him." *Lipſ. Monit. l. 2. c. 15. p. 357, 358.*

5. Alexander the Great in his habit little differed from a private perſon; and when one day, after much labour and ſweat, he was about to bathe himſelf in the river Cydnus, he undreſſed himſelf in the ſight of his army; eſteeming it a piece of gallantry to ſhew that he was content with ſuch apparel as was cheap, and eaſily procured. *Drexel. Oper. l. 3. c. 8. p. 424.*

6. Mr. Herbert tells, "that at the publick audience of the Lord Ambaſſador, upon two or three white ſilken ſhags, ſat the Potſhaw or Emperor of Perſia, Abbas; who, though he was more beloved at home, more famous abroad, more formidable to his enemies than any of his predeceſſors, was found at that time in a plain red callico coat, quilted with cotton; as if he ſhould have ſaid, we might ſee his dignity conſiſted in his parts and prudence, not to ſteal reſpect by borrowed colours or rich embroideries. His turbant was white; his waiſt was girded with a thong of leather, and his courtiers were but ordinarily attired." *Herbert's Travels, l. 2. p. 170.*

7. Plutarch relates of Marcus Cato the Elder, that he never put on a garment that coſt him more than an hundred pence: he drank, in his Prætor and Conſulſhip, the ſame wine that labourers uſe to drink of; and when he would treat himſelf with unuſual magnificence, he would fetch his ſupper from the market that coſt him thirty halfpence. He ſoon diſpoſed of a painted Babyloniſh garment that was left him by inheritance. He bought no ſlave at above one thouſand five hundred pence, as one that cared not for them that were tender and handſome, but ſought for ſuch as were ſtrong, able to work, and to look after his horſes and herds. He uſed to ſay, "That nothing which is ſuperfluous can be had at a ſmall rate; and that for his part he accounted that dear of a halfpenny of which he had no need." *Plut. in Caton. Major. p. 338.*

8. Plato being minded to draw Timotheus, the ſon of Conon, from ſumptuous feaſts and ſuperfluous banquets (which great Captains commonly make), invited him one day to a ſupper in the academy, which was philoſophical indeed and frugal; where the table was not furniſhed with thoſe viands which might diſtemper the body with feverous heats and inflammations; but there was ſuch a ſupper, upon which ordinarily there follow kind and quiet ſleeps, ſuch fancies alſo as engender few dreams, and thoſe ſhort; and (in a word) where the ſleeps do teſtify a great calmneſs and tranquillity of the body. The morrow after his gueſt, Timotheus, perceiving the difference between theſe ſuppers and the other, ſaid, "That they who ſupped with Plato over-night, found the

pleaſure and comfort thereof the next day." *Plut. Moral. in Sympoſiac. l. 6. p.* 729.

9. Ptolemæus, the ſon of Lagus, King of Egypt, both ſupped and alſo took his bed for the moſt part in his friends houſes; and if at any time he invited them to ſupper, he uſed their furniture, for he would ſend unto them to borrow their veſſels, their boards, carpets, and table-cloths; for that he had never about him any more than was ſufficient for the ſervice of his own perſon: and he uſed to ſay, "That to enrich others, ſeemed to him more regal than to enrich himſelf." *Plut. Moral. l. de Apoth. Reg. &c. p.* 414.

10. It is certain that our anceſtors, in old time, ſo much hated and abhorred all exceſſive delicacy, ſuperfluous and coſtly delights, and voluptuous pleaſures; that, within the temple of the city of Thebes in Egypt, there ſtood a ſquare column or pillar, whereon were engraven certain curſes and execrations againſt their King Minis, who was the firſt that turned and averted the Egyptians from their ſimple and frugal manner of life, without money, without ſumptuous fare and chargeable delights. It is ſaid alſo that Technatis, the father of Bocchoræus, in an expedition againſt the Arabians (when it chanced that his carriages were far behind, and came not in due time to the place where he encamped) was content to make his ſupper of whatſoever he could get, and ſo to take up with a ſmall and very ſimple pittance, and after ſupper to lie upon a coarſe and homely pallet, where he ſlept all night very ſoundly, without ſo much as once waking: whereupon he ever after loved ſobriety of life and frugality, and curſed the forementioned King Minis: which malediction of his being by the prieſts of that time approved, he cauſed to be engraved upon the pillar aboveſaid. *Plut. Moral. in l. de Iſid. & Oſyr. p.* 1290.

11. The Thracians, as they lived in a country that abounded with all things, eſpecially with good wine, ſo they were a people ſomewhat too much addicted to luxury. When Ageſilaus marched with his army through their country, the Thracians in honour of him ſent him a preſent of meal, geeſe, cakes made of honey, and divers other things of great price, together with variety of ſweet-meats; of all theſe Ageſilaus only accepted of the meal, commanding that all the reſt ſhould be carried back again by thoſe who had brought them. But when they importuned him with earneſt entreaties that he would be pleaſed to accept of them, he commanded that all thoſe ſhould be diſtributed and divided amongſt the Helotes, that is, a ſort of ſlaves belonging to the Lacedemonians. When ſome aſked the reaſon of that action of his, he told them "That ſuch kind of delicacies were unſeemly for men, who were addicted to the ſtudy of virtue and valour; and that thoſe things which enſnared ſervile natures and diſpoſitions, ſhould be kept far off from men of freedom and liberal education." *Langii Polyanth p.* 460.

CHAP. XVII.

Of the Hoſpitality of ſome Men, and their free Entertainment of Strangers.

THE Lucinians have a law among them, as unrepealable as thoſe of the Medes and Perſians, "That no man ſhall refuſe the entertainment of a ſtranger (eſpecially if he be under any kind of neceſſity) that comes to him after the ſun is ſet, with a purpoſe to lodge with him, and be entertained by him;" and in caſe of offending againſt this law of hoſpitality, he is to be fined, ſtigmatized, and his houſe to be demoliſhed, he being unworthy to have one, that was unwilling to afford the uſe of it to him that wanted it. Men that live always to themſelves, had need to have a well-timbered bottom, for if once it proves leaky, they will find but few hands to ſtop it, but many to widen the breaches, that the whole may ſink together. It was once the glory of England, that a plentiful country was given by Heaven to an hoſpitable and charitable people; but, as Mr. Fuller ſays, hoſpitality has fetched its laſt groan, and there is ſmall hopes it will ever come to light again, whilſt coſtly equipages, and gaudy liveries on idle fellows' backs, takes away what uſed to be laid out in filling empty bellies.

1. Lychas, the Lacedemonian, was famous for his munificence this way, whoſe conſtant cuſtom it was to entertain all thoſe that came to try maſteries in Sparta. If they were ſtrangers his houſe was their inn, while they were deſirous to ſtay; and when they would not, they were civilly diſmiſſed by him. *Sabell. Ex. l. 7. c. 6. p.* 394. *Plut. in Cimone, p.* 484.

2. In the war of the Medes upon the Athenians, when for fear of the enemy their wives and children were fled out of their country, the Trœzenii re-

ceived them into their city, where they were provided for upon the public account; and withal ſet forth an edict, that the children had liberty to take and gather all ſort of fruit, whence they would, without fear of any puniſhment to enſue thereupon. *Sabell. Ex. l. 7. c. 6. p.* 394. *Plut. p.* 117. *in Themiſt.*

3. Henry Wardlaw, Precentor of Glaſgow, being at Avignon at the deceaſe of Thomas Stewart, Archbiſhop of S. Andrews, was preſented thereto, by Pope Benedict the Thirteenth. Of this man's great hoſpitality take this inſtance: the maſters of his houſe complained of the great numbers that reſorted to him for entertainment; and deſiring that for the eaſe of the ſervants he would condeſcend to make a bill of houſehold, that they might know who were to be ſerved; he condeſcended: and when his ſecretary was called to ſet down the names of the houſehold, being aſked whom he would firſt name? he anſwered "Fiſe and Angus." (thoſe are two large countries, containing a million of people.) His ſervants hearing this, gave over their purpoſe of retrenching his family, for they ſaw he would have no man refuſed that came to his houſe. *Bp. Spotw. Hiſt. Ch. of Scotland. l.* 2. *p.* 56, 57.

4. At Tedneſt, a city of Morocco, ſuch reſpect is had to ſtrangers, that if a merchant comes thither, and hath no acquaintance, the gentlemen of the city caſt lots which ſhall be his hoſt, and they uſe him kindly, looking only for ſome preſent at his departure, in token of his thankfulneſs. And if he be a mean perſon, he may chooſe his hoſt without any recompenſe at all expected from him. *Purch. Pilgr. tom.* 1. *l.* 11. *c.* 11. § 1. *p.* 785.

5. Teſegdelt is another city of the ſame kingdom, where a guard is ſet at the gates, not ſo much to keep out enemies, as to entertain ſtrangers. At the firſt coming of a ſtranger they aſk him if he have any friends in the city; if not, by the cuſtom of the place, they muſt ſee to provide him entertainment upon free coſt. *Purch. Pilgr. tom.* 1. *l.* 11. *c.* 11. § 1. *p.* 785.

6. Edward Earl of Derby, was famous for unbounded charity and hoſpitality: his proviſion was ſuch as his own neighbourhood ſupplied, and was rather plentiful than various, ſolid than dainty, that coſt him little, and contented his gueſts much; his table was conſtant and even, where all were welcome, and none invited: his hall was full moſt commonly, his gates always. The one with the honeſt gentry and yeomanry who were his retainers in love and obſervance, bringing good ſtomachs to his table, and reſolved hearts for his ſervice: the other with the aged, maimed, induſtrious poor, whoſe craving was prevented with compaſſion, and expectation with bounty: the firſt being provided with meat, the ſecond with money, and the third with employment. In a word, Mr. Camden obſerves, that hoſpitality lieth buried ſince 1572, in this Earl's grave, whence may that divine power raiſe it, who ſhall raiſe him, but before the laſt reſurrection! Neither was he munificent at other men's charge; for once a month he looked into his incomes, and once a week to his diſburſements, that none ſhould wrong him, or be wronged by him. The Earl of Derby, he would ſay, ſhall keep his own houſe: whereof it is an obſervation of him and the ſecond Duke of Norfolk, that when they were buried, not a tradeſman could demand the payment of a groat they owed him; nor a neighbour the reſtitution of a penny wherein they had wronged him. *Lloyd in his State Worthies, p.* 548.

7. Conradus Geſnerus, by the writer of his life, hath this given him as part of his character: that "his houſe was ever opened to all ſorts of ſtrangers, but eſpecially to learned men, many whereof daily repaired to him, ſome to ſee and be acquainted with him, others to behold ſomething that was rare and worthy of their ſight in his keeping: for his houſe was repleniſhed with great abundance of ſuch things. He had the carcaſes of almoſt all exotic living creatures, or elſe the figures of them repreſented in colours to the life: he had a nurſery of very many plants, unknown in our country, in his garden; more he preſerved dried in his boxes; he had alſo no deſpicable treaſure of gems, metals, and foſſils. None of theſe did he keep ſecret to himſelf, but he willingly ſhewed them to as many as came to him, that were ſtudious in the things of nature, and learnedly and elegantly would he diſcourſe of the nature, efficacy, and virtues of them: for though he did not abound in gold and riches, yet he liberally and willingly did impart what was in his power, and drawn out of the treaſures of learning and experience; and he had many ſecrets in phyſic, imparted by the beſt phyſicians of Germany, France, and Italy, and many others which he himſelf had found out, and tried with great ſucceſs, of which, had he been ſordid and covetous, he might have made a large increaſe to his private eſtate; yet all theſe he either publiſhed for the common good, or elſe communicated to ſuch friends as deſired them of him." *Melch. Adam. in Vit. Germ. Medic. p.* 160.

8. It is written of Celeus, that he was the firſt man who delighted to aſſemble to his houſe a number of honourable perſons; which aſſembly he called Prytanæum. *Plut. Moral. de Sympoſiac. l. 4. p. 707.*

9. Bernard Gilpin was Rector of Houghton le Spring, in the reigns of the Queens Mary and Elizabeth. At his firſt undertaking the care of a pariſh, he laid it down as a maxim, to do all the good in his power, and to gain the affections of his pariſhioners: to ſucceed in this, he uſed no ſervile compliances; but his behaviour was free without levity, obliging without meanneſs, and inſinuating without art. He condeſcended to the weak, bore with the paſſionate, and complied with the ſcrupulous: and in a truly apoſtolic manner " became all things to all men."

To his humanity and courteſy he added an unwearied application to the inſtruction of thoſe under his care; and with unceaſing aſſiduity, he employed himſelf in admoniſhing the vicious, and encouraging the well intended; ſo that in a few years he made a greater change in his neighbourhood than could have been imagined.

His hoſpitable manner of living was the admiration of the whole country. He ſpent in his family, every fortnight, forty buſhels of corn, twenty buſhels of malt, and a whole ox; beſides a proportionable quantity of other kinds of proviſions. Strangers and travellers found a cheerful reception, all were welcome that came; and even their beaſts had ſuch care taken of them, that it was humourouſly ſaid, " if a horſe was turned looſe in any part of the country, it would immediately make its way to the Rector of Houghton's."

Every Sunday from Michaelmas till Eaſter, was a ſort of a public day with him. During this ſeaſon, he expected to ſee all his pariſhioners and their families. For their reception he had three tables well covered: the firſt was for gentlemen, the ſecond for huſbandmen and farmers, and the third for day-labourers. This piece of hoſpitality he never omitted, even when loſſes, or a ſcarcity of proviſion made its continuance rather difficult. Even when he was abſent from home, no alteration was made in his family expences: the poor were fed as uſual, and his neighbours entertained.

Lord Burleigh, the Lord Treaſurer, being ſent by Queen Elizabeth to tranſact ſome affairs in Scotland; when he came in Gilpin's neighbourhood, ſtruck with the univerſal praiſes which filled every mouth, he could not reſiſt his inclination to ſee a man ſo truly reſpectable; and although his lordſhip came on him unawares, yet he received his noble gueſt with ſuch true politeneſs, and treated him and his retinue in ſo affluent and generous a manner, that the Treaſurer would often afterwards ſay, " he could hardly have expected more at Lambeth." At his departure, embracing his generous hoſt, he told him, " he had heard great things in his commendation, but he had ſeen what far exceeded all he had heard:" and when he had got to the top of a hill, which is about a mile from Houghton, he turned his horſe to take one more view of the place, and broke out into this exclamation, " There is enjoyment of life indeed! who can blame that man for not accepting a biſhoprick? what doth he want to make him greater, or happier, or more uſeful to mankind?"

As Mr. Gilpin's whole life was a ſeries of pious, generous, and charitable acts, there is no doing him juſtice in the limits we are obliged ta preſcribe ourſelves in this work: although the ſcarcity of ſuch examples, as well as the pleaſure they muſt afford every generous reader, may apologize for prolixity in this. However, we muſt farther obſerve, that Mr. Gilpin was not a high dignitary of the church, or poſſeſſed of a plurality of rich benefices; but he exerciſed a noble hoſpitality, and a ſeemingly boundleſs charity and liberality, with a living of four hundred pounds a year, which he refuſed to exchange for a biſhoprick of Carliſle, and many rich benefices that were offered him at different times. *Vide Biog. Dict. 12 vols. 8vo.*

CHAP. XVIII.

Of the Blameleſs and Innocent Life of ſome Perſons.

IF man alone is a wonder, the good and virtuous man muſt certainly be a double one: he is ſuch a rarity, that Diogenes thought the ſun at noon ſcarce a ſufficient light to make his diſcovery by, when he went up and down in queſt of ſuch a one, whimſically carrying a candle and lanthorn to aſſiſt his diſcovery. *Vir bonus cito nec fieri, nec intelligi poteſt; nam ille alter fortaſſe tanquam Phœnix, anno quingenteſimo naſcitur:* " A good man is neither quickly made, nor eaſily underſtood; for like the Phœnix of Arabia, there is poſſibly one of them born in the ſpace of five hundred years." This was the opinion of Seneca: and ſince the world is ſo ſeldom enriched with theſe jewels, the reader will the leſs wonder at that poverty of inſtances, that is to be met with in writers, and may do well to have in greater veneration the virtues of thoſe illuſtrious perſons which he is here preſented with.

1. Camerarius mentions an inſcription upon a tombſtone in Rome, near the place of the Jews, in theſe words:

Julia B. Priſca vixit Annos XXVI.
Nihil unquam peccavit niſi
quod mortua eſt. i. e.

"In this only ſhe did amiſs, that ſhe died."

Camer. Oper. Subſiſ. cent. 1. *c.* 97.

2. M. Portius Cato the Elder lived with that integrity, that though he was fifty times accuſed, he was yet ſo many times adjudged innocent, nor did he obtain this by favour or wealth, but againſt the favour and riches of almoſt the whole city. His honeſty and ſeverity had raiſed him up very many enemies, and much of envy, for he ſpared no man, nor was a friend to any who was not ſo to the commonwealth. At laſt, being accuſed in his old age, he required and obtained that Tiberius Sempronius Gracchus, one of the chiefeſt of his enemies, ſhould be appointed for his judge: but even he acquitted him, and gave ſentence that he was innocent. Through this his confident action he ever after lived both in great glory and equal ſecurity. *Lipſ. Monit. l.* 1. *c.* 7. *p.* 92. *Plin. Nat. Hiſt. l.* 7. *c.* 27. *p.* 170. *Solin. c.* 7. *p.* 196.

3. It is ſaid of King Henry the Sixth of England, that he had one immunity peculiar, that no man could ever be revenged of him, ſeeing he never offered a man an injury: once for all let his Confeſſor be heard ſpeak, who in ten years confeſſion never found that he had ſaid or done any thing, for which he might juſtly be enjoined penance. *Bak. Chron. p.* 287.

4. When the corpſe of Thomas Howard, ſecond Duke of Norfolk, was carried to be interred in the Abbey of Thetford, Anno 1524, no perſon could demand of him one groat for debt, or reſtitution for any injury done by him. *Weaver's Fun. Monum. p.* 839.

5. Ariſtophon the Athenian uſed to boaſt amongſt his citizens, that whereas he had been ninety-five times cited and accuſed before the Tribunal of juſtice, yet he had ever been abſolved and pronounced innocent, in every of thoſe trials. *Zuing. Theatr. vol.* 3. *l.* 5. *p.* 765.

6. Julius Druſus, a Tribune of the people, had a houſe, that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him that at the price of five talents, he would ſo alter it, that it ſhould not be liable to that inconvenience. "I will give thee ten talents," ſaid he, "if thou canſt make my houſe conſpicuous in every room of it, that ſo all the city may behold after what manner I lead my life." For he was a man of great temperance and moderation. Lipſius calls him Livius Druſus, and relates the ſtory in ſomewhat a different manner, though to the ſame purpoſe. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 133. *Lipſ. Monit. l.* 1. *c.* 6. *p.* 88.

7. Ariſtides was the moſt juſt and honeſt perſon amongſt all the Greeks, and by reaſon of the glory and name he had gained, was in danger of a ten years exile, which, from the manner of the ſuffrage, the Greeks call Oſtraciſm. While they were now giving in their voices, and he himſelf was preſent, ſtanding in the crowd and throng of the people, there came one to him, who (not able to write himſelf) deſired him (being next to him) that he would write the name of Ariſtides in his ſhell, viz. him that he would have condemned and baniſhed. "Do you know him then, " ſaid Ariſtides," or has he any ways injured you?" "Neither," ſaid the other, "but this is that which vexes me, and therefore I would he were condemned, becauſe I hear him called up and down, Ariſtides the juſt or honeſt." Ariſtides took his ſhell, and wrote his name in it as he had deſired. *Lipſ. Monit. l.* 1. *c.* 7. *p* 90.

8. Scipio Naſica was judged once, by the Senate of Rome (and each of thoſe Senators were ſworn to ſpeak without paſſion or affection), to be the beſt and moſt honeſt man that ever was from the beginning of the world: yet this ſame man, as upright and innocent as he was, through the ingratitude of the people, was not ſuffered to die in his own country. *Plin. Nat. Hiſt. l.* 7. *c.* 34. *p.* 173. *Solin. c.* 7. *p.* 196.

9. M. Cato the younger, was flatterer of no mortal: he frequently oppoſed Pompey, fearing his greatneſs, for he eſteemed the commonwealth more dearly than any other perſon or thing. He was ſuſpicious and jealous of any thing that was beyond meaſure, as dreading an exceſs of power in any upon the ſcore of the republick. He ſided with the people in any thing for their advantage; and would freely deliver his opinion in things that were juſt, let the hazard and danger of doing it be as great as it would. *Xiphil. p.* 6.

10. Aſclepiodorus went on a pilgrimage from the City of Athens into Syria, and viſited moſt cities as he went along. This he undertook, that he might obſerve the manners of men and their way of life. His journey being ended, he ſaid, “that in all his perambulation he had not met with more than three men, that lived with modeſty and according to the rules of honeſty and juſtice.” Theſe three were Ilapius a philoſopher in Antioch; Mares of Laodicea, the moſt honeſt man of that age; and Domninus the philoſopher; ſo that it ſhould ſeem Heraclitus had reaſon for his tears, who is ſaid to weep as oft as he came abroad, in conſideration of ſo many thouſands of evil livers as he beheld about him. *Cæl. Rhod. l.* 14. *c.* 3. *p.* 631.

11. Biblius (as we read of him) was a man of that integrity and ſingular abſtinence, in reſpect of what was another's right, that if he caſually ſaw any thing as he paſſed upon the way, he would depart without offering to take it up: ſaying, “It was a kind of bloſſom of injuſtice, to ſeize upon what was ſo found.” Agreeable to which practice of his was that law of Stagira, *Quod non poſuiſti ne tollas,* “Take not that up which you never laid down.” *Cæl. Rhod. l.* 19. *c.* 26. *p.* 916.

12. When the Senate of Rome was in debate about the election of Cenſor, and that Valerianus was in nomination, Trebellius Pollio writes, that the univerſal acclamation of the Senators was; “The life of Valerianus is a Cenſorſhip, let him be the judge of us all, who is better than all of us: let him judge of the Senate who cannot be charged with any crime; let him paſs ſentence upon our life, againſt whom nothing is to be objected. Valerianus was almoſt a Cenſor from his cradle, Valerianus is a Cenſor in his whole life. A prudent Senator, modeſt, grave, a friend to good men, an enemy to tyrants, an enemy to the vicious, but a greater unto vice. We receive this man for our Cenſor: him we will all imitate: he is the moſt noble amongſt us, the beſt in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity.” This was a glorious character of a man given by ſo honourable an aſſembly: and yet we ſee after what manner virtue is ſometimes afflicted in the world: this worthy perſon having attained to the Empire, was unfortunately taken by Sapores, King of Perſia, and made his footſtool. *Trebell. Poll. Cæl. Rhod. l.* 21. *c.* 11. *p.* 978. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 229.

13. Upon the death of Julian the Emperor, by the unanimous conſent of the army, Saluſtius the Prefect of the Prætorian ſoldiers was elected; but he excuſed himſelf, pretending his age and the infirmities of his body; ſo that Jovinianus was thereupon choſen. When he alſo was dead, by the means of this Saluſtius, Valentinianus a Tribune was elected as Emperor; of this Saluſtius the Prefect, Suidas ſaith, “That he was a perſon of that integrity, that when Valentinian was Emperor, he commanded any that had ever received any injury from him, that they ſhould go to the Emperor to complain of him: but there was no man that had any ſuch complaint to prefer againſt him.” *Pezel. Mellific. Hiſt. tom.* 2. *p.* 277.

14. Richard the Second, King of England, was depoſed, and Henry Bolingbroke crowned King in his ſtead. It was alſo enacted in Parliament, “That the inheritance of the crown and realm of England ſhould be united, and remain in the perſon of King Henry, and in the heirs of his body lawfully begotten: a motion was likewiſe made in the ſame Parliament, what ſhould be done with the depoſed King?” Then it was that Thomas Merks, Biſhop of Carliſle, ſhewed at once his great loyalty and integrity: he roſe up, and with extraordinary freedom and conſtancy, he made an honeſt and learned oration, wherein by Scripture, reaſon, and other arguments, he maintained the right of his depoſed Sovereign; reſolutely oppoſed the uſurpation of his ſupplanter, concluding, that the Parliament had neither power nor policy to depoſe King Richard, or in his place to elect Duke Henry; and however this doctrine firſt got the good Prelate a priſon, and then the loſs of his life, yet the memory of ſo gallant an action ſhall never die, ſo long as fidelity and loyalty ſhall have any reſpect amongſt men. *Daniel's Hiſt. continued, l.* 3. *p.* 52.

CHAP. XIX.

Inſtances of entire Friendſhip.

THE ancients had a moſt excellent emblem whereby they uſed to expreſs a true and ſincere friendſhip: they pictured it in the ſhape of a young man very fair, bareheaded, and meanly attired; on the outſide of his garment was written VIVERE ET MORI, “To live and die;” and in his forehead ÆSTATE ET HYEME, “In ſummer and winter:” his breaſt was open, ſo that his heart might be ſeen; and with his finger he pointed to his heart, where was written PROPE LONGE, “Far and near.” “But ſuch faithful friends,” ſaith Biſhop Morton, “are in this age (for the moſt part) gone in pilgrimage, and their return is uncertain: we muſt therefore, for the preſent, be content to borrow inſtances from the hiſtories of former times.” *Camerar. Oper. Subciſ. cent.* 3. *c.* 35. *p.* 187.

1. One Meſippus relates in Lucian, that he one day ſeeing a man comely, and of eminent condition, paſſing along in a coach with a woman extremely ordinary, he was much amazed, and ſaid, “He could not underſtand why a man of prime quality, and ſo fine a preſence, ſhould be ſeen to ſtir abroad in the company of a monſter.” Hereupon one that followed the coach, overhearing him, ſaid, “Sir, you ſeem to wonder at what you now ſee; but if I tell you the cauſes and circumſtances thereof, you will much more admire. Know, this gentleman whom you ſee in the coach is called Zenothemis, and born in the city of Marſeilles, where he heretofore contracted a firm amity with a neighbour of his named Menecrates, who was at that time one of the chief men of the city, as well in wealth as dignities. But, as all things in the world are expoſed to the inconſtancy of fortune, it happened, that (as it is thought) having given a falſe ſentence, he was degraded of honour, and all his goods were confiſcated. Every man avoided him as a monſter in this change of fortune, but Zenothemis his good friend, who, as if he had loved miſeries, not men, more eſteemed him in his adverſity than he had done in proſperity, and bringing him to his houſe, ſhewed him his treaſures, and conjured him to ſhare them with him, ſince ſuch were the laws of amity.” The other weeping for joy to ſee himſelf thus entertained in ſuch ſharp neceſſities, ſaid, “He was not ſo apprehenſive of the want of worldly wealth, as of the burthen he had in a daughter ripe for marriage, and willing enough, but blemiſhed with many deformities.” “She was,” ſaith the hiſtory, “but half a woman, a body miſhapen, limping and blear-eyed, a face diſfigured, and beſides, ſhe had the falling-ſickneſs, with horrible convulſions.” Nevertheleſs, this generous man ſaid unto him, “Trouble not yourſelf about the marriage of your daughter, for I will be her huſband.” The other, aſtoniſhed at ſuch goodneſs, “God forbid,” ſaid he, “that I ſhould lay ſuch a burden upon you.” “No,” replied the other, “ſhe ſhall be mine.” And inſtantly he married her, making great feaſts at the nuptials. Being married, he honoureth her with much regard, and makes it his glory to ſhew her in the beſt of company as a trophy of his friendſhip. In the end ſhe brought him a ſon, who reſtored his grandfather to his eſtate, and was the honour of his family. *Cauſ. Treat. of Paſſions. Ereat.* 4. § 4. *p.* 47.

2. At Rome, ſaith Camerarius, there are to be ſeen theſe verſes engraven about an urn:

D. D. S.

Urna brevis geminum, quamvis tenet iſta cadaver,
Attamen in Cœlo ſpiritus unus adeſt:
Viximus unanimes Luciuſque & Flavius idem
Senſus, amor, ſtudium, vita duobus erat.

Though both our aſhes this urn doth incloſe,
Yet as one ſoul in Heaven we repoſe:
Lucius and Flavius living were one mind,
One will, one love, and to one courſe inclin'd.
Camerar. Oper. Subciſ. cent. 1. *c.* 97. *p.* 455.

3. Damon and Pythias, two Pythagorean philoſophers, had betwixt them ſo firm a friendſhip, that when Dionyſius, the Tyrant of Syracuſe, had reſolved the death of one of them, who begging he might have liberty firſt to go home, and ſet his affairs in order, the other cheerfully ſtaid as ſurety in the mean time to the Tyrant for his return. The Tyrant granted this requeſt; intent upon what this new and ſtrange action would come to in the end: a day had paſſed, and he came not; then all began to condemn the raſhneſs of the ſurety; but he told them, “He doubted not of the conſtancy of his friend.” At the ſame hour as was agreed with Dionyſius he came that was condemned, thereby freeing the other. The Tyrant, admiring the courage and fidelity of them both, remitted the puniſhment; and intreated that he himſelf might be admitted as a third perſon into the ſociety of ſo amiable a friendſhip. *Lon. Theat. p.* 521. *Clark's Mir. c.* 56. *p.* 230.

4. Pylades and Oreſtes were famous of old for their friendſhip: Oreſtes, being very deſirous to eaſe himſelf of that grief which he had conceived for the death of his mother, conſulted the Oracle; and underſtood thereby that he ſhould forthwith take the way to the Temple of Diana, in the country of Taurica; thither he went in the company of Pylades his friend. Now it was the cruel

cuſtom of Thoas, the then King of that country, to put to death every tenth ſtranger that came into his dominions. This unfortunate lot fell upon Oreſtes. The King at laſt aſked which was that Oreſtes? Pylades readily ſtepped forth, and told him he was the man who had that name. Oreſtes denied it: he again affirmed; ſo that the King was in doubt which of them he ſhould kill. *Lond. Theatr. p.* 423.

5. Eudamidas, the Corinthian, had Aretæus and Charixenus for his friends; they were both rich, whereas he was exceeding poor: he departing this life left a will, (ridiculous perhaps to ſome) wherein was thus written:

I give and bequeath to Aretæus, my mother, to be kept and foſtered in her old age; as alſo my daughter to Charixenus, to be married with a dowry as great as he can afford: but if any thing in the mean time fall out to either of theſe men, my will is, that the other ſhall perform that which he ſhould have done had he lived.

This teſtament being read, they who knew the poverty of Eudamidas, but not his friendſhip with theſe men, accounted it all as mere jeſt and ſport; and no man that was preſent but departed laughing at the legacies which Aretæus and Charixenus were to receive. But thoſe to whom the bequeſts were left, as ſoon as they heard of it, came forthwith acknowledging and ratifying what was commanded in the will. Charixenus died within five days after. Aretæus his excellent ſucceſſor took upon him both charges, kept the mother of Eudamidas; and as ſoon as might be, diſpoſed of his daughter in marriage: and of five talents which his eſtate amounted to, two of them he gave in dowry with his own daughter, and two more with the daughter of his friend, and had their nuptuals ſolemnized in one and the ſame day. *Lucian. in Toxari. Lon. Theatr. p.* 425.

6. Alexander the Great was ſo true a lover of Hephæſtion, that in his life-time he had him always near him, made him acquainted with the neareſt and weightieſt of his ſecrets; and when he was dead bewailed him with inconſolable tears. He hanged up Glaucus his phyſician, for being abſent when he took that which haſtened his end. In token of heavy mourning, he cauſed the battlements of city walls to be pulled down, and the manes of mules and horſes to be cut off. He beſtowed ten thouſand talents upon his funeral; and that he might not want attendants to wait upon him in the other world, he cauſed ſome thouſands of men to be ſlain, even the whole Cuſſean nation at once. *Ælian. Var. Hiſt. l.* 7. *c.* 8. *p.* 203. *Lon. Theatr. p.* 426. *Zonar. Ann. tom.* 1. *p.* 33. *Sabell. Ex. l.* 10. *c.* 15. *p.* 599.

7. Pelopidas and Epaminondas were ſingularly noted, and commended for the perfect love and friendſhip that was ever inviolably kept betwixt them to the day of their deaths. They went both together to Mantinea, in aſſiſtance of the Lacedemonians, then in league with the Thebans: their place in battle fell near together; for they were appointed to oppoſe the Arcadians, and to fight on foot. It fell out, that the Spartan wing, wherein they were, was enforced to retreat, and ſome fled outright; but thoſe two gallant young ſpirits were reſolved to prefer death before flight; and ſo ſtanding cloſe together, with great courage they ſuſtained the many enemies that came upon them, till ſuch time as Pelopidas, having received ſeven dangerous wounds, fell upon a heap of dead bodies. Here it was that the brave Epaminondas (though he thought he was ſlain) kept before him, defended his body and armour with invincible courage and reſolution, till at laſt he was thruſt through the breaſt with a pike; and receiving a deep wound with a ſword on his left arm, he was ready to ſink, when Ageſipolis, King of Sparta, came in with the other wing, and ſaved the lives of theſe incomparable friends. *Plut. Paral. p.* 279. *in Pelopid. Fulgoſ. l.* 4. *c.* 7. *p.* 528.

8. Lucilius was one of the friends of Brutus, and a good man. When Brutus was overthrown at Philippi, he perceiving a troop of the Barbarians careleſs in the purſuit of others, but with looſe reins following hard after Brutus, reſolved to take off their eagerneſs with the hazard of his own life: and being ſomewhat left behind, he told them that he was Brutus. They gave the more credit to him, becauſe he deſired to be preſented to Antony, as if he feared Cæſar, and repoſed ſome confidence in the other. They, glad of their prize, and extolling their good fortune, led him away: and it being towards evening, they ſent before certain of their company to carry the news to Antony. With great joy he haſtens to meet them, as many others did to ſee Brutus; ſome pitying his misfortune, others thinking him unworthy of glory, that, for deſire of life, he would ſuffer himſelf to be made the prey of Barbarians. When they drew near, Antony made a halt, as doubting in what manner

he ſhould receive Brutus; but Lucilius being brought before him, with an undaunted mind thus ſpoke: “No man, Antonius, hath taken M. Brutus; nor ſhall ever any enemy take him: the Gods are more juſt than to permit fortune to trample upon ſo much virtue; he will be found to be alive, or at leaſt dead in ſuch a manner as is worthy of him. But ’tis I have impoſed upon your ſoldiers, and I am here ready to undergo all the ſeverity I ſhall be adjudged to for it.” All that were preſent were aſtoniſhed. Antonius, turning to them that had brought him, “You are diſpleaſed, fellow-ſoldiers,” ſaid he, “becauſe you ſuppoſe you are deceived; but make account with yourſelves that you have met with a more precious prize than that which ye ſought after: for whilſt you ſought for an enemy you have brought me a friend. I am not reſolved what I ſhall do with Brutus alive; but I had rather obtain ſuch friends than enemies.” Having ſo ſaid, he embraced Lucilius, and then committed him to one of his familiars; and afterwards found him, upon all occaſions, as firm and faithful to him as he had been to Brutus. *Plut. Paral. p.* 1007. *in Bruto. Lipſ. Monit. l.* 2. *c.* 13. *p.* 319. *Dinoth. Memorab. l.* 4. *p.* 317. *Fulgoſ. l.* 4. *c.* 7. *p.* 528. *Lon. Theatr.* 422.

9. Lucius Rheginus, being Tribune of the people, Quintus Servilius Cæpio was, by public authority, caſt into priſon; for it ſeemed that by his default the Roman army was overthrown by the Cimbrians and Teutones. Lucius had a ſtrict friendſhip with him, and therefore not only freed him from priſon, but was alſo a companion of his flight; and thereby thruſt himſelf into a baniſhment, which he could not hope ſhould be other than perpetual. *Val. Max. l.* 4. *c.* 7. *p.* 118.

10. Titus Volumnius, a gentleman of Rome, was the friend of Marcus Lucullus, who was ſlain by the command of M. Antonius, for that he had followed the party of Brutus and Caſſius; and though he had a ſufficient time to prepare himſelf for flight, yet he remained by the body of his dead friend, and lamented him with ſuch abundance of ſighs and tears, that particular notice was taken of him by the officers. They therefore dragged him to Antonius; into whoſe ſight and preſence he was no ſooner come, but, “Command me, ſir,” ſaid he, “to be forthwith carried to the body of Lucullus, and to be there ſlain: for I ought not to ſurvive him, ſince I was the only perſon who perſuaded him to take that unfortunate ſide.” He eaſily prevailed with Antonius to grant his requeſt: he was therefore led to the place he deſired, where, when he came, he kiſſed the right hand of Lucullus, took up his head that was cut off, and put it into his boſom, and then ſtretched out his own neck, to receive the blow of the executioner. *Val. Max. l.* 4 *c.* 7. *p.* 119.

11. Great was the confidence which M. Ulpius Trajanus, the Emperor, had in his friend Surra. It was told him one morning, that Surra had conſpired againſt him. He, in the evening of the ſame day, uninvited, went to his houſe, attended only by two perſons. He ſtayed and ſupped with him: would needs be trimmed by his barber; conſulted his phyſician about a diſeaſe in his eyes; and cauſed him to look upon them. That night he was again told of the conſpiracy. He ſmiling, ſaid, “I have this day made trial of the matter, and if Surra had any evil deſign I have put myſelf in his power:” ſo that remaining without ſuſpicion of his friendſhip, not long after he made him Tribune; and the cuſtom being to deliver a naked ſword to the Tribune, he gave him one, ſaying: “I give you this to defend me if I rule well, if otherwiſe, to kill me.” *Fulgoſ. l.* 4. *c.* 7. *p.* 533.

12. I think no former hiſtories of the Grecians or Romans, can afford ſuch another example of faithful and conſtant friendſhip, as that betwixt Barbadicus and Tarriſanus, two gentlemen of Venice; fully and lively expreſſed in this inſcription, as I find it printed at Venice, and allowed by authority, anno 1627:

Nicholai Barbadici, & Marci Tarriſani Philophilia.

Regina Adriæ, Orbis miraculum, intemerata Virgo, propria virtute gravida tandem peperit, at quidnam miraculum ſeipſa majus.

Monſtra vitio carentia.

Barbadicum et Tarriſanum gemellos, quorum duo corpora unanimat anima, Pylades et Oreſtes tranſeant inter fabulas, et quicquid Græcia mendax audit in hiſtoria. Commorientes deliria ſunt Poetarum ſomniantium, at iſti unanimes digni quos operi intentus ſuo Deus reſpiciat. Magna ingeniorum diſparitas.

Major Geniorum Paritas.

Non Major unus, nec melior alter, iidem et non iidem, ipſi nec ipſi ſunt, pereuntem Barbadicum ſervat Tarriſanus, perditum Tariſanum redimit Barbadicus.

Auri hic ſanguinis ille prodigus.

De uno Tarriſano ſollicitus Barbadicus, conjugis, liberorum, nepotum poſtponit curam, uni Barbadico ut placeat Tarriſanus, veneri, aleæque (deliciis ſuis) valedicit: vitam dedit huic ille, animam hic illi; utrique debetur Cœlum. Philomachiam iſtam vidit Adria, ſtupet Orbis, admirabitur poſteritas.

Cum duo certarent Victor uterque fuit.

This example was held ſo ſtrange, that firſt Giacomo S. Caglia, one of the principal citizens in Venice, publiſhed a narration thereof in Italian, anno 1627; and ſince Alexander de Gattis, a churchman of that city, hath out of Italian tranſlated it into Latin, and printed it in the year following in Venice. The hiſtorical argument of de Gattis take thus: "Nicholaus Barbadicus and M. Triviſanus, two patricians of Venice, of great reputation in reſpect of their own virtues, the ſplendour of their families, and the dignities and offices they had honourably borne in the commonwealth. Thoſe two illuſtrious perſons from their youth had contracted a friendſhip with each other, a ſolid and moſt entire one it was, carried on all along with the mutual performance of good offices: at laſt it fell out that Triviſanus, through extraordinary domeſtic expences, charges in journies, indulgence of ſuch pleaſures as are common with the more generous ſort of youth, and alſo by reaſon of ſome loſſes he had ſuſtained at dice, and other caſualties of human life; he was reduced to a condition moſt unworthy of his birth and blood. His debts being greater than his fortunes, he was deſerted even by his own brethren; when he was received into the houſe of his only friend Barbadicus, a noble and very rich perſon. He had before lent him four thouſand ducats, which debt he forgave him as ſoon as he entered his houſe: he alſo paid for him two thouſand more which he had contracted with others; and after this, by an extraordinary and irrevocable act of his own, he made him overſeer and adminiſtrator of all his goods moveable and immoveable, in ſuch manner that he might diſpoſe of them at his pleaſure. Nor was Barbadicus ſatisfied with this, but that he might provide for the profit of his friend in caſe he ſhould die, he leaves it in his will, that though he had a wife and brother, yet Triviſanus ſhould be his ſole executor; that he ſhould have ſole power of diſpoſing of his daughters in marriage, nor ſhould at any time be compelled to render an account of his truſt, or of any thing pertaining to that eſtate: he alſo bequeathed him a legacy large as his eſtate would permit, without apparent prejudice to the fortunes of his children. Barbadicus was moved to do all this, for that he perceived Triviſanus, as ſoon as he had entered his houſe, (by a ſingular modeſty of mind) from being prodigal of his own eſtate, became ſparing of another's, and from that moment had left off all gaming and other ſuch pleaſures of youth. He had alſo betaken himſelf to the company and converſe of learned and wiſe men, and by addicting himſelf to the peruſal and ſtudy of the beſt authors, had ſhewed him that he would anſwer his liberality with ſincerity, uprightneſs, and unblameable fidelity: which fidelity Barbadicus had often before, and alſo ſince this liberality of his, experienced in him his beloved and moſt conſtant friend, when he alone defended the life and honour of Barbadicus in his greateſt ſtraits and worſt dangers, as well open as concealed, ſo that he openly profeſſed to owe the ſafety of them both to Triviſanus. The whole city knows how he ſupported the innocency of his friend, in the falſe and deviliſh calumnies that were raiſed upon him; and would not deſert him in the worſt of his fortunes, though he was ſlandered for taking his part. While he did this, he not only interrupted the courſe of his preferments to the chiefeſt places of honour in his country, unto which (to the amazement of all men) he was in a moſt hopeful way; but he alſo forfeited and loſt thoſe opportunities. It is alſo well known to all men, that he contracted great and dangerous enmities (with ſome that had aforetime been his companions), upon the ſole ſcore of this friend of his. He deſpiſed all that extrinſic honour which depends upon the opinion of the brutiſh multitude; and at the laſt alſo expoſed his own life to frequent and manifeſt hazards: which he alſo would yet do when any ſuch occaſion ſhould require it. And whereas Triviſanus hath lived many years, and is yet alive, through this incomparable expreſſion of a grateful mind in Barbadicus, he lives with great ſplendor and in great authority He is merciful to the afflicted, courteous to his friends, and is eſpecially a moſt worthy patron of all thoſe that are virtuous. He is honourably eſteemed by the daughters of his friend in ſuch manner, as if he were their own father: he is alſo cheerfully received by his wife, and truly honoured by her as her brother, as well becauſe ſhe is not ignorant of his merits in reſpect of her huſband, as alſo for his excellent temper, and ſuch other uncommon qualities as render him worthy the love and admiration of all men." *Hakew. Apolog. l.* 4. *c.* 10. § 5. *p.* 439.

13. In the time of the proſcription by the Triumvirate at Rome, there was threatened a grievous puniſhment to any perſon, that ſhould conceal or any way aſſiſt one that was proſcribed: on the other ſide, great rewards promiſed to the diſcoverers of them. Marcus Varro the philoſopher was in the liſt of the proſcribed; at which time Calenus, his dear friend, concealed him ſome time in his houſe; and though Antonius came often thither to walk, yet was he never affrighted to change his mind, though he daily ſaw men puniſhed or rewarded, according to the edicts ſet forth. *Fulgoſ. l.* 4. *c.* 7. *p.* 529.

14. There was a great example of friendſhip between cordinal Pole and a Venetian gentleman named Aloſtio Priuli: and there was much notice taken in Rome of the conformity in manners, reciprocal affection, and delightful ſympathy which was between them, and continued twenty-ſix years without interruption. Cardinal Pole falling ſick, and being told by his phyſicians he could not live, he made his will, and left Priuli heir to all he had: but ſuch was the generoſity of the Venetian, that he made not one penny benefit by it, but gave it all among his Engliſh kindred: and was wont to ſay, "While my friend the Cardinal lived, we ſtrove who ſhould do the greateſt benefits; but by dying the Cardinal has got the ſtart of me in kindneſs, in enabling me to do ſo much good to his relations in England." *Greg. Animad.*

CHAP. XX.

Of the Grateful Diſpoſition of ſome Perſons, and what Returns they have made, for Benefits received.

THIS of gratitude is juſtly held to be the mother of all other virtues, ſeeing that from this one fountain thoſe many rivulets ariſe: as that of reverence and due reſpect unto our maſters and governors, that of friendſhip amongſt men, love to our country, piety to our parents, and religion towards God himſelf. Therefore the ungrateful are every where hated; being under the ſuſpicion of every vice: on the contrary, grateful perſons are in the eſtimation of all men, having by their gratitude put in a kind of ſecurity, that they are not without ſome meaſure of every other ſort of virtue.

1. Sir William Fitzwilliams the Elder, being a merchant-taylor, and ſervant ſome time to Cardinal Wolſey, was choſen Alderman of Broadſtreet Ward in London, Anno 1506. Going afterwards to dwell at Milton in Northamptonſhire, in the fall of the Cardinal his former maſter, he gave him kind entertainment there at his houſe in the country: for which being called before the King, and demanded how he durſt entertain ſo great an enemy to the ſtate? His anſwer was, "That he had not contemptuouſly or wilfully done it, but only becauſe he had been his maſter, and partly the means of his greateſt fortunes." The King was ſo well pleaſed with his anſwer, that ſaying he himſelf had few ſuch ſervants, he immediately knighted him, and afterwards made him one of his Privy Council. *Fuller's Worthies, p.* 298. *Northamptonſhire. Stowe's Surv. of Lond. p.* 89.

2. Thyreus, or, as Curtius calls him, Thriotes, was one of the Eunuchs to Statira, the wife of Darius, and taken at the ſame time with her by Alexander the Great. When ſhe was dead in travail he ſtole out of the camp, went to Darius, and told him of the death of his wife: and perceiving that he lamented not her death very paſſionately, being jealous that her chaſtity, together with that of his ſiſter and daughters, had been violated by Alexander; Thyreus, with the moſt ſolem oaths, aſſerted the chaſtity of Alexander. Darius turning to his friends with his hands lifted up to Heaven, with a heart filled with gratitude; "O ye gods of my country, (ſaid he) and preſidents of kingdoms, I beſeech you, in the firſt place, that the fortune of Perſia may recover its former grandeur, that I may leave it in the ſame ſplendor I received it, and that I may render unto Alexander all that he hath performed in my adverſe eſtate, unto my deareſt pledges! But if that fatal time is come, wherein, by the envy of the gods, there is a decreed revolution to paſs upon us, and that the kingdom of Perſia muſt be overthrown; then I beg of you that no other amongſt mortal men, beſides Alexander, may ſit in the Throne of Cyrus!" *Plut. Paral. p.* 682. *in Alexandro. L. Curtii Hiſt. l.* 4. *p.* 87. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 174.

3. Ptolemæus, King of Ægypt, having overcome Demetrius Poliorcetes in battle, and made himſelf maſter of all his carriages, he ſent back to

Demetrius his royal tent, with all the wealth he had taken, and alſo ſuch captives as were of the beſt account with him; ſending him word withal, that the contention betwixt them was not for riches, but glory. When Demetrius had returned him thanks, he added, that he “earneſtly beſought the gods, that they would ſpeedily enable him to return him equal kindneſs for that he had received of him.” Not long after, when Ptolomy had ſent Cilles his General with an army againſt him, he was overthrown and taken by Demetrius, who ſent both him and all the reſt of the captives as a preſent to Ptolomy. *Plut. in Demetrio, p.* 895. *Diodor. Sicul. l.* 19. *Juſtin. Hiſt. l.* 15. *p.* 172, 173.

4. Agrippa, being accuſed by Eutyches his Coachman of ſome words againſt Tiberius, was by his order ſeized and put to the chain before the Palace-gate, with other criminals. It was hot weather, and he extremely thirſty: ſeeing therefore Thaumaſtus, a ſervant of Caligula's, paſs by with a pitcher of water, he called him, and intreated that he might drink, which the other preſented with much courteſy. When he had drank, “Aſſure thyſelf,” ſaid he, “I will one day pay thee well for this glaſs of water thou haſt given me. If I get out of this captivity, I will make thee great.” Tiberius dying ſoon after, he was freed by the favour of Caligula, and by the ſame favour made King of Judea. Here it was that he remembered Thaumaſtus, rewarding him with the place of Comptroller of his houſe. Such power hath a ſlight good-turn, well placed, upon a generous ſoul. *Fulgoſ. l.* 5. *c.* 2. *p.* 589. *Cauſ. H. C. tom.* 2. *p.* 353. *Joſeph. Antiq. l.* 18. *c.* 8. *p.* 475.

5. Darius, the ſon of Hyſtaſpes, was one of the guard to Cambyſes in his expedition againſt Ægypt, and a man then of no extraordinary condition: but one day ſeeing Syloſon, the brother of Polycrates, walking in the market-place of Memphis, in a glittering cloak, he went to him, and as one taken with the garment, deſired to buy it of him. Syloſon perceiving he was very deſirous of it, told him he would not ſell it him for any money; “but” ſaid he, “I will give it you on this condition, that you never part with it to any other.” Darius received it: and in proceſs of time, Cambyſes being dead, and the Magi overcome by the ſeven Princes, Darius was made King. Syloſon hearing this, comes to Suſa, and ſat in the entrance of the Palace, ſaying “he was one that deſerved well of the King.” This was told to Darius: who wondering who it was that he ſhould be obliged to, commanded he ſhould be admitted. Syloſon was aſked by an interpreter, who he was, and what he had done for the King? He tells the matter about the cloak, and ſaid, he was the perſon who gave it. “O thou moſt generous amongſt men!” ſaid Darius, “art thou he then who, when I had no power, gaveſt me that, which, though ſmall in itſelf, was yet as acceptable to me then, as greater things would be to me now? know I will reward thee with ſuch a quantity of gold and ſilver, that it ſhall never repent thee thou waſt liberal to Darius the ſon of Hyſtaſpes.” “O King!” ſaid Syloſon, “give me neither gold nor ſilver; but when thou haſt freed my country of Samos, which is now held by a ſervant of my dead brother Polycrates, give me that without ſlaughter or plunder.” Darius hearing this, ſent an army under the conduct of Otanes, one of the ſeven Princes of Perſia, commanding him that he ſhould do for Syloſon as he had deſired. *Herodot. l.* 3. *p.* 217. *Lon. Theatr. p.* 326. *Val. Max. l.* 5. *c.* 2. *p.* 134. *Ælian. Var. Hiſt. l.* 4. *c.* 5. *p.* 144.

6. Rodericus Davalus was Lieutenant General of the horſe in Spain. Anno Dom. 423, he, together with ſome others, was accuſed of high treaſon, for writing letters to Joſephus King of the Moors, as one that intended the betraying of his country into his hands. Divers copies of theſe letters were produced, and the whole affair debated at the council-table. In the crime of his maſter, was involved Alearus Nunnius Ferrerius, born at Corduba, and ſteward to Davalus: but he ſtoutly defending himſelf and his maſter, ceaſed not till he had ſhewed that the letters were counterfeited, and that the author of them was Johannes Garſias, of which he was convicted and condemned. By this means he got himſelf clear off: but the other great perſons, together with Davalus, were condemned to perpetual baniſhment. And Ferrerius, to ſupport his maſter in his wants, ſold all thoſe goods of his, which he had got in the ſervice and by the bounty of his maſter; and having thereby made up the ſum of 8000 crowns, he diſpoſed it into wicker bottles, loaded an aſs with it, and cauſing his own ſon to be meanly attired, to drive the aſs, he ſent it all privately to his maſter Davalus. *Lipſ. Monit. l.* 2. *c.* 13. *p.* 334.

7. The only daughter of Peter Martyr, through the riot and prodigality of her debauched huſband, being brought to extreme poverty; the Senate of Zurich (out of a grateful remembrance of her father's worth) ſupported her with a bountiful

maintenance ſo long as ſhe lived. *Clark's Mirr. c.* 59. *p.* 236. *Fuller's Hol. State, l.* 2. *c.* 11. *p.* 86.

8. M. Minutius, Maſter of the Horſe, by his inſolence and temerity, had led his army againſt Hannibal into great diſtreſs, where it was likely to be cut in pieces; but by the ſeaſonable aſſiſtance of Q. Fabius, the then Dictator, he was preſerved. Returning into his camp, he confeſſed his error, commanded the enſigns to be taken up, and the whole army to follow them. He marched into the camp of the Dictator, and went to the tent of Fabius, to the wonder and amazement of all men. Fabius came out to meet him: then he cauſed the enſigns to be ſtuck down, himſelf, with a loud voice, called Fabius his father; his army called the other ſoldiers their patrons; and ſilence being commanded, “ You have this day, Dictator,” ſaid Minutius, “ obtained a double victory; by your proweſs upon the enemy, by your prudence and humanity upon your colleague; by the one you have ſaved us, and by the other inſtructed us; ſo that we, who were ignominiouſly conquered by Hannibal, are honourably and profitably overcome by you: ſince therefore I know no other name that is more venerable, I call you an indulgent father, although this benefit I have from you is greater than that of my parent: for to him I do only owe my life, but to you I am indebted both for my own, and alſo for that of theſe.” This ſaid, he embraced Fabius, and the whole army received each other with mutual embraces; inſomuch that the whole camp was elated with joy, and found no other way to expreſs itſelf but by tears. *Plut. Paral. in Fabio. Zuing. vol.* 1. *l.* 2. *p.* 180. *Val. Max. l.* 5. *c.* 2. *p.* 133. *Sabellic. Exempl. l.* 7. *c.* 1. *p.* 366.

9. On the town-houſe of Geneva, upon a marble table, is written in letters of gold thus:

Poſt Tenebras Lux.

Quum Anno Dom. 1535, *profligata Romana Anti-Chriſti Tyrannide, abrogatiſque ejus ſuperſtitionibus, Sacro-Sancta Chriſti Religio hic in ſuam puritatem; Eccleſia in meliorem ordinem ſingulari Dei beneficio repoſita, & ſimul pulſis fugatiſque hoſtibus urbs ipſa in ſuam libertatem, non ſine inſigni miraculo, reſtituta fuerit. Senatus populuſque Genevenſis Monumentum hoc perpetuæ memoriæ cauſa fieri, atque hoc loco erigi curavit, quo ſuam erga Deum gratitudinem, apud Poſteros teſtatam fecerit.* In Engliſh thus:

“ After darkneſs light.”

“ Whereas, Anno Dom. 1535, the Roman tyranny of Anti-Chriſt was ejected; his ſuperſtitions aboliſhed, the holy religion of Chriſt reſtored here in its proper purity; the church, by the ſingular goodneſs of God, put into better order; the enemy overcome and put to flight, and the city itſelf, by a remarkable miracle, did then obtain its former liberty and freedom. The Senate and people of Geneva have cauſed this monument (in perpetual memory thereof) to be made and erected in this place, as alſo to leave a teſtimony of their thankfulneſs to God to poſterity.” *Clark's Mirr. c.* 59. *p.* 236.

10. In the time of the ſecond Punick war, when Fulvius beſieged Capua, there were two women of Campania that were reſolute in their good wiſhes to the Romans. Theſe were Veſtia Opidia, a matron and miſtreſs of a family; and Cluvia Facula, a common proſtitute. The one of theſe did daily ſacrifice for the good fortune of their army; and the other ceaſed not to carry proviſions to ſuch Romans as were made priſoners amongſt them. When therefore Capua was taken, theſe two had their liberty and goods reſtored by ſpecial order of the Senate of Rome: and not only ſo, but they ſent them a promiſe to grant what reward they ſhould deſire. It is much, that in ſo great and public a joy, the Fathers had leiſure to thank two poor women of mean condition; but it was more for them to make it a ſpecial part of their buſineſs, and that by their own motion. *Val. Max. l.* 5. *c.* 2. *p.* 132, 133.

11. Q. Fabius Maximus was the perſon that ſaved the Roman ſtate from being overwhelmed with the torrent of Hannibal, and had fortunately ſerved the commonwealth in five ſeveral Conſulſhips. When therefore he was dead, the Roman people, not unmindful of his good ſervice, did ſtrive who ſhould contribute moſt money to render the pomp of his funeral glorious and magnificent. *Val. Max. l.* 5. *c.* 2. *p.* 133.

12. There was in Florence a merchant whoſe name was Francis Freſcobald, of a noble family and liberal mind; who, through a proſperous ſucceſs in his affairs, was grown up to an abundance of wealth. While he was at Florence, a young man preſented himſelf to him aſking his alms for God's ſake. Freſcobald beheld the ragged ſtrippling, and, in deſpight of his tatters, reading in his counte-

nance ſome ſignifications of virtue, was moved with pity, and demanded his country and name. “I am,” ſaid he, “of England; my name is Thomas Cromwell; my father (meaning his father-in-law) is a poor man, a cloth-ſhearer. I am ſtrayed from my country, and am now come into Italy with the camp of Frenchmen that were overthrown at Gatylion, where I was page to a foot-ſoldier, carrying after him his pike and burganet.” Freſcobald, partly in pity of his ſtate, and partly in love to the Engliſh nation, amongſt whom he had received ſome civilities, took him into his houſe, made him his gueſt, and at his departure gave him a horſe, new apparel, and ſixteen ducats of gold in his purſe. Cromwell, rendering him hearty thanks, returned into his own country; where, in proceſs of time, he became in ſuch favour with King Henry the Eighth, that he raiſed him to the dignity of being Lord High Chancellor of England. In the mean time Freſcobald, by great and ſucceſſive loſſes, was become poor: but remembering that ſome Engliſh merchants owed him fifteen thouſand ducats, he came to London to ſeek after it, not thinking of what had paſſed betwixt Cromwell and him. But travelling earneſtly about his buſineſs, he accidentally met with the Lord Chancellor as he was riding to court. As ſoon as the Lord Chancellor ſaw him, he thought he looked like the merchant of Florence, of whoſe liberality he had taſted in times paſt. Immediately he alighted, embraced him, and with a broken voice, ſcarce refraining tears, demanded if he were not Francis Freſcobald, the Florentine? “Yes, Sir,” ſaid he, “and your humble ſervant.” My ſervant,” ſaid Cromwell, “no, as you have not been my ſervant in times paſt, ſo will I not now account you other than my great and eſpecial friend; aſſuring you that I have juſt reaſon to be ſorry that you, knowing what I am, (or at leaſt what I ſhould be) would not let me underſtand of your arrival in this land: had I known it, I ſhould certainly have paid part of that debt which I confeſs I owe you; but thanks be to God that I have yet time, and will not fail to make you heartily welcome; but having now weighty affairs in my Prince's cauſe, you muſt hold me excuſed that I can no longer tarry with you: therefore at this time I take my leave; deſiring you, with the faithful mind of a friend, that you forget not to dine with me this day at my houſe. Freſcobald wondered who this Lord could be; but at laſt, after ſome pauſe, he remembered him for the ſame he had relieved at Florence: he therefore repaired to his houſe, not a little joyed, and walking in the lower court attended his return. He came ſoon after, and was no ſooner diſmounted, but he again embraced him with ſo friendly a countenance, as the Lord Admiral and other Nobles, then in his company, much marvelled at. He, turning back, and holding Freſcobald by the hand, “Do you not wonder, my Lords,” ſaid he, “that I ſeem ſo glad of this man? This is he by whoſe means I have attained this my preſent degree:” and thereupon recounted to them all that had paſſed. Then, holding him ſtill by the hand, he led him to the chamber where he dined, and ſeated him next himſelf. When the Lords departed, he would know what occaſion had brought him to London: Freſcobald, in few words, truly opened his caſe to him. To which Cromwell returned, “Things already paſt, Mr. Freſcobald, can by no power or policy of man be recalled: yet is not your ſorrow ſo peculiar to yourſelf, but that by the bond of mutual love I am to bear a part therein, and that in this your diſtreſs you may receive ſome conſolation. It is fit I ſhould repay ſome portion of that debt wherein I ſtand bound to you, as it is the part of a grateful man to do: and I further promiſe you, on the word of a true friend, that during this life and ſtate of mine, I will not fail to do for you what my authority may command.” Then taking him by the hand, he led him into a chamber, and commanded all to depart. He locked the door, and then opening a coffer, he firſt took out ſixteen ducats, and delivered them to Freſcobald: “My friend,” ſaid he, “here is your money you lent me at my departure from Florence; here are the other ten you beſtowed in mine apparel, with ten more you diſburſed for the horſe I rode upon. But conſidering you are a merchant, it ſeemeth to me not honeſt to return your money, without ſome conſideration for the long detaining of it; take you therefore theſe four bags in every one of which is four hundred ducats, to receive and enjoy from the hand of your aſſured friend.” The modeſty of Freſcobald would have refuſed theſe, but the other forced them upon him. This done, he cauſed him to give him the names of all his debtors, and the ſums they owed. The liſt he delivered to one of his ſervants, with charge to ſearch out the men, if within any part of the realm, and ſtraitly to charge them to make payment within fifteen days, or elſe to abide the hazard of his diſpleaſure. The ſervant ſo well performed the command of his maſter, that in a very ſhort time the whole ſum was paid in. During all this time Freſcobald lodged in the Lord Chancellor's houſe, who gave him the entertainment he deſerved, and oftentimes moved him to abide in England, offering him the loan of ſixty thouſand ducats for the ſpace of four years, if he would continue and make his bank at London: but he deſired to return to his own country, which he did with the great favour of Lord Cromwell, and there richly arrived; where he enjoyed his wealth but a ſhort time, for in the firſt year of his return he died. *Hakew. Apol. l.* 4. *c.* 10. § 5. *p.* 436. *Clark's Mir. Eccleſ. Hiſt. part* 2. *l.* 1. *p.* 42.

13. Franciſcus Dandalus was ſent Ambaſſador from the Venetians to Pope Clement, into France, where he then was, to deprecate his anger, and to take off the public ignominy which he was reſolved to expoſe them to. Long did he lie in chains proſtrate at the Pope's table, in mourning and great humility, before he could any way appeaſe that indignation which the Pope had conceived againſt his people. At the laſt he returned well acquitted of his charge: when ſuch was the gratitude of his fellow-citizens, that, by a univerſal conſent, they elected him Duke of Venice; that he, who but lately had been in ſuch a deſpicable ſtate for his country's ſake, might now be as conſpicuous on the other ſide in gold and purple. *Sabell. Exempl. l.* 7. *c.* 1. *p.* 365.

14. Antonius Muſa was phyſician to Auguſtus Cæſar, who being one time delivered by him from a diſeaſe, that it was believed would prove deadly to him, the people of Rome were ſo overjoyed with the unexpected recovery of their Prince, that, to expreſs their gratitude to his phyſician, they paſſed a decree, that his ſtatue ſhould be erected and placed next unto that of Æſculapius. *Sabell. Ex. l.* 7. *c.* 1. *p.* 367.

15. Hippocrates the phyſician, perceiving the plague from Illyricum to begin to grow upon the parts adjacent, ſent ſome of his ſcholars into divers cities of Greece, to aſſiſt and adminiſter to ſuch as were ſeized with it: upon which, in token of their gratitude, they decreed to him the ſame honour which they had uſed to give to Hercules. *Sabell. Ex. l.* 7. *c.* 1. *p.* 367.

16. Junius Brutus did notably revenge the rape done upon Lucretia by one of the Tarquins, with the expulſion of them all, and delivering Rome from the bondage of their tyranny. When therefore this grand patron of feminine chaſtity was dead, the Roman matrons lamented the death of him in mourning for a year entire. *Sabell. Ex. l.* 7. *c.* 1. *p.* 365.

17. A war was commenced betwixt the Athenians and the Dorians. Theſe laſt, conſulting the oracle, were told they ſhould carry the victory, unleſs they killed the King of the Athenians: they therefore gave charge to their ſoldiers concerning the ſafety of the King. Codrus was at that time King of the Athenians: who having underſtood the anſwer of the oracle, in love to his country he diſguiſed himſelf in mean apparel, and entered the enemy's camp with a ſcythe upon his ſhoulder: with this he wounded one of the ſoldiers, by whom he was immediately ſlain. The body of the King being known, the Dorians departed without fighting: and the Athenians, in gratitude to their Prince, who had devoted his life for the common ſafety, would never after ſuffer themſelves to be ruled by a King; doing their departed Prince this honour, that they declared they thought no man worthy to ſucceed him. *Juſtin. Hiſt. l.* 2. *p.* 38.

CHAP. XXI.

Of the Meekneſs, Humanity, Clemency, and Mercy of ſome Men.

SURLY, raſh, boiſterous, and rugged natures are the ſcandal to humanity, and in truth are but a kind of ſavage beaſts, that walk upright and on two feet, who, like their fellow-brutes in nature, ſhould trudge on all four. If they have leiſure, they employ it in doing miſchief; and if you put them into buſineſs, they ſpoil every thing they undertake by their frowardneſs and ill-nature: but the meek and humble man is eaſy in himſelf, ſtudies to make others ſo, and a denial from him is better reliſhed by his obliging regret in doing it, than a favour granted by the other. He makes the neareſt approach to original innocence, and is moſt godlike when he reſembles him in doing good, and ſhewing mercy, which is as beneficial to themſelves as others. He cannot hate, becauſe he eſteems all as worthy of love as himſelf. He cannot fear, becauſe he does no wrong; and grief can find no entrance into his breaſt, becauſe he has given none to others.

1. Photius, the learned Patriarch of Conſtantinople, obſerveth in his Bibliotheque, a wonderful judgment given in the city of Athens: he ſaith,

“ The Senate of the Areopagites being aſſembled together in a mountain, without any roof but Heaven, the Senators perceived a bird of prey which purſued a little ſparrow, that came to ſave itſelf in the boſom of one of their company. This man, who naturally was harſh, threw it from him ſo roughly, that he killed it; whereat the court was offended, and a decree was made, by which he was condemned and baniſhed from the Senate:” where the judicious may obſerve, that this company, which was at that time one of the graveſt in the world, did it not for the care they had to make a law concerning ſparrows, but it was to ſhew that clemency and a merciful inclination, was ſo neceſſary in a ſtate, that a man deſtitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity. *Cauſ. H. C. in the Treatiſe of Paſſions*, § 1. *p.* 2.

2. Ageſilaus the Spartan, was of that humanity and clemency towards thoſe whom he had overcome in battle, that he often gave public admonitions to his ſoldiers, that they ſhould not treat their priſoners with cruelty, but ſhould conſider that thoſe who were thus ſubdued and reduced to this condition were men. And when any of theſe, at the removal of the camp, were left behind by his ſoldiers, as unable to follow through ſickneſs or age, he took care to order ſome perſons to receive and take care of them; leſt being deſtitute of all aſſiſtance they ſhould periſh with hunger, or become a prey to the wild beaſts. *Sabell. Ex. l.* 6. *c.* 4. *p.* 331.

3. Titus Veſpaſian the Emperor, was deſervedly called the darling of mankind: he profeſſed that he took upon him the ſupreme pontificate, becauſe in ſo high a prieſthood he might be obliged to keep his hands pure from the blood of all men, which he alſo performed: and, ſaith Suetonius, from that time forth he never was the author of, or conſenting to, the death of any man, although ſometimes there were offered him juſt cauſes of revenge; but he uſed to ſay, “ He had rather periſh himſelf than be the ruin of another.” When two patricians ſtood convicted of high-treaſon, he thought it ſufficient to admoniſh them in theſe words: “ To deſiſt from ſuch deſigns; that princes were ordained by fate; that if they wanted any other thing of him, they might aſk and have it.” Soon after, the mother of one of them living far off, leſt ſhe ſhould be affrighted with ſome ſad news, he ſent his own meſſengers to inform her of the danger and ſafety of her ſon. Although his brother Domitian did manifeſtly conſpire againſt him, yet he did him no harm, nor leſſened him in any thing, but dealt with him by intreaties, that he would bear him a friendly mind, and after all nominated him his colleague and ſucceſſor in the empire. But all this goodneſs wrought little with this unnatural brother; for ſoon after he was poiſoned by him, to the great loſs of all mankind. *Lipſ. Monit. l.* 2. *c.* 12. *p.* 302. *Sueton. Wieri Oper. de Irâ p.* 837. *Fulgoſ. Ex. l.* 5. *c.* 1. *p.* 565. *Sabell. Ex. l.* 8. *c.* 2. *p.* 425.

4. Acacius, Biſhop of Amada, was renowned and much ſpoken of for the following notable work of mercy which he did. When the Romans had taken ſeven thouſand Perſian captives at the reduction of Azazena, and to the grief of the Perſian King would not reſtore them, but kept them in ſuch condition that they were almoſt ſtarved for want of food; Acacius, lamenting their ſtate and condition, called his clergy together, and ſaid thus unto them, “ Our God hath no need either of diſhes or cups, for he neither eateth nor drinketh; wherefore ſeeing the church hath many precious things both of gold and ſilver, beſtowed of the free will and liberality of the faithful, it is requiſite that the captive ſoldiers ſhould be therewith redeemed and delivered out of priſon and bondage, and that they alſo periſhing with famine, ſhould with ſome part thereof be refreſhed and relieved.” This ſaid, he commanded the veſſels and gifts to be melted; made money thereof, and ſent the whole, partly to redeem captives out of priſon, and partly to relieve them that they periſhed not with famine. Laſtly, he gave the Perſians neceſſary proviſions for their voyage, and ſent them back to their King. This notable act of the renowned Acacius, brought the King of Perſia into great admiration, that the Romans ſhould endeavour to vanquiſh their enemies both ways, by wars and mercy: whereupon he greatly deſired the ſight of Acacius, and Theodoſius the Emperor commanded the Biſhop to gratify the King therein. *Socrates Eccleſ. Hiſt. l.* 7. *c.* 21. *p.* 386.

5. When Pericles the noble Athenian was dying, the better ſort of the citizens, and his friends that ſat about him, were diſcourſing amongſt themſelves of thoſe virtues wherein he excelled; his riches and eloquence, his famous exploits, the number of his victories, and as having erected nine trophies while he had the command of the city. Theſe things they were recounting amongſt themſelves, as ſuppoſing that he no longer underſtood them, but was now become ſenſeleſs. Pericles

heard all that had paſſed, and ſaid, "I wonder that you ſo celebrate thoſe deeds of mine, in which fortune doth challenge a part, and which are common to other leaders, and yet in the mean time paſs over with ſilence that which is the greateſt and moſt excellent of them all, namely, that none of my fellow-citizens have ever put on mourning through my means." And indeed it was worthy of high commendation, that he retained ſo much humanity and clemency in the midſt of ſo many bitter enemies he was perpetually ſurrounded with, and that he had never ſhewed himſelf implacable to any enemy whatſoever, in all the power he ſo long together had enjoyed. *Plut. in Pericl. p.* 173. *Lipſ. Monit. l.* 2. *c.* 12. *p.* 290. *Fulgoſ. Ex. l.* 5. *c.* 1. *p.* 570.

6. One Guydomer, a Viſcount, having found a great treaſure in the dominions of Richard the Firſt, ſurnamed Cœur de Leon, for fear of the King, fled to a town of France for his ſafeguard. Thither Richard purſued him, but the town denied him entrance: going therefore about the walls, to find out the fitteſt places to aſſault it, one Bertram de Gurdon, or as others call him Peter Baſile, ſhot at him with a poiſoned arrow from a ſtrong bow, and therewith gave him a wound in the arm (in the eye ſaith Fuller), which being neglected at firſt, and ſuffered to rankle, or as others ſay, handled by an unſkilful ſurgeon, in four days brought him to his end. Finding himſelf paſt hope of recovery, he cauſed the party that had wounded him to be brought before him: who being aſked what had moved him to do this fact? anſwered, "That King Richard had killed his father, and two of his brothers with his own hand, and therefore he would do it if it were to do again." Upon this inſolent anſwer, every one thought that the King would have adjudged him to ſome terrible puniſhment; when, contrary to their expectations, in a high degree of clemency, he not only freely forgave him, but gave ſpecial charge he ſhould be ſet at liberty, and that no man ſhould preſume to do him the leaſt hurt; commanding beſides, to give him an hundred ſhillings to bear him away. This was done anno 1199, in the ninth year of this King's reign, and the forty-fourth of his age. Dying, he bequeathed his heart to Roan, his body to be buried at Fount Everard, and his bowels at Chalons, (or as others ſay) at Carliſle in England. *Bak. Chron. p.* 95, 96, 97. *Full. Ch. Hiſt. l.* 3. *cent.* 12. *p.* 45. *Stow's Ann. p.* 163.

7. Charilaus the King of Sparta, was of ſo mild and gentle a diſpoſition, that Archelaus, his aſſociate in the kingdom, uſed to ſay to thoſe that ſpake high in the commendation of the young man; "How is it poſſible that Charilaus ſhould be a good man, ſeeing he is not able to be ſevere, even againſt thoſe that are wicked." *Plut. in Lycurgo. Zuing. Theatr. vol.* 1. *l.* 1. *p.* 91.

8. Q. Fabius Maximus was of that meek and mild diſpoſition throughout his whole life, that he was commonly called the Lamb. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 91.

9. Auguſtus Cæſar, walking abroad with Diomedes his freed-man, a wild boar had broken the place of his reſtraint, and ſeemed to run directly towards Auguſtus. The freed-man, in whom at that time there was more of fear than of prudence, conſulting his own ſafety, took hold of the Emperor and placed him before himſelf: yet Auguſtus never diſcovered any ſign of anger, or offence at what he did. He alſo managed the commonwealth with that clemency and mercy, that when in the Theatre it was recited, *O Dominum æquum & bonum,* "O gracious and good Governor!" all the people turned their eyes upon him, and gave him their applauſe. *Sueton. l.* 2. *c.* 67. *p.* 95. *Lipſ. Monit. l.* 2. *c.* 2. *p.* 299. *Fulgoſ. l.* 5. *c.* 1. *p.* 558.

10. C. Julius Cæſar was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himſelf. Cornelius Phagita, one of the bloody emiſſaries of Sylla, in the civil diſſenſions betwixt him and Marius, induſtriouſly hunted out Cæſar (as one of the Marian party) from all his lurking-holes, at laſt took him, and was with difficulty perſuaded to let him eſcape at the price of two talents: when the times changed, and that it was in his power to be ſeverely revenged of this man, yet he never did him the leaſt harm, as one that could not be angry with the winds when the tempeſt was over. L. Domitius, an old and ſharp enemy of his, held Corfinium againſt him with thirty cohorts, there were alſo with him very many Senators, Knights of Rome, and the flower and ſtrength of the Pompeian party; Cæſar beſieged the town, and the ſoldiers talked of ſurrendering both the town and themſelves to Cæſar. Domitius, deſpairing of any mercy, commanded a phyſician of his to bring him a cup of poiſon: the phyſician knowing he would repent it, upon the appearance of Cæſar's clemency, gave him, inſtead of poiſon, a ſoporiferous potion. The town being ſurrendered, Cæſar called all the more honourable perſons to his camp, ſpoke civilly to them, and

having exhorted them to peaceable and quiet counſels, ſent them away in ſafety with whatſoever was theirs. When Domitius heard of this, he repented of the poiſon he ſuppoſed he had taken: but being freed of that fear by his phyſician, he went out unto Cæſar, who gave him his life, liberty, and eſtate. In the battle of Pharſalia, as he rode to and fro, he cried "Spare the citizens!" nor was any killed, but ſuch only as continued to make reſiſtance. After the battle, he gave leave to every man of his own ſide to ſave one of the contrary: and at laſt, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their eſtates, honours, and commands. When he heard of the death of Pompey, which was cauſed by the villainy of others, ſo far was he from exulting, that he broke out into tears, and proſecuted his murderers with ſlaughter and blood. *Lipſ. Monit. l.* 2. *c.* 12. *p.* 295.

11. Lewis the Twelfth, the next heir to the crown of France, was eagerly perſecuted by Charles the Eighth, the then King: who being diſpleaſed that he had no iſſue of his own, ſo far preſſed him, that at laſt he was ſhut up in priſon, with little hopes of his life; and moſt of the nobles and people, embracing the preſent times, declared themſelves againſt the unfortunate Prince. But Charles dying on the ſudden, Lewis aſcended the throne, to the amazement of many, who now began to change their countenance and ſpeech, and ſought to inſinuate themſelves into the good grace and favour of the new Prince. Some alſo, who had been conſtant to him in his adverſity, began now to lift up their heads high; amongſt theſe, one with great confidence came to the King, and begged the eſtate of a citizen of Orleans, who in that ſad time had ſhewed himſelf to be one of the ſharpeſt enemies of Lewis. Here it was that the King, with a royal mind, made him this reply: "Aſk ſomething elſe of me, and I will ſhew that I have reſpect unto your merits; but of this ſay no more, for the King of France doth not concern himſelf with the injuries of the Duke of Orleans:" this was his title before he came to the crown. He declared that he would have the ſame counſellors and guards as the dead King had, in the ſame honour, and with the ſame ſalaries. *Lipſ. Monit. l.* 2. *c.* 12. *p.* 306.

12. Sigiſmund the Firſt, King of Poland, did ſo contemn the private injuries, ſlanderous reproaches, and evil ſpeeches of inſolent men, that he never thought them worthy of revenge; nor was he known, for that cauſe alone, to be afterwards more backward to reward ſuch kind of men, with beneficence, and princely liberality. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 92.

13. Hadrianus the Emperor, while he was a private man, had one that on divers occaſions had ſhewed himſelf his enemy. This man, when the other was arrived to the imperial dignity, preſents himſelf before him in a trembling poſture, and ſcarce able to bring forth words wherein to implore his pardon. The Emperor, immediately upon the ſight of him, ſaid unto him, "*Evaſiſti*," "Thou haſt eſcaped me." As if he had ſaid, "Thou hadſt been undone if we had equally contended; but I being now thy ſuperior, do ceaſe, and chooſe rather to ſhew my power by clemency, than revenge." *Lipſ. Monit. l.* 2. *c.* 12. *p.* 307.

14. Alphonſus, King of Naples and Sicily, was all goodneſs and mercy. He had beſieged the city of Cajeta, that had inſolently rebelled againſt him; and the city being diſtreſſed for want of neceſſary proviſions, put forth all their old men, women, and children, and ſuch as were unſerviceable, and ſhut their gates againſt them. The King's council adviſed, that they ſhould not be permitted to paſs, but ſhould be forced back again into the city, by which means he ſhould ſpeedily become the maſter of it. The King, pitying the diſtreſſed multitude, ſuffered them to depart; though he knew it would occaſion the protraction of the ſiege. But when he could not take the city, ſome were ſo bold as to tell him, that it had been his own in caſe he had not dealt in this manner; "but" ſaid the King, "I value the ſafety of ſo many perſons at the rate of an hundred Cajeta's." Yet he was not long without that neither: for the citizens, moved with ſo great a virtue, and repenting themſelves of their diſloyalty, yielded it to him of their own accord. Antonius Caldora was alſo one of the moſt powerful and obſtinate enemies of the realm of Naples; but being in a great battle overthrown and made priſoner, all men perſuaded the King to rid his hands of this inſolent perſon, who had been ſo dangerous to the kingdom. Alphonſus was the only perſon that oppoſed it, and not only gave him his life, but alſo reſtored him to his forfeited eſtate; he alſo gave back unto his wife all his plate, precious furniture, and houſehold-ſtuff, that were fallen into his hands, only reſerving to himſelf one veſſel of cryſtal. Theſe were the deeds of this illuſtrious Prince, whereunto his ſpeeches were alſo agreeable. For being aſked, why he was thus favourable to all men, even to thoſe that were evil?

"Becauſe," ſaith he, "good men are won by juſtice, and the bad by clemency." And when ſome of his miniſters complained of his lenity, and ſaid it was more than became a Prince: "What then," ſaid he, "would you have lions and bears to reign over you? for clemency is the property of men, as cruelty is that of the wild beaſts." Nor did he ſay other than what is truth; for the greater a man is, and (as I may ſay) the more he is a man, the more prone and inclinable will he be to this virtue, which is therefore called Humanity. *Lipſ. Monit. lib.* 2. *c.* 12. *p.* 308.

15. M. Antonius, the philoſopher and emperor, excelled moſt other men in this excellent virtue; as he manifeſtly ſhewed, in that glorious action of his towards Avidius Caſſius and his family, who had rebelled againſt him in Egypt. For as the Senate did bitterly proſecute Avidius and all his relations, Antonius, as if they had been his friends, did always appear as an interceſſor in their behalf. Nothing can repreſent him herein ſo much to the life, as to recite part of the oration which, upon this occaſion, was made by him in the Senate, to this purpoſe. "As for what concerns the Caſſian rebellion, I beſeech you, Conſcript Fathers, that laying aſide the ſeverity of your cenſure, you will preſerve mine and your own clemency. Neither let any man be ſlain by the Senate, nor let any man ſuffer that is a Senator. Let not the blood of any Patrician be ſpilt; let the baniſhed return, and the exiles be reſtored to their eſtates: I heartily wiſh, that I could reſtore them that are already dead unto life again. In an Emperor I could never approve of the revenge of his own injuries, which, however it may be oftentimes juſt, yet for the moſt part (if not always) it appears to be cruel. You ſhall therefore pardon the children, ſon in-law, and wife of Avidius Caſſius. But why do I ſay pardon them, ſince there is none of them that have done amiſs? Let them live, therefore, and let them know that they live in ſecurity under Marcus. Let them live in the enjoyment of their patrimony, and in the poſſeſſion of their garments, their gold and ſilver; and let them be not only rich, but ſafe. Let them have the freedom to tranſport themſelves into all places as they pleaſe; that throughout the whole world, and in the ſight of all people, they may bear along with them the true and unqueſtionable inſtance of yours and my clemency. Neither, O ye Conſcript Fathers, is this any remarkable clemency, to pardon the children and wives of the rebellious; I therefore deſire you, that you would free at once all Senators and Knights of Rome that are under accuſation, not only from death and baniſhment, but alſo from fear and hatred, from infamy and injury. Allow thus much to my preſent times, that in theſe conſpiracies, framed for the erection of tyranny, the blood of thoſe that fell in the tumult itſelf may ſuffice, and that the puniſhment may proceed no further." This oration was ſo pleaſing to the Senate and populace of Rome, that they extolled the clemency of Marcus with infinite praiſes. *Fulgoſ. Ex. lib.* 5. *cap.* 1. *p.* 566.

16. Some young men had publickly reproached the wife of Piſiſtratus, the Athenian tyrant: the next day, ſenſible of their error, in great fear, they preſented themſelves before him, and with tears implored his pardon. He, without any emotion to anger or revenge, made them this anſwer. "Hereafter demean yourſelves more modeſtly; although my wife did not (as you ſuppoſe) go out of the doors yeſterday." By this ſaying, of no leſs prudence than humanity, he covered at once both the error of the young men, and the diſgrace that was done to his wife. *Fulgoſ. Ex. l.* 5. *c.* 1. *p.* 568.

17. After what manner compaſſion and mercy does ſometimes meet with unexpected rewards, is prettily repreſented by Urſinus Velius, in a ſtory which the ingenious Mr. Robertſon, of York, has paraphraſed in his agreeable volume of poems, lately publiſhed:

Unknowing and unknown to fame,
An honeſt clown——Dorus his name,
With fraudful line and baited hook,
Near the ſea-ſhore his ſtation took,
In hopes the cravings to ſupply
Of a large helpleſs family:
But Fortune, who her favour ſheds
Seldom upon deſerving heads,
On Dorus glanc'd with ſcornful ſpite;
No prize—not ev'n a ſingle bite.
Tir'd with ill-luck, he now deſpairs,
And for a hungry home prepares:
When, to his joy and great ſurprize,
He feels a fiſh of monſtrous ſize:
(So flatters ſmiling hope)—when, lo—
Fortune again appears his foe;
He drags on ſhore with cautious pull—
A fiſh;—Ah no—a human ſkull;
A ghaſtly and forbidding treat,
Improper food for him to eat:

What can he do? ſhall he again
Commit his captive to the main?
But here humanity prevails,
And piety his heart aſſails:
"Who knows," cries Dorus with a ſigh,
(a heart-ſprung tear in either eye)
"But this might once a portion be
Of ſome poor ſpouſe or ſire like me;
On whoſe endeavours a large brood
Of little ones might hang for food;
Shipwreck'd, perhaps, in ſight of land,
Or murder'd by ſome villain's hand:
My duty and my feelings too
Strongly evince what I ſhould do;
The kindneſs which to him I ſhew,
Perhaps to others I may owe."
———So ſaid, away the ſkull he bears,
And in the wood a grave prepares:
He digs—his heart dilates with pleaſure
To find a heaven-ſent golden treaſure;—
A treaſure to his utmoſt wiſhes,
Superior to ten thouſand fiſhes:
With which he, joyous, marches home,
The ſkull bequeathing in its room.
Thoſe hearts that with humanity diſtend,
In Providence are ſure to meet a friend;
And the ſame love we to our brethren ſhow,
Our heavenly Father will on us beſtow.

18. Jaques Amiot, Great Almoner of France, told me, ſays Montaigne, the following ſtory, much to the honour of a prince of ours: "In the time of our firſt commotions at the ſiege of Rouen, this prince, being advertiſed by the Queen-mother of a conſpiracy againſt his life by a gentleman of Anjou or Maine, kept it ſecret; but accidentally ſeeing the perſon, he called him to him, and ſeeing him pale and trembling with the conſciouſneſs of his guilt, thus accoſted him:" 'Sir, you already gueſs what I have to ſay to you, your countenance diſcovers it; you know very well ſuch and ſuch paſſages (mentioning the moſt ſecret circumſtances of his conſpiracy); and therefore, as you tender your life, confeſs the whole truth of your deſign.' "The poor man ſeeing himſelf thus diſcovered, was in ſuch a fright he knew not what to do; but joining his hands together to beg for mercy, he meant to throw himſelf at the Prince's feet, who taking him up, ſaid further," 'Come, Sir, tell me if you can, if at any time I have done you, or any of your friends or relations, the leaſt injury? I have not known you above three weeks; what could induce you, without provocation, to attempt my death?' "The gentleman replied with a trembling voice," 'That it was no particular hatred to his perſon, but the general intereſt and concern of a party that had perſuaded him to it as a meritorious act, to be rid of a perſon that was ſo great an enemy of their religion.' 'Well,' ſaid the Prince, 'I will let you ſee that my religion is more merciful than yours; I will pardon your crime, but get you gone that I never ſee you more; and if you are wiſe, henceforward chooſe honeſter men for your counſellors in your deſigns.'

CHAP. XXII.

Of the light and gentle Revenge ſome Perſons have taken upon others.

EXCELLENT was the advice that was given to the Romans by the Ambaſſadors of ſome cities in Hetruria, "That ſince they were men, they ſhould not reſent any thing beyond human nature, and that in mortal bodies they ſhould not carry immortal feuds." Light injuries are made none by diſregarding them; which, if revenged, grow grievous and burthenſome, and live to hurt us, when they might die to ſecure us. It is princely to diſdain a wrong; and they ſay Princes, when Ambaſſadors have offered indecencies, uſed not to chide, but deny them audience; as if ſilence were the royal way to revenge a wrong: the upper region is the moſt compoſed, and age, which is the wiſeſt, rages the leaſt: it was the maxim of a great Lord, that diſcontent is the greateſt weakneſs of a generous ſoul, and is ſo intent upon its unhappineſs, that it forgets its remedies.

1. Diogenes the grammarian, uſed to diſpute every ſeventh day at Rhodes: and when Tiberius, then a private man, came to hear him upon a day wherein he was not accuſtomed to read, he admitted him not, but ſent his ſervant to him, to let him know, that he ſhould wait till the ſeventh day, wherein there would be opportunity both for him and others to ſee and hear him. When Tiberius came to be Emperor of Rome, this man, amongſt others, came to ſalute him. Tiberius having obſerved him at the gate, ſent one to let him know, that at preſent he could not ſpeak with him, and that he ſhould come to him again at ſeven years end. *Sueton. in Tiberio, p.* 141.

2. A certain jeweller had ſold the wife of Galienus the Emperor counterfeit glaſs gems for true ones. The Empreſs being told of the cheat, requeſted that he might have due puniſhment. The Emperor, having heard the complaint of his wife, commands the man to be dragged from his preſence, and that he ſhould be expoſed to a lion to be torn in pieces. But whilſt the impoſtor fearfully, and the people greedily expected, that ſome fierce and terrible lion ſhould be let out of his den to devour him, the head of a man appeared from the den, and, by the Emperor's order, proclaimed theſe words: "He has played the cheat, and now he is cheated himſelf." *Trebell. Pollio. Wieri Opera, p. 838. lib. de Irâ. Dinoth. l. 4. p. 329.*

3. When Alceus the poet, with a bitter hatred, had uſed all the advantages of his wit againſt Pittacus the Mytelenian, Pittacus, having afterwards obtained the ſovereignty by the conſent of the city, contented himſelf to let him underſtand, by a meſſenger, that he had ſufficient power to make himſelf an amends with his ruin. *Laërt. Val. Max. lib. 4. cap. 1. p. 100. Dinoth. lib. 4. cap. 328, 329.*

4. Artaxerxes, King of Perſia, when Alcides Sampſon did every where abuſe him with words behind his back; cauſed one to tell him, that indeed he had the liberty impudently to reproach and ſlander him: but that the King, beſides the liberty of ſpeech which he had aſſumed to himſelf, had alſo the power to take off his head for ſo doing. Contenting himſelf with this mild and gentle admonition, to reprove both the raſhneſs of Alcides, and to ſhew his own power and clemency. *Wieri Opera, p. 833. lib. de Irâ. Dinoth. Memor. lib. 4. p. 327.*

5. Philemon the comedian had ſcurrilouſly derided Magus the Prefect of Paretonium in the publick theatre, decrying his unſkilfulneſs, and other imperfections: not long after by tempeſt he was drove upon the ſhore where Magus was Governor; who being ſpeedily advertiſed of his arrival, cauſed him to be apprehended, and gave ſentence for him to loſe his head. He was brought to the ſcaffold, his neck laid out on the block, which the executioner, by private order, gently touched with his ſword, and ſo let him go unhurt. Magus contenting himſelf to let him underſtand it was in his power to have puniſhed his ſcurrility as it deſerved. *Dinoth. lib. 4. p. 328. Plut. Moral. lib. de Irâ Cohibend. p. 124, 125.*

6. M. Bibulus, a man of eminent authority, while he abode in the province of Syria had two ſons ſlain by the ſoldiers of Gabinius, for whoſe death he exceedingly mourned. Queen Cleopatra of Egypt, to aſſuage his grief, ſent him bound thoſe that had ſlain his ſons, that he might take of them ſuch revenge as he thought fit. He very joyfully received this good office, but commanded them untouched to be returned back to Cleopatra; thinking it revenge enough, that he had the enemies of his blood in his power. *Dinoth. lib. 4. p. 328. Val. Max. lib. 4. cap. 1. p. 294. Cæſar de Bello Civili.*

7. Sophia Auguſta, the wife of Juſtinus the younger, had conſpired againſt Tiberius the Emperor to advance Juſtinianus, the nephew of Juſtinus, to the Greek empire: and in the abſence of Tiberius had called him to her for that purpoſe: but he having notice of the buſineſs, haſted to Conſtantinople; and by his preſence quite ſpoiled the plot. He cauſed Auguſta to be apprehended, took from her her treaſure, diſplaced ſuch officers about her whoſe counſel he knew ſhe uſed, and appointed others in their places, yet left her an abundant maintenance. This done, he called Juſtinianus before him; and contenting himſelf ſharply to reprove him, he afterwards (unpuniſhed) permitted him to go at his liberty where he pleaſed. *Dinoth. lib. 4. p. 330.*

8. Flavius Veſpaſianus, in the reign of Nero, was forbid the court, from whence he departed in great fear. At that time there came to him one of the courtiers, who gave him harſh language, and withal driving him thence, commanded him to go to Morbovia. When Veſpaſianus had afterwards attained the Empire, this ſame man, in terrible apprehenſions of death, preſented himſelf before him, begging his life. The Emperor revenged himſelf only with a jeſt, and in his own former words commanded him alſo to go to Morbovia. *Lipſ. Monit. lib. 2. cap. 12. p. 302.*

9. Tiberius Cæſar, when the Rhodians had wrote a letter to him, and in the latter end of it had not prayed for his health; he ſent for their Ambaſſadors, as if he had reſolved to inflict ſome puniſhment upon them. As ſoon as they came, he cauſed them to add to their letter the good wiſhes which were wanting, and without any further ſeverity diſmiſſed them. *Sueton. in Tiberio, p. 140.*

10. Amilcar, the brave General of the Carthaginians, had fought divers battles with ſucceſs: after which he was looked upon with the eyes of

envy, and being accuſed as if he went about to eſtabliſh the ſole ſovereignty in himſelf, he was put to death, his brother Giſcon was forced into exile, and all his goods confiſcated. After which, the Carthaginians made uſe of ſeveral Generals; but finding themſelves to be ſhamefully beaten, and reduced to an extreme hazard of ſervitude, they recalled Giſcon from his baniſhment; and having entruſted him with the ſupreme command in all military affairs, they put into his hands all his and his brother's enemies to be diſpoſed of, and puniſhed at his pleaſure. Giſcon cauſed them all to be bound, and in the ſight of the people commanded them all to lie proſtrate on the ground: which done, with a quick foot, he paſſed over them all three times, treading upon each of their necks: "I have now," ſaid he, "a ſufficient revenge for the murder of my brother;" upon which he freely diſmiſſed them all; ſaying, "I have not rendered evil for evil, but good for evil." *Polyæn. l. 5. Zuing. vol. 1. l. 2. p. 201.*

11. The civil law, for many ages together, lay concealed amongſt the ceremonies and myſteries of the gods, and was known only to the Chief Prieſts. Cn. Flavius, the ſon of a freed-man and a Scribe (being to the great indignation of the Nobility made Edile Curule) divulged the maxims of it, and made it common almoſt to the whole Forum. When therefore Flavius came once to viſit his colleague in his ſickneſs, he found the chamber filled with the Nobility, none of which would vouchſafe to proffer him a ſeat amongſt them: whereupon he commanded his chair of ſtate to be brought him, and ſat down therein; this way revenging at once his injured honour, and the contempt that was ſhewed to his perſon. *Val. Max. l. 2. c. 5. p. 43.*

12. When the Duke of Alva was in Bruſſels, about the beginning of the tumults in the Netherlands, he had ſat down before Hulſt in Flanders; and there was a Provoſt-Marſhal in his army who was a favourite of his, and this Provoſt had put ſome to death by ſecret commiſſion from the Duke. There was one Captain Bolea in the army, who was an intimate friend of the Provoſt's; and one evening late he went to the Captain's tent, and brought with him a Confeſſor and an executioner, as it was his cuſtom. He told the Captain he was come to execute his Excellency's commiſſion and martial law upon him. The Captain ſtarted up ſuddenly, his hair ſtanding upright, and being ſtruck with amazement, aſked him, "Wherein have I offended the Duke?" The Provoſt anſwered, "Sir, I am not to expoſtulate the buſineſs with you, but to execute my commiſſion; therefore I pray prepare yourſelf, for there is your ghoſtly father and executioner." So he fell on his knees before the Prieſt, and having done, and the hangman going to put the halter about his neck, the Provoſt threw it away, and breaking into a laughter, told him, "There was no ſuch thing, and that he had done this to try his courage, how he would bear the terror of death." The Captain looking ghaſtly at him, ſaid, "Then, Sir, get you out of my tent, for you have done me a very ill office." The next morning the ſaid Captain Bolea, though a young man of about thirty, had his hair all turned grey, to the admiration of all the world, and the Duke of Alva himſelf, who queſtioned him about it; but he would confeſs nothing. The next year the Duke was recalled, and in his journey to the court of Spain, he was to paſs by Saragoſſa; and this Captain Bolea and the Provoſt went along with him as his domeſticks. The Duke being to repoſe ſome days in Saragoſſa, the young old Captain Bolea told him, "That there was a thing in that town worthy to be ſeen by his Excellency, which was a Caſa de loco, a bedlam-houſe, ſuch an one as there was not the like in Chriſtendom:" "Well," ſaid the Duke, "go and tell the Warden I will be there to-morrow in the afternoon." The Captain having obtained this, went to the Warden, and told him the Duke's intention; and that the chief occaſion that moved him to it was, that he had an unruly Provoſt about him, who was ſubject oftentimes to fits of frenzy; and becauſe he wiſhed him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him cloſe in Bedlam for ſome days would do him any good. The next day the Duke came with a ruffling train of Captains after him, amongſt whom was the ſaid Provoſt very ſhining and fine: being entered into the houſe about the Duke's perſon, Captain Bolea told the Warden, pointing at the Provoſt, "That's the man:" the Warden took him aſide into a dark lobby, where he had placed ſome of his men, who muffled him in his cloak, ſeized upon his ſword, and hurried him down into a dungeon. The Provoſt had lain there two nights and a day; and afterwards it happened that a gentleman, coming out of curioſity to ſee the houſe, peeped into a ſmall grate where the Provoſt was. The Provoſt con-

jured him as he was a chriſtian, to go and tell the Duke of Alva, his Provoſt was there confined, nor could he imagine why. The gentleman did his errand: and the Duke being aſtoniſhed, ſent for the Warden with his priſoner: the Warden brought the Provoſt in cuerpo, full of ſtraws and feathers, madman-like, before the Duke; who at the ſight of him burſting into laughter, aſked the Warden Why he had made him priſoner? "Sir," ſaid the Warden, "it was by virtue of your Excellency's commiſſion, brought me by Captain Bolea." Bolea ſtepped forth, and told the Duke; "Sir, you have aſked me oft, how theſe hairs of mine grew ſo ſuddenly grey: I have not revealed it to any ſoul breathing; but now I'll tell your Excellency, and ſo related the paſſage in Flanders; and added, "I have been ever ſince beating my brains to know how to get an equal revenge of him, for making me old before my time." The Duke was ſo well pleaſed with the ſtory and the wittineſs of the revenge, that he made them both friends: and the gentleman who told me this paſſage, ſaid, that the ſaid Captain Bolea is now alive, and could not be leſs than ninety years of age. *Howel's Epiſt. vol.* 1. § 4. *Ep.* 26. *p.* 132.

13. Thraſippus was preſent at a great feaſt in the houſe of Piſiſtratus the Athenian Tyrant, where he fell into intemperate ſpeeches, and not only reviled Piſiſtratus; but ſpit in his face: yet went he the next morning betimes to the houſe of Thraſippus, and contenting himſelf to let him know what he had done; he forgave him, and uſed him as his friend ever after. *Chetwind's Hiſtor. Collect. cent.* 1. *p.* 15.

14. The Pope, that he might congratulate Charles, Cardinal of Lorrain, for his great zeal againſt the Lutherans, ſent him his letters of thanks, and withal, the picture of the Virgin, with Chriſt in her arms, painted by Michael Angelo, and eſteemed his moſt curious maſter-piece. The meſſenger in his journey fell ſick, and lighting upon a merchant of Lucca, who pretended himſelf a retainer to the Cardinal, delivered the Pope's letter and preſent to him, to convey to the Cardinal; who undertook it. This merchant was a bitter enemy to the Cardinal for divers injuries from him received, and therefore determined at this time to have upon him at leaſt a moderate and bloodleſs revenge. Being therefore arrived at Paris, he gets a Limner (who alſo owed ill-will to the Cardinal) to draw a picture of equal bigneſs: in which, inſtead of the Virgin Mary, were painted the Cardinal, the Queen his niece, the Queen-mother, and the Duke of Guiſe his Wife, all ſtark naked, their arms about his neck, and their legs twiſted in his. This being put in the caſe of the other, with the Pope's letters, was delivered to one of the Cardinal's Secretaries, while he was with the King in Council. At his return, the Cardinal (having read the letter) reſerved the opening of the caſe till the next day, where having invited thoſe ladies, and many Nobles, and Cardinals, they found themſelves miſerably deceived, diſappointed, and exceedingly confounded and aſhamed. *Chetwind's Hiſt. Collect. cent.* 12. *p.* 359.

15. An Aſtrologer predicted the death of King Henry the Seventh ſuch a year. The King ſent for him, and aſked if he could tell fortunes? He ſaid, "Yes." The King then aſked if he did not foreſee ſome imminent danger that much about that time ſhould hang over his own head?" He ſaid, "No." "Then" ſaid the King, "thou art a fooliſh figure-caſter, and I am more ſkillful than thou; for as ſoon as I ſaw thee, I inſtantly propheſied thou ſhouldſt be in priſon before night, which thou ſhalt find true;" and ſent him thither. He had not been long in cuſtody, before the King ſent for him again, "to know whether he could caſt a figure, to know how long he ſhould be in priſon?" He ſtill anſwered "No." "Then" ſaid the King, "thou art an illiterate fellow, that canſt not foretell either good or bad that ſhall befall thyſelf; therefore I will conclude thou canſt not tell of mine," and ſo ſet him at liberty. *Chetw. Hiſt. Collect. cent.* 12. *p.* 327.

CHAP. XXIII.

Of the Sobriety and Temperance of ſome Men in their Meat and Drink, and other Things.

SObriety and temperance in meat, drink, and pleaſures, are the great ſupports of nature, prevent weary days and wakeful nights, which are the common effects of rioting and drunkenneſs. There needs no greater commendations of a ſober life, than that all men covet to be ſo reputed, though they are utter ſtrangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold waſh and grains for ſwine, or a reſervatory for noiſome offals? Whoſe bellies are their gods, and glorying in their ſhame, are deſpiſed by all ſober men in the world, as incapable of buſineſs, and unfit to be truſted with any thing, but what might be as ſafely communicated to the common cryer. So much care and time is employed in making proviſion for the belly, that a minute cannot be ſpared for other matters; and when that is crammed, he is unfit for every thing but ſleep. In drink men traduce or betray the beſt friend they have; and if ſlander is not the topic, out comes a ſecret, to make room for the other bottle: againſt which vices, ſobriety and temperance is the only antidote; gives men reputation; prevents and cures diſeaſes; and lengthens the thread of life to the utmoſt period.

1. Carus the Roman Emperor, was upon his expedition into Perſia, who being arrived upon the confines of Armenia, there came Ambaſſadors to him from the enemy. They expected not a ſpeedy admittance to his preſence, but after a day or two to be preſented to him by ſome of the nobles about him: but he, informed of their coming, cauſed them to be brought before him. When they came, they found this great Emperor at his dinner in the open field, lying upon the graſs with a number of ſoldiers about him, nothing of gold or ſilver to be ſeen. Carus himſelf was in a plain purple cloak, and the feaſt that was prepared for him, was only a kind of ancient black-broth, and therein a piece of ſalted hogs-fleſh, to which he alſo invited the Ambaſſadors. *Drexel. Oper. l.* 3. *c.* 8. § 1. *p.* 424.

2. Auguſtus Cæſar, the Maſter of the World, was a perſon of a very ſparing diet; and as abſtemious in his drinking: he would feed on courſe bread and ſmall fiſhes, cheeſe made of cows milk, and the ſame preſſed with the hand, green figs and the like: he drank ſparingly, and but thrice at ſupper; his ſupper conſiſted moſtly of three, and, when he deſired to exceed, but of ſix diſhes; he delighted moſt in Rhetian wine; and ſeldom drank in the day-time; but inſtead of drink he took a ſop of bread, ſoaked in cold water; or a ſlice of cucumber, or a young lettuce, or elſe ſome new gathered ſharp and tart apple, that had a kind of winiſh liquor in it. Thus lived this great perſon, in a manner more abſtemious than the pooreſt and meaneſt of his ſubjects. *Suet. l.* 2. *c.* 76. *p.* 102. *Drexel. Oper. tom.* 2. *p.* 794.

3. Ludovicus Cornarius a Venetian, and a learned man, wrote a book on the benefit of a ſober life, and produced himſelf as a teſtimony thereof, ſaying: “Unto the fortieth year of my age, I was continually vexed with variety of infirmities: I was ſick of a fever, a pleuriſy, and lay ill of the gout.” At laſt this man, by the perſuaſion of phyſicians, took up a way of living with ſuch temperance, that in the ſpace of one year he was freed almoſt of all his diſeaſes. In the ſeventieth year of his age he had a fall, whereby he broke his arm and his leg, ſo that upon the third day nothing but death was expected; yet he recovered without phyſick, for his abſtinence was to him inſtead of all other means, and hindered a recurrence of malignant humours to the parts affected. In the eighty-third year of his age he was ſo ſound and cheerful, and ſo entire in his ſtrength, that he could climb hills, leap upon his horſe from the even ground, write comedies, and do moſt of thoſe things he uſed to do when he was young. If you aſk how much meat and drink this man took, his daily allowance for bread and all manner of other food was twelve ounces, and his drink for a day was fourteen ounces. This was his uſual meaſure: and the ſaid Cornarius did ſeriouſly affirm, that if he chanced to exceed but a few ounces, he was thereby apt to relapſe into his former diſeaſes. All this he hath ſet down of himſelf in writing; and it is annexed to the book of Leonardus Leſſius, a phyſician, which was printed at Amſterdam, Anno Dom. 1631, and in many editions printed ſince that time, in all languages. *Drexel. Oper. tom.* 2. *p.* 794. *Leſſius Hygiaſtic. c.* 4. § 25. *p.* 86.

4. Philippus Nerius, at nineteen years of age, made it a law to himſelf, that he would refreſh his body but once a day, and that only with bread and water, and ſometimes he would abſtain even from theſe cold delights unto the third day. Being made prieſt, his manner was to eat ſome ſmall thing in the morning, and then abſtain till ſupper, which never conſiſted of more than two poached eggs, or inſtead of theſe ſome pulſe or herbs. He would not ſuffer more diſhes than one to be ſet upon his table; he ſeldom eat of fleſh or fiſh, and of white meats he never taſted. His wine was little, and that much diluted with water; and, which is moſt wonderful, he never ſeemed to be delighted with one diſh more than another. *Drexel. Oper. tom.* 2. *de Jejun. et Abſtin. part* 1. *c.* 11. § 8. *p.* 796.

5. Cardinal Carolus Borromæus, was of that abſtinence, that he kept a daily faſt with bread and water, Sundays and Holy-days only excepted; and this manner of life he continued till his death. He kept even feſtivals with that frugality, that he uſually fed upon pulſe, apples, or herbs. Pope Gregory the Thirteenth, ſent to him not only to adviſe, but to command him to moderate theſe rigours: but the Cardinal wrote back to him, that

he was moſt ready to obey, but that withal, he had learned by experience, that his ſpare eating was conducive to health, and that it was ſubſervient to the drying up of that phlegm and humours, wherewith his body did abound: whereupon the Pope left him to his pleaſure: and he perſiſted therein with ſo rigid a conſtancy, that even in the heat of ſummer, and when he had drawn out his labours beyond his accuſtomed time, he would not indulge himſelf ſo far as to taſte a little wine, nor allow his thirſt ſo much as a drop of water. *Drexel. Oper. tom.* 2. *de Jejun. et Abſtin. part* 1. *c.* 11. § 8. *p.* 796.

6. The Ægyptian Kings fed upon ſimple diet; nor was any thing brought to their tables beſides a calf and a gooſe. For wine they had a ſtated meaſure, ſuch as would neither fill the belly nor intoxicate the head; and their whole lives were managed with that modeſty and ſobriety, that a man would think it was not ordered by a law-giver, but a moſt ſkilful phyſician for the preſervation of health. *Lon. Theatr. p.* 654. *Diod. Sicul.*

7. Cato the Younger, marching with his army through the hot ſands of Lybia, when, by the burning heats of the ſun and their own labour, they were preſſed with an immoderate thirſt, a ſoldier brought him his helmit full of of water, (which he had with difficulty found) that he might quench his thirſt with it: but Cato poured out the water in the ſight of all his army, and ſeeing he had not enough for them all, he would not taſte it alone. By this example of his temperance, he taught his ſoldiers not to repine at their hardſhips. *Fulgoſ. Ex. l.* 4. *c.* 3. *p.* 486. *Lon. Theatr. p.* 656.

8. When Pauſanias had overcome Mardonius in battle, and beheld the ſplendid utenſils and veſſels of gold and ſilver belonging to the Barbarian, he commanded the bakers and cooks, &c. to prepare him ſuch a ſupper as they uſed to do for Mardonius; which when they had done, and Pauſanias had viewed the beds of gold and ſilver, the tables, diſhes, and other magnificent preparations to his amazement, he then ordered his own ſervants to prepare him ſuch a ſupper as was uſual in Sparta, which was a coarſe repaſt with their black broth and the like. When they had done it, and the difference appeared to be very ſtrange, he then ſent for the Grecian commanders, and ſhewed them both ſuppers: and laughing, "O ye Greeks!" ſaid he, "I have called you together for this purpoſe, that I might ſhew you the madneſs of the Median General, who, when he lived ſuch a life as this, muſt needs come to invade us who eat after this homely and mean manner." *Herodot. l.* 9. *p.* 106. *Camer. Oper. cent.* 1. *c.* 79. *p.* 365. *Lon. Theatr. p.* 655.

9. Alphonſus the Elder, King of Sicily, had ſuddenly drawn out his forces to oppoſe the paſſage of Jacobus Caudolus over the river Vulturnus, and had forced his troops back again: but being neceſſitated to ſtay there all day, with his army unrefreſhed, a ſoldier towards evening brought him a piece of bread, a radiſh, and a piece of cheeſe; a valuable and welcome preſent at that time. But Alphonſus, commending the ſoldier's liberality, refuſed his offer, and ſaid, "It was not ſeemly for him to feaſt, while his army faſted." *Fulgoſ. Ex. l.* 4. *c.* 3. *p.* 501. *Lon. Theatr. p.* 658.

10. Ageſilaus, King of Sparta, was ſent for into Ægypt to aſſiſt that King againſt his enemies: at his arrival all the Kings, great Captains, Nobles, and an infinite number of people went to ſee him: but that which they chiefly wondered at, was, that he took only the coarſeſt fare; and as for their perfumes, confections, and other delicacies, he prayed them to give thoſe dainty things to the Heliots his ſlaves. *Clark's Mir. c.* 113. *p.* 557.

11. Sous was beſieged by the Clitorians, and ſo diſtreſſed for water, that he offered to ſurrender all thoſe lands he had conquered from them, in caſe he and all his army might drink at a fountain near hand. The Clitorians agreed to it. He then aſſembled his men, and declared to them, "that if there were any amongſt them that would abſtain from drinking, he would ſurrender all his ſovereign power into his hands:" but there was not one that could contain or forbear but he alone, who went laſt to the ſpring; where he only cooled and beſprinkled his body with it, in the preſence of his enemies: by which evaſion he refuſed to deliver up the lands, ſaying, "That *all* of them did not drink." *Plut. Moral. l. de Lacon. Apotheg. p.* 467.

CHAP. XXIV.

Of the Affability and Humility of divers great Perſons.

THERE is nothing renders a man ſo amiable in the ſight of others, or ſo happy in himſelf as affability and humility. They are the criterion of true greatneſs, and add luſtre to the moſt brilliant qualifications, and exaltation to the higheſt rank. Nor, in point of policy, are theſe virtues leſs important; for they never fail to create love and eſteem: and thoſe are ever the ſureſt friends whom repeated civilities have made ſo: whereas a vulgar and unreſtrained indulgence of pride and petulance, tyranny and cruelty, is ſure to render men deſpiſed and hated by others, and uneaſy to themſelves.

1. Alexander the Great being in Aſia, was ſurpriſed with cold and tempeſtuous weather on a ſudden, inſomuch that divers about him fainted by reaſon of the extremity of it. He found a private ſoldier of Macedonia in this condition, fainting and almoſt dead; whom he cauſed to be carried into his tent, and ſet by the fire in his chair-royal. The warmth of the fire brought the ſoldier to himſelf again; and then perceiving in what manner he ſat, he ſtarted up aſtoniſhed, to excuſe himſelf to the King. But Alexander, with a ſmiling countenance, ſaid unto him, “Knoweſt thou not, my ſoldier, that you Macedonians live after another ſort under your King, than the Perſians do under theirs: for unto them it is death to ſit in the King’s chair, but unto thee it hath been life.” *M. Hurault. Diſc. of Policy, &c. l. 2. c. 5. p. 243.*

2. Alphonſus, King of Arragon, Naples, and Sicily, as he paſſed through Campania, met by accident with a muleteer, whoſe mule, overladen with corn, ſtuck in the mire; nor was he able, with all his ſtrength, to deliver her thence. The muleteer beſought all that paſſed by to aſſiſt him; but in vain. At laſt the King himſelf diſmounted from his horſe, and was ſo good a help to the poor man, that he freed his beaſt. When he knew it was the King, falling on his knees, he begged his pardon: the King, with words of courteſy, diſmiſſed him. This may ſeem to be a thing of ſmall moment, yet hereby ſeveral people of Campania became reconciled to the King. *Lon. Theatr. p. 628.*

3. It is reported by Gualter Mapes, an old hiſtoriographer of ours, (who lived four hundred years ſince) that King Edward the Firſt, and Leoline Prince of Wales, being at an interview near Auſt upon Severn, in Glouceſterſhire, and the Prince being ſent for, but refuſing to come, the King would needs go over to him; which Leoline perceiving, went up to the arms in water, and laying hold on the King’s boat, would have carried the King out upon his ſhoulders: adding, “That his humility and wiſdom had triumphed over his pride and folly:” and thereupon was reconciled to him, and did him homage. *Burton’s Melanch. part 2. § 3. p. 307. Speed’s Hiſt.*

4. Rudolphus Auſtriacus, anno 1273, was Earl of Hapſburg. One day he went out a hunting with ſome of his followers; it rained that day, and the way was dirty and uneven; when he chanced to meet a Prieſt, who was bearing on foot the ſacred Hoſt unto a ſick man thereabouts, as the laſt comfort he was capable of giving. The Earl was moved with this ſight; and with ſome paſſion diſmounting from his horſe, “What,” ſaid he, “ſhall I ride on horſeback, while he that carries my Saviour walks on foot? It is certainly uncomely if not a profane thing, and therefore take this horſe and get up.” It was his command as well as intreaty: whereupon the Prieſt obeyed. The humble Earl in the mean time followed to the houſe of the ſick on foot, and uncovered; and in the ſame manner accompanied him back from thence to his own houſe. The Prieſt, aſtoniſhed at the humility of ſo great a perſon, and inſpired from above, gave him his bleſſing at parting, and withal predicted the poſſeſſion of the empire to him and his poſterity; which fell out accordingly. *Lipſ. Monit. l. 1. c. 2. p. 17.*

5. Elizabetha was the daughter of the King of Hungary, and married to Lewis, the Landegrave of Thurengia: yet in the midſt of riches and abundance, ſhe affected poverty and humility. Sometimes, when ſhe remained at home with her maids, ſhe put on the meaneſt apparel: ſaying, “That ſhe would never uſe any other ornament whenſoever the good and merciful Lord ſhould put her into a condition, wherein ſhe might more freely diſpoſe of herſelf.” When ſhe went to church her manner was to place herſelf amongſt the poorer ſort of women. After the death of her huſband ſhe undertook a pilgrimage, wherein ſhe gave to the poor and neceſſitous all that came to her hands to diſpoſe of. She built an hoſpital, and therein made herſelf an attendant upon the ſick and the poor: and when by her father ſhe was recalled into Hungary, ſhe refuſed to go, preferring this manner of life before the enjoyment of a kingdom. *Zuing. Theat. vol. 1. l. 1. p. 83.*

6. It was obſerved of St. Bernard, of Claraval, that certain bright rays did ſeem to proceed from his eyes; which was thought to proceed from his great humility and preference of others to himſelf. If he ſaw a man in vile habit, he would ſay to himſelf, “This man bears his poverty with greater patience than you, Bernard?” and beholding one in more coſtly attire, he would ſay, “Perhaps

under theſe fine clothes there is a better man than Bernard is in his coarſe raiment. Thus a true and holy humility was the conſtant collyrium that this devout perſon made uſe of. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 86.

7. When Robert, the Norman, had refuſed the kingdom of Jeruſalem, the Princes proceeded to make a ſecond choice: and that they might know the nature of the Princes the better, their ſervants were examined upon oath to confeſs their maſters faults. The ſervants of Godfrey of Boulogne, proteſted their maſter's only fault was this, that, "when mattins were done, he would ſtay ſo long in the church to know of the prieſt the meaning of every image and picture, that dinner at home was ſpoiled by his long tarrying." All admired that this man's worſt vice ſhould be ſo great a virtue, and unanimouſly choſe him their King. He accepted the place, but refuſed the ſolemnity thereof; ſaying, "That he would not wear a crown of gold there, where the Saviour of mankind had worn a crown of thorns." *Fuller's Holy War, l.* 2. *c.* 2. *p.* 44. *Læti. Comp. Hiſt. Univerſ. Period. Germ. c.* 9. § 1. *p.* 253. *Jovii Elog. l.* 1. *p.* 27.

8. Upon the death of Pope Paul the Third, the Cardinals being divided about the election; the Imperial part, which was the greateſt, gave their voice for Cardinal Pole; which being told him, he diſabled himſelf, and wiſhed them "to chooſe one that might be moſt for the glory of God and good of the church." Upon this ſtep, ſome that were no friends to Pole, and perhaps looked for the place themſelves if he were put off, laid many things to his charge: amongſt others, that he was not without ſuſpicion of Lutheraniſm, nor without blemiſh of incontinence: but he cleared himſelf ſo handſomely, that he was now more importuned to take the place than before. And therefore one night the Cardinals came to him, being in bed, and ſent him in word, that, "They came to adore him:" (a circumſtance of the new Pope's honour) but he being awaked out of his ſleep, and acquainted with it, made anſwer, "That this was not a work of darkneſs; and therefore required them to forbear till next day, and then do as God ſhould put it into their minds." But the Italian Cardinals attributing this humility to a kind of ſtupidity and ſloth in Pole, looked no more after him; but the next day choſe Cardinal Montanus Pope, who was afterwards named Julius the Third. I have read of many that would have been Popes, but could not: I mention this man as one who could have been Pope, but would not. *Lloyd's State Worthies, p.* 438.

9. Ulpius Trajanus the Emperor, was a perſon of that rare affability and humility, that when his ſoldiers were wounded in any battle, he himſelf would go from tent to tent to viſit and take care of them; and when ſwaths and other cloths were wanting wherewithal to bind up their wounds, he did not ſpare his own linen, but tore them in pieces to make things neceſſary for the wounds of his ſoldiers: and being reproved for his too-much familiarity with his ſubjects; he anſwered, "That he deſired to be ſuch an Emperor to his ſubjects, as he would wiſh if he himſelf was a private man." *Pezel. Mellific. Hiſt. tom.* 2. *p.* 191. *Imperial Hiſt. p.* 144.

10. Maud, daughter of Malcolm Canmore, King of Scots, and wife to King Henry I. of England, was ſo affable, pious and humble, that ſhe condeſcended to relieve the poor with her own hands, dreſs their ſores, and waſh their feet; and being reprimanded for it by a courtier, as not agreeable to her royal dignity, ſhe made this anſwer, "That ſhe followed the example of our bleſſed Saviour, and the preſcripts of the goſpel; and that the brighteſt jewel in the crown of Majeſty was affability and courteſy." *Weav. Fun. Mon.*

11. Dr. Hall, ſome time Biſhop of Norwich, was as humble and courteous, as learned and devout, and had all the qualifications of a good Biſhop in great perfection. He was accuſtomed to ſay, "That he would ſuffer a thouſand wrongs, rather than be guilty of doing one. He would rather ſuffer a hundred, than return one, and endure many, rather than complain of one, or endeavour to right himſelf by contending; for he had always obſerved, that to contend with one's ſuperiors is fooliſh, with one's equals is dubious, and with one's inferiors mean-ſpirited and ſordid. Suits in law may be ſometimes neceſſary, but he had need be more than man, that can manage them with juſtice and innocence." *Life of Biſhop Hall.*

CHAP. XXV.

Of Counſel, and the Wiſdom of ſome Men therein.

NO man (they ſay) is wiſe at all hours; at leaſt there are ſome hours wherein few are wiſe enough to give ſuch counſel to themſelves as the preſent emergency of their affairs may require. Being dulled by calamity, our inventions are too barren to yield us the means of our ſafety; or elſe by precipitancy or partiality, we are apt to miſcarry in the conduct of our own buſineſs. In this caſe a cordial friend is of ſingular uſe: and if wiſe as well as faithful, may ſtand us in as much ſtead as if the oracle of Apollo was yet in being to be conſulted with.

1. A certain Chaquen, that is, a Governor of a province in China (one of the moſt important employments in the kingdom), receiving of his viſits, after a few days were over, ſhut up his gates, and refuſed to admit any further their viſits or buſineſs, pretending for his excuſe that he was ſick. This being told, a certain Mandarine, a friend of his, began to be much troubled at it, and with much ado obtained leave to ſpeak with him. Being admitted, he gave him notice of the diſcontent in the city, by reaſon that buſineſs was not diſpatched; the other put him off with the ſame excuſe of his ſickneſs. “I ſee no ſigns of it,” replied his friend, “but if your Lordſhip will be pleaſed to tell me the true cauſe, I will ſerve you in it to the utmoſt of my power, conformable to that affection I bear you in my heart.” “Know, then,” replied the Governor, “they have ſtolen the King's ſeal out of the cabinet where it uſed to be kept, leaving it locked as if it had not been touched; ſo that if I would give audience, I have not wherewithal to ſeal diſpatches: if I diſcover my negligence in the loſs of the ſeal, I ſhall, as you know, loſe both my government and my life.” The Mandarine perceiving how terrible the cauſe of his retirement was, made uſe of the quickneſs of his wit, and aſked him “If he had not an enemy in that city?” He anſwered “Yes,” and that was a chief officer in the city, who of a long time had borne him a ſecret grudge: “Away, then,” quoth the Mandarine, in great haſte; “let your Lordſhip command that all your goods of worth be removed into the innermoſt part of the palace: let them ſet fire on the empty part, and call out for help to quench it: to which this officer muſt of neceſſity repair with the firſt, it being one of the principal duties of his office. As ſoon as you ſee him amongſt the people, call out aloud to him, and conſign to him the cabinet thus ſhut as it is, that it may be ſecured in his poſſeſſion from the danger of fire; for if it be he who hath cauſed the ſeal to be ſtolen, he will put it in its place again when he reſtores you the cabinet; if it be not he, your Lordſhip muſt lay the fault on him for having ſo ill kept it, and you ſhall not only be freed of this danger, but alſo revenged of your enemy.” The Governor followed his counſel: and it ſucceeded ſo well, that the next morning after the night this fire was, the officer brought him the ſeal in the cabinet, both of them concealing each others fault, equally complying for the ſafety of both. *Alvarez Semedo, Hiſt. of China, part* 1. *c.* 4. *p.* 28.

2. Edward Norgate was very judicious in pictures, for which purpoſe he was employed in Italy to purchaſe ſome of the fineſt for the Earl of Arundel. Returning by Marſeilles he miſſed money he expected; and being there unknown to any perſon, he was obſerved by a French gentleman to walk in the exchange of that city many hours, every morning and evening, with ſwift feet and a ſad face, forwards and backwards. To him the civil Frenchman addreſſed himſelf, deſiring to know the cauſe of his diſcontent; and if it came within the compaſs of his power, he promiſed to help him with his beſt advice. Norgate communicated his condition: to whom the other replied, “Take I pray my counſel: I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards; and what is ſpent in needleſs going and returning, if laid out in progreſſive motion, would bring you into your own country. I will ſuit you, if agreeable, with a light habit, and furniſh you with competent money for a footman.” Norgate very cheerfully conſented, and footed it (being accommodated accordingly) through the body of France, being more than five hundred Engliſh miles, and ſo leiſurely with eaſe, ſafety and health, returned into England. *Fuller's Worthies, p.* 161. *in Cambridgeſhire.*

3. Bajazet the Firſt, when he had heard of the frauds and injuries of his Cadies (ſo they call the Turkiſh Judges), being exceedingly moved, commanded them all before him at Neapolis: his intention was to incloſe them all in a houſe, cauſe it to be ſet on fire, and ſo to conſume them all together therein. This was not unknown to Hally Baſſa, a prudent Counſellor of his; who therefore ſought and found out a way to appeaſe him. Bajazet had an Ethiopick boy, very talkative, in whom he took great delight. Hally having inſtructed him in what he ſhould ſay, ſent him into

the Prince in a habit more gay than was uſual with him. "What is the matter," ſaid Bajazet, "that thou art thus gallant contrary to thy cuſtom?" "I am," ſaid he, "departing from thee to the Emperor of Conſtantinople." "To him that is our enemy," ſaid the Prince: what wilt thou do there?" "I go," ſaid he, "to invite thence ſome old Monks and religious perſons to do juſtice amongſt us, ſince you will have all your Cadies to be ſlain." "But, my little Ethiop," ſaid he, "are they ſkilled in our laws?" Here Hally ſeaſonably put in: "They are not, my Lord; why therefore do you cut off thoſe that are?" "Why then," ſaid he, "do they judge unjuſtly and corruptly?" "I will diſcover to my Lord the cauſe of it," ſaid Hally. "Theſe our Judges have no ſtipend allowed them out of the publick: they therefore take ſome little rewards of ſome private perſons; amend this, and you have reformed them." The counſel pleaſed Bajazet: he gave them their lives, and commiſſioned Hally to appoint what was fit for them; who decreed, and it afterwards remained in force, "That every ſuch perſon as had an inheritance of ſo many thouſand aſpers, ſhould, out of every thouſand, allow twenty to his Cady; and that for the inſtruments of marriage and ſuch contracts, he ſhould have twenty more." So their poverty was relieved, and juſtice duly adminiſtered. *Lipſ. Monit. l.* 2. *c.* 9. *p.* 271. *Knowle's Turk. Hiſt. p.* 207.

4. Athenodorus the Philoſopher, was a familiar friend to Auguſtus the Roman Emperor; and being ſtricken in years, deſired his diſmiſſion from the court. It was granted him at laſt, but not without much importunity. When therefore he came to take his leave, he left this good counſel with the Emperor his Lord; that "before he ſaid or did any thing of more than uſual importance, he ſhould repeat to himſelf the twenty-four letters of the Greek alphabet:" this pauſe he preſcribed as a remedy againſt precipitate and over-haſty reſolutions, which ſerve only to make way for a vain and too late repentance. *Lon. Theatr. p.* 373. *Wieri Opera, p.* 851. *l. de Irâ.*

5. It was the wiſe counſel of Pythagoras, "Dig not up fire with a ſword;" that is, "Provoke not a perſon, already ſwoln with anger, by petulant and evil ſpeeches." *Wieri Opera, p.* 851.

6. Two young men of Syracuſe were ſo great friends, that one of them being to go abroad, recommended unto the other the care of his concubine. The guardian, in the other's abſence, overcome with love and luſt, abuſed his charge: in revenge whereof, his friend at his return corrupted the other's wife; by which means there grew a great quarrel betwixt them; and the matter coming to the notice of the Senate, a wiſe Senator gave counſel to baniſh them both, leſt their private quarrel might breed ſome publick ſedition: but his counſel was neglected; whereupon it followed, that the young men ranging themſelves on either ſide, made ſuch a tumult and civil war within the city, that the whole ſtate was overthrown thereby. *Fitzherb. of Pol. and Relig. part* 1. *c.* 7. *p.* 56.

7. When Francis the Firſt, King of France, was to march with his army into Italy, he conſulted with his Captains how to lead them over the Alps, whether this way or that way? At which time Amaril (his fool) ſprang out of a corner where he ſat unſeen, and adviſed them rather "to take care which way they ſhould bring their army back out of Italy again; for it is eaſy to engage in quarrels, but hard to be diſengaged from them." *Clark's Mirr. l.* 54. *p.* 217.

8. The Senate of Rome were met together in council, where they had a long and difficult debate about what ſhould be done with the city of Carthage. Cato the Elder, gave his opinion that it ſhould be utterly ſubverted and deſtroyed, that ſo Rome might be ſet in ſafety, and many of the Fathers agreed with him therein. Scipio Naſica then ſtood up; "And," ſaid he, "thoſe that are ſo paſſionately bent upon the deſtruction of Carthage, let them look to it, leſt the people of Rome, being freed from the fear of a rival and enemy abroad, they do not then fall into civil diſcords, which will be a far worſe evil than the former." This prudent perſon foreſaw what peace and plenty might do amongſt them to the corruption of their manners; and that, for want of the exerciſe of their virtue, there would follow the worſt of evils: nor was he at all miſtaken in his opinion. *Sabell. Ex. l.* 4. *c.* 8. *p.* 113. *Cæl. Antiq. Lect.* 27. *c.* 1. *p.* 1239.

9. Three young men having long exerciſed themſelves in piracy, had thereby gotten together a great ſum of money, and then retired to a city where they might live with greater honeſty and ſafety: and becauſe they could not agree about the parting of that in the getting of which they had been mutually concerned, by common conſent they put it into the hands of a banker, conditioning with him, by writing, that he ſhould not deliver out one penny thereof, unleſs in the preſence of all three.

Soon after one of the three, more crafty than the others, perſuaded the reſt that it was the ſafeſt way to build a houſe and buy ſome land, which ſhould be common with them; whereupon they gave order that their whole money ſhould be in readineſs upon their demand: and one day, when they were all riding out upon pleaſure, their crafty companion told them "That fifty ducats was requiſite for the building of their houſe," which they bid him receive of the banker, and as they rode by gave order to the banker to deliver him what he demanded. They rode on: and he demanded and received their whole ſum, and laying it on his horſe rode quite away with it. They threatened the Banker to ſue him for their loſt money, as delivered in their abſence. He in this ſtrait adviſed with Gellius Aretinus, a lawyer and a ſkilful man, who gave him this counſel; to acknowledge that he had the money, and was ready to repay it according to their written agreement, in the preſence of all three; wiſhing them to bring with them the third man, and they ſhould receive it. But as they heard no more of their companion, ſo neither did he of his ſuit. *J. Text. Feriar. Hægerranar. c.* 39. *p.* 182. *Polychronic. fol.* 111.

10. Don Pedro Ronguillo, the Spaniſh Ambaſſador, at his firſt audience of King James II. after the death of King Charles II. having obtained leave to ſpeak his mind freely, told that King, "That he ſaw ſeveral prieſts about his Majeſty that he knew would importune him to alter the eſtabliſhed religion in England; but prayed him not to hearken to their advice, leſt his Majeſty ſhould repent it when it was too late to remedy it." But the good counſel running contrary to the King's deſigns, he was diſpleaſed at it, and with a little too much heat aſked the Ambaſſador, "Whether it was not cuſtomary in Spain to adviſe with their Confeſſors?" "Yes, Sir," replied the Ambaſſador, "we do ſo, and that's the reaſon our affairs ſucceed ſo ill." *Hiſt. England.*

11. A ſtranger having publickly ſaid, "That he could teach Dionyſius, the Tyrant of Syracuſe, an infallible way to find out and diſcover all the conſpiracies his ſubjects ſhould contrive againſt him, if he would give him a good ſum of money for his pains;" Dionyſius hearing of it, cauſed the man to be brought to him, that he might learn an art ſo neceſſary to his preſervation: and having aſked him "By what art he might make ſuch diſcoveries?" the fellow made anſwer, "That all the art he knew, was, that Dionyſius ſhould give him a talent, and afterwards boaſt that he had received this great ſecret from him." Dionyſius liked the invention, and accordingly cauſed ſix hundred crowns to be counted out to him, and this ſerved as well to keep his enemies in awe, as if it had been real. *Mont. Eſſays.*

CHAP. XXVI.

Of the Subtilty and Prudence of ſome Men, in the Inveſtigation and Diſcovery of difficult Matters.

IT was the ſaying of one who was none of the meaneſt Philoſophers, that "truth always lies at the bottom of a deep pit; and that if we will enjoy it, we muſt be at the pains to draw it up from thence; and quickneſs of apprehenſion, and maturity of judgment, are as the cord and pulley whereby this exploit is performed."

1. A certain Judge in Spain, when a murder was committed, and divers that were ſuſpected of it brought before him, who all of them denied it; he cauſed them to bare their breaſts, and laid his hand upon their hearts, when having found that the heart of one of them had greater trembling and palpitation than any of the reſt, making thence a conjecture; "Thou," ſaid he, "art the author of this murder." The other, conſcious to himſelf of the crime, immediately confeſſed it, and was accordingly led to a deſerved puniſhment. *Lon. Theatr. p.* 834.

2. Camerarius tells out of Cedrenus, that the Queen of Sheba, when ſhe ſaw that Solomon had expounded all her hardeſt riddles, cauſed one day certain young boys and girls, apparelled all alike, to be brought and ſet before the King, (none being able, by their faces and looks, to diſcern the one ſex from the other) to the end that therein ſhe might have further trial of King Solomon's wiſdom. He knowing the Queen's intent, preſently made ſome water to be brought in a great baſon, bidding them all to waſh their faces: by this device he eaſily diſcerned the males from the females, for the boys rubbed their faces hard and luſtily, but the girls, being ſhamed-faced, did ſcarce touch theirs with their fingers ends. *Camer. Oper. Subciſ. cent.* 1. *c.* 10. *p.* 71.

3. The Emperor Galba (when two perſons contended about the property of an ox, and the plea was ſo doubtful on both ſides that no man could determine to which of them the ox did of right belong;

long; ordered that the ox in queſtion ſhould be led to a pond of water (where he had before-time uſed to drink) with his eyes blind-folded, and decreed that his cover being taken off, to which of the two men's houſes he ſhould firſt betake himſelf, that perſon ſhould be judged the rightful owner. *Suet. l. 7. c. 7. p.* 274. *Lipſ. Monit. l.* 2. *c.* 9. *p.* 259.

4. Rodolphus Auſtriacus, the Emperor, was at Norimberg intent upon the public affairs of the empire, when a merchant preſented himſelf before him, imploring his juſtice upon an inn-keeper well known, who, as he ſaid, had cheated him of two hundred marks of ſilver, which, having depoſited in his hands, he had impudently denied the receipt of ſuch ſum, and did injuriouſly detain it. The Emperor demanded what evidence he had of the truth of what he had ſpoken? who replied, (as 'tis uſual in ſuch caſes) "that he had no other beſides himſelf:" the Emperor therefore conſidering the thing, apprehended that ſome ſubtilty muſt be uſed to find out the truth of the buſineſs. He inquires, "What manner of bag it was wherein he pretended the money was delivered?" He deſcribed the ſhape, colour, and other particulars of it. The Emperor then commanded him to withdraw into the next room, and there to attend. It was his purpoſe to ſend for the inn-keeper; but fortune diſpoſed it otherwiſe and more commodiouſly; for the chief men of the city, as 'tis uſual, came to preſent and wait upon the Emperor, amongſt whom was this fraudulent hoſt. The Emperor knew him before, and (as he was very courteous) in a jeſting way, ſaid to him, "You have a handſome hat, pray give it me, and let us change." The other was proud of the honour, and readily preſented the hat. The Emperor retired a while, as if he was called off by public buſineſs, and ſends a truſty and well-known inhabitant of the ſame city to the wife of the inn-keeper, and ordered him to ſay, "Your huſband deſires you would ſend him ſuch a bag of money, for he has ſpecial occaſion for it, and by this token, that this is his hat." The woman delivered the money without ſcruple, and the meſſenger returned with it to the Emperor, who then called the merchant, ſhewed him the bag, and aſked him if he knew it: the man owned it with joy; the Emperor then called in the hoſt. "And," ſays he, "This man complains of you, and accuſes you of perfidiouſneſs, what ſay you?" The other boldly told him, "That his accuſer lied or was mad, for that he had never any buſineſs with him." The Emperor produced the bag, at the ſight of which the hoſt was confounded, his confidence and tongue failed him, and he confeſſed the whole: the merchant received the money; the hoſt, together with the infamy, a conſiderable damage (for beſides reſtitution, the Emperor fined him a good round ſum). Rodolphus was extolled for it, and the fame of this action ſpread itſelf through all Germany. *Lipſ. Monit. l.* 2. *c.* 9. *p.* 259, 260.

5. A Roman Lady, left a widow by the death of her huſband, had a ſon born of this marriage ſecretly ſtolen from her, and in ſervitude bred up in another province: where being grown up to a young man, he had notice that he was the ſon of a lady in Rome, and was told the place of her abode; which cauſed him to go to Rome with a purpoſe to make himſelf known to her, which he did by evident tokens, ſo that the mother received him in her houſe, with joy and tears for the recovery of her loſs. She was at this time betrothed to a man, who often promiſed her marriage, yet never accompliſhed it; and this lover was then abſent, detained by urgent affairs from Rome. At the end of thirty days he returned, and finding this new gueſt in her houſe, demanded who he was? ſhe freely anſwered "he was her ſon:" but he plainly told her, that "if ſhe ſent not away this found child from her lodging, ſhe ſhould never have any ſhare in his affection." The unhappy woman ſurprized with love, to ſerve his paſſion renounced her own child, and baniſhed him from her houſe. The young man haſtened to require juſtice of King Theodorick. The King ſent for the Lady, who ſtoutly denied all the pretenſions of this young man, ſaying "he was an ungrateful impoſtor, who, not content in having received charity in her houſe, would needs challenge the inheritance of a child." The ſon, on the other ſide, gave aſſurance ſhe had acknowledged him for her own, and in a very lively manner repreſented all the proofs which paſſion and intereſt put into his mouth. The king ſounded all paſſages to enter into the heart of the lady, and aſked her "whether ſhe was not reſolved to marry again?" ſhe anſwered, "That if ſhe met with a man ſuitable for her, ſhe would do what God ſhould inſpire her." The king replied, "Behold him here: ſince you have lodged this gueſt thirty days in your houſe, and have acknowledged him ſo freely, what is the cauſe you may not marry him?" She anſwered, "he had not any eſtate, and that ſhe herſelf was worth a thouſand crowns," which was great riches in thoſe times. "Well," ſaid Theodorick, "I will give this young man as

much for his marriage, on this condition, that you ſhall marry him.” She, much amazed, began to look pale, bluſh, and tremble, ſeeking to excuſe herſelf, but faultering in her ſpeech. The King, to affright her more, “ ſwore deeply ſhe ſhould marry him preſently, or tell the lawful cauſe of impediment.” The poor woman, condemned by the voice of nature, which cried in her heart, and having horror of the crime propoſed to her, caſt herſelf at the King's feet, with tears confeſſing her diſſimulation and miſfortunes. Then,” ſaid the King, “ are not you a miſerable woman, to renounce your own blood for a villain who hath deceived you? get you to your houſe, forſake thoſe fond affections, and live in the condition of a good widow, taking unto you ſuch ſupport from your ſon, as he by nature ought to afford you.” *Cauſin. Holy Court, tom.* 2. § 4. *p.* 285.

6. About the third year of King James, a ſtrange fancy poſſeſſed the brains of a phyſician, one Richard Haidock, of New College in Oxford, who pretended to preach at night in his ſleep; and though he were called aloud, or ſtirred and pulled by the hands or feet, yet would he make no ſhew of either hearing or feeling, and this he did often in the preſence of many honourable perſons that came to hear him; ſo that in a ſhort time his fame was ſpread through the land, by the name of the Sleeping Preacher. At length the King commanded him to be brought to the Court, where his Majeſty ſat up moſt part of the night to attend the event; when at laſt Haidock making a ſhew to be aſleep, began to pray; then taking a text, made his diviſion, applying it to his purpoſe; for in his preaching, his uſe was to inveigh againſt the Pope, againſt the croſs in baptiſm, and aginſt the laſt canons of the church of England; and having ended his ſermon, ſeemed to continue ſleeping. His Majeſty having well obſerved the manner of his carriage, after a few days called the ſaid Haidock before him, and in conference with him, (as indeed he had an admirable ſagacity in the diſcovery of fictions) made him confeſs that all he did was but impoſture, and thereupon to fall upon his knees and aſk forgiveneſs; which the King granted, upon condition, that in all places he ſhould openly acknowledge his offence, becauſe many were brought into a belief, that his nightly preaching was either by inſpiration or by viſion. *Baker's Chr. p.* 590, 591. *Stow's Annals, p.* 863.

7. Joſephus relates, there was a young Jew bred at Sydon with a freed-man of a Roman citizen, who having ſome reſemblance of Alexander the ſon of Herod, whom the father had cruelly put to death, feigned he was the ſame Alexander, ſaying, “ Thoſe to whom Herod had recommended this barbarous execution, conceived ſuch horror at it, that they reſolved to ſave him, and to conceal him till after the death of his father, in which time he remained at Sydon, and now was come, as from the gates of death, to demand his right, as being the indubitable and lawful heir of the kingdom.” This impoſtor had gained a ſubtle fellow, a ſervant of Herod's houſehold, who taught him all the particulars of the court; the people embraced this falſe Alexander as a man returned back from the other world. When he ſaw himſelf ſtrong in credit and coin, he was ſo confident as to go to Rome, to queſtion the crown againſt Herod's other ſons. He preſented himſelf before Auguſtus Cæſar, the diſtributer of crowns, beſeeching him to “ pity a fortune ſo wretched, and a poor King, who threw himſelf at his feet, at the ſanctuary of juſtice and mercy.” Every one ſeemed already to favour him; but Auguſtus, a monarch very penetrating, perceiving this man taſted not of a Prince, for taking him by the hand he found the ſkin rough, as having exerciſed ſervile labours; the Emperor drew him aſide, ſaying, “ Content thyſelf to have hitherto abuſed all the world; but know thou art now before Auguſtus. I will pardon thee on condition thou doſt diſcover the truth of this matter; but if thou lieſt in any point, thou art utterly loſt.” The man was ſo amazed with the luſtre of ſuch Majeſty, that proſtrating himſelf at his feet, he began to confeſs all the impoſture; which done, the Emperor, perceiving he was none of the moſt daring impoſtors, ſaved his life, but condemned him to the gallies. The tutor of this counterfeit being obſerved by the Emperor to be of a ſpirit more crafty, and accuſtomed to evil practices, was ordered ſpeedily to be put to death. *Joſeph. Ant. l.* 17 *c.* 14. *p.* 460. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 191. *Max.* 11. *p.* 398.

8. Hiero, King of the Syracuſans in Sicily, had cauſed to be made a crown of gold of a wonderful weight, to be offered as a tribute to the gods for his good ſucceſs in the war. In the making whereof, the goldſmith fraudulently took out a certain portion of gold, and put in ſilver; ſo that there was nothing abated of the full weight, although much of the value diminiſhed. This came at length to be ſpoken of, and the King was much moved; and being deſirous to try the

truth without breaking of the crown, propoſed the doubt to Archimedes, unto whoſe wit nothing ſeemed impoſſible. He could not preſently anſwer it, but hoped to deviſe ſome policy to detect the fraud. Muſing therefore upon it, as he chanced to enter a bath full of water, he obſerved, that as his body entered the bath, the water did run over. Whereupon his ready wit, from ſmall effects collecting greater matters, conceived by and by, a way of ſolution to the King's queſtion; and therefore rejoicing exceedingly, forgot that he was naked, and ſo ran home, crying as he ran, “I have found it, I have found it!” He then cauſed two maſſy pieces, one of gold, and another of ſilver, to be prepared of the ſame weight that the crown was made of: and conſidering that gold is of a heavier nature than ſilver, therefore gold of like weight with ſilver muſt needs take up leſs room, by reaſon of its more compact and ſolid ſubſtance. He was aſſured, that putting the maſs of gold into a veſſel brim-full of water, there would not ſo much water run out, as when he ſhould put in the ſilver maſs of like weight; whereof he tried both, and noted not only the quantities of water at each time, but alſo the difference or exceſs of the one above the other: whereby he learned what proportion in bulk is betwixt gold and ſilver of equal weight; and then putting the crown itſelf into the water brim full as it was before, marked how much the water did run out then: and comparing it with the water run out when the gold was put in, noted how much it did exceed that; and likewiſe comparing it with the water that run out when the ſilver was put in, marked how much it was leſs than that; and by thoſe proportions, found the juſt quantity of gold that was ſtolen from the crown, and how much ſilver was put in inſtead of it. By the which, ever ſince, the proportions of metals one to another are tried and found. *Treaſur. of Times, l.* 7. *c.* 17. *p.* 667.

9. Praxiteles, that famous artiſt in the making of ſtatues, had promiſed Phryne, a beautiful courtezan, the choice of all the pieces in his ſhop, to take thence ſome ſuch ſingle ſtatue as ſhould be moſt pleaſing to her; but ſhe not knowing which was moſt valuable, deviſed this artifice to be ſatisfied therein. She cauſed one to come in as in great haſte, and to tell Praxiteles that his ſhop was on fire. He, ſtartled at the news, cried out, “Is the Cupid and the Satyr ſafe?” By this ſubtilty, ſhe found out wherein the artiſt himſelf believed he had expreſſed the moſt ſkill, and thereupon ſhe choſe the Cupid. *Zuing Theat. vol.* 3. *l.* 3. *p.* 697. *Pauſan. in Atticis.*

10. When the Duke of Oſſuna was Viceroy of Sicily, there died a great rich Duke, who left but one ſon, whom, with his whole eſtate, he bequeath-to the care of the Jeſuits; and the words of the will were, “When he is paſt his minority *(Darete al mio Figlivolo quelque voi volute)* you ſhall give my ſon what you will.” It ſeems the Jeſuits took to themſelves two parts of three of the eſtate, and gave the reſt to the heir. The young Duke complaining to the Duke of Oſſuna, then Viceroy, he commanded the Jeſuits to appear before him. He aſked them “how much of the eſtate they would have?” they anſwered, “Two parts of three, which they had almoſt employed already to build monaſteries, and an hoſpital to erect particular altars and maſſes, to ſing dirges and refrigeriums for the ſoul of the deceaſed Duke.” Hereupon the Duke of Oſſuna cauſed the will to be produced, and found therein the words afore recited; “When he is paſt his minority, you ſhall give my ſon of my eſtate what you will.” Then he told the Jeſuits, “You muſt, by virtue and tenor of theſe words, give what you *will* to the ſon, which by your own confeſſion is two parts of three,” and ſo he determined the buſineſs. *Howel's Epiſt. vol.* 1. § 3. *Epiſt.* 36. *p.* 98.

11. A poor man in Paris being very hungry, ſtaid ſo long in a cook's ſhop, who was diſhing up meat, till his ſtomach was ſatisfied with only the ſmell thereof. The cholerick cook demanded of him to pay for his breakfaſt. The poor man denied it: and the controverſy was referred to the deciding of the next man that ſhould paſs by, who chanced to be the moſt notorious ideot in the whole city. He, on the relation of the matter, determined that the poor man's money ſhould be put betwixt two empty diſhes, and the cook ſhould be recompenſed with the gingling of the poor man's money, as he was ſatisfied with the ſmell of the cook's meat; and this is affirmed by credible writers as no fable, but an undoubted truth. *Fuller's Holy State, l.* 3. *c.* 12. *p.* 170.

12. Antiochus, the ſon of Seleucus, daily languiſhed and waſted away under a diſeaſe, whereof the cauſe was uncertain, to the great trouble and affliction of his father; who therefore ſent for Eraſiſtratus, a famous phyſician, to attend the care of his beloved ſon. The phyſician addreſſing himſelf with the utmoſt dexterity to find out the root

of his infirmity, perceived it was rather from the trouble of his mind, than any effect of his conſtitution. But the Prince could not be prevailed with to make any ſuch acknowledgment. By frequent feeling of his pulſe, he obſerved it to beat with more vigour and ſtrength at the naming or preſence of Stratonica, who was the beloved concubine of his father. Having made this diſcovery, and knowing the Prince would rather die than confeſs ſo dangerous a love, he took this courſe. He told Seleucus, that his ſon was a dead man: “ For,” ſaid he, “ he languiſhes for the love of my wife.” “ And what,” ſaid Seleucus, “ have I merited ſo little at thy hands, that thou wilt have no reſpect to the love of the young man?” Would you,” ſaid Eraſiſtratus, “ be content to ſerve the love of another in that manner?” “ I would the gods,” ſaid Seleucus, “ would turn his love towards my deareſt Stratonica.” “ Well,” ſaid Eraſiſtratus, “ you are his father, and may be his phyſician.” Seleucus gave Stratonica to Antiochus, and ſixty thouſand crowns as a reward to the prudent phyſician. *Camer. Oper. Subciſ. Cent.* 1. *c.* 4. *p.* 50. *Plut. in Demetrio, p.* 907. *Pezel. Mellific. tom.* 1. *p.* 435.

CHAP. XXVII.

Of the liberal and bountiful Diſpoſition of divers great Perſons.

THAT is Tully's ſaying, *Nihil habet fortuna magna majus, quam ut poſſit, nec natura bona melius quam ut velit, bene facere quam plurimis.* “ A great fortune hath nothing greater in it, than that it is able; and a good nature, hath nothing better in it, than that it is willing to do good to many.” In the examples that follow, the reader may find a happy conſpiracy of great fortunes and good natures; ſeveral illuſtrious perſons, no leſs willing than they were able to do good, who diſperſed their bounties as liberally as the ſun doth his beams, ſuch was

1. Gillias, a citizen of Agrigentum, poſſeſſed (as I may ſay) the very bowels of liberality itſelf. He was a perſon of extraordinary wealth, but the riches of his mind excelled the great plenty of his eſtate, and he was ever more intent upon the laying out, than the gathering up of money; inſomuch that his houſe was deſervedly looked upon as the ſhop of munificence. There it was that monuments for public uſes were framed, delightful ſhews preſented to the people, with magnificent feaſts prepared for their entertainment; the ſcarcity of proviſion in dear years were ſupplied from thence; and whereas theſe charities extended to all in general, he relieved the poverty of particular perſons, gave dowries to poor virgins, entertained ſtrangers not only in his city, but alſo in his country houſes; and ſent them away with preſents. At one time he received and clothed 500 Gelenſian Knights, that by tempeſt were driven upon his poſſeſſions; to make ſhort, he ſeemed rather the boſom of good fortune, than any mortal man: whatever Gillias poſſeſſed was as the common patrimony; and therefore not only the citizens of his own city, but all perſons in the country about him, did continually put up prayers, and offer vows for the continuance of his life and health. *Val Max. l.* 4. *c.* 8. *p.* 24. *Cauſ. H. C. tom.* 1. *l.* 3. *p.* 92.

2. Francis Ruſſel, ſecond Earl of Bedford of that ſirname, was ſo bountiful to the poor, that Queen Elizabeth would merrily complain of him, “ that he made all the beggars:” “ And ſure,” ſaith my author, “ it is more honourable for noblemen to make beggars by their liberality than by their oppreſſion. *Ful. Hol State, p.* 297.

3. When Porſenna, King of Hetruria, had beſieged Rome, there was a great ſcarcity and dearth in the city; but having made peace with them upon reaſonable terms, he commanded, that of his whole army not a man ſhould carry any thing from his tent, but only his arms; and ſo left his whole camp, with all ſorts of proviſions, and infinite riches, as a free gift to the Romans *Plut. in Publicolâ, p.* 107. *Fulgoſ. l.* 4. *cap.* 8. *p.* 545.

4. Sir Julius Cæſar Knight, was Chancellor of the Dutchy of Lancaſter, ſworn Privy Counſellor 1607, and afterwards Maſter of the Rolls: a perſon of prodigious bounty to all of worth or want, ſo that he might ſeem to be Almoner General of the nation. The ſtory is well known of a gentleman, who once borrowing his coach (which was as well known to the poor people as any hoſpital in England), was ſo ſurrounded with beggars in London, that it coſt him all the money in his purſe to ſatisfy their importunity; ſo that he might have hired twenty coaches on the ſame terms. *Full. Worthies, p.* 179. *Middleſex.*

5. Tigranes, King of Armenia, being fined by Pompey at ſix thouſand talents; not only very readily laid down that ſum, but added of his own accord, to every Roman ſoldier in Pompey's army fifty drachms of ſilver, one thouſand drachms to each

Captain, and to every Tribune or Colonel, a talent. *Heyl. Coſmog. p.* 798.

6. Hiero King of Syracuſe, had built a ſhip of a mighty bulk, and adorned it with great magnificence; upon which an epigram was made by Archimelus a poet; it was witty and ſhort, conſiſting but of eighteen verſes: but the King was ſo delighted therewith, that as a reward for his pains, he ſent him, from Sicily to Athens, one thouſand meaſures of wheat; cauſing it alſo to be laid down in the port of the Pyreum, at his own charge. A princely bounty, if we conſider the coſt of furniſhing out of the ſhips and perſons therein, together with their going and return. *Lipſ. Monit. l.* 2. *c.* 17. *p.* 408.

7. Cimon the Athenian, being arrived to mighty riches by his wars againſt the Barbarians, cauſed all the walls and fences about his lands to be beaten down and removed, that all might freely carry from thence whatſoever they pleaſed. He relieved at his houſe, with meat and drink, as many poor as came thither: when he went abroad, he cauſed thoſe of his retinue to exchange their new and coſtly garments for the torn and ragged ones of ſuch as they met in poor habits, provided they were otherwiſe worthy perſons; and ſometimes they gave purſes of money to ſuch as were in want, if they were known to be men of merit. This procedure of his, occaſioned one Leontinus Gorgias to ſay of him, "That Cimon had provided himſelf of riches that he might uſe them; and that the uſe he put them to was to produce him honour and glory." *Fulgoſ. l.* 4. *c.* 8. *p.* 544. *Sabell. Ex. l.* 8. *c.* 2. *p.* 424. *Plut. in Cimone, p.* 484.

8. Antonius Caracalla the Emperor, though not very praiſe-worthy in other parts of his life, was yet ſo delighted with thoſe elegant verſes of Oppianus, which we yet ſee dedicated to him, that he commanded the poet ſhould be allowed out of his treaſury a crown for every verſe, ("that is two of ours," ſaith Lipſius) and if we go about to number the verſes, we ſhall find it a prodigious liberality. *Lipſ. Monit. l. c.* 17. *p.* 411. *Camer. Oper. Subciſ. cent.* 1. *c.* 4. *p.* 49.

9. Diocleſian the Emperor aſſigned unto Eumenius the Rhetorician, who alſo was the profeſſor of his art in the ſchool at Auguſtodunum; no leſs than the ſum of fifteen thouſand Philippicks. *Lipſ. Monit. l.* 2. *c.* 17. *p.* 411.

10. Alexander the Great was perhaps in nothing greater than in his princely liberality. When Perillus beſought his aſſiſtance, in making a dowry for his daughter, he ordered 50 talents to be given him. Perillus anſwered, "Ten were ſufficient. Though," ſaid he, "they may ſuffice him that is to receive, they are yet too ſparing for him that is to give." Another time he had commanded his Steward to give Anaxarchus, the philoſopher, as much as he ſhould deſire; and when he demanded an hundred talents, the Steward not daring to part with ſuch a ſum without acquainting the King himſelf; his reply was, "That Anaxarchus knew he had ſuch a friend, as both could and would confer that and a far greater ſum upon him." Beholding once a muleteer taking upon his own ſhoulders his mule's burden, that was laden with gold, and not able to carry it any farther; and perceiving him alſo to fail under the weight of it; "That," ſaid he, "thy burthen may ſeem leſs grievous to thee; take to thy own tent that gold which thou carrieſt, which, from this hour, I will ſhall be thine own." *Fulgoſ. l.* 4. *c.* 8. *p.* 538.

11. Ptolemeus Philadelphus, King of Egypt, had taken care that the Jewiſh law, by the permiſſion of Eleazar the High Prieſt, ſhould be tranſlated out of the Hebrew into the Greek language; and that the interpreters of it might have an agreeable reward for their pains, he, of his own accord, ſent a mighty ſum of gold as a preſent to the temple of Jeruſalem; and not only ſo, but having ſought out all thoſe that were of the Jewiſh nation, and were made priſoners in the wars of his predeceſſors, though the number of them amounted to an hundred thouſand, yet he ranſomed them from their Lords at his own charge, and ſent them away with their liberty, and that without the injury of his own people, paying as the price of their ranſom four hundred and ſixty talents. *Fulgoſ. l.* 4. *c.* 8. *p.* 539. *Zon. Annat. tom.* 1. *f.* 34.

12. Richard, King of England, at a royal feaſt of his, having obſerved two Knights who were diſcourſing together, and attentively viewing ſome veſſels of gold that ſtood on the cupboard, he drew near to them, and demanded what they conferred ſo earneſtly about. "We were ſaying," ſaid one of them, "that we ſhould both of us be ſufficiently rich and contented, if we had only two of thoſe goblets that ſtand there in our poſſeſſion." The King ſmiling, told them they ſhould not depart unſatiſfied upon that account, and that he gave the two veſſels they deſired: but in regard the graving of them was ſuch as it would be ſome pity to have the work of an excellent artiſt de-

ſtroyed, he commanded they ſhould be weighed in his preſence; and it being found that the value of them amounted to twelve thouſand crowns, he ordered they ſhould receive ſo much in money in the lieu of the veſſels themſelves. *Fulgoſ. l.* 4. *c.* 8. *p.* 548, 549.

13. Pope Alexander the fifth was ſo bountiful to perſons of merit and virtue, and ſo very magnificent in works of publick uſe, that he uſed to ſay amongſt his familiar friends, "That he had been formerly a rich Biſhop and a poor Cardinal; but that now, being advanced to the papacy, he was almoſt reduced to abſolute beggary." *Fulgoſ. l.* 4. *c.* 8. *p.* 554, 555.

14. Sarizanarus was the author of that Hexaſtick which was made of the famous city of Venice.

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem & toti ponere Jura mari,
Nunc mihi Tarpeias quantumvis Jupiter Arces
Objice, & illa tui mœnia Martis, ait,
Sic pelago Tibrim præfers, Urbem aſpice utramque,
Illam homines dices, hanc poſuiſſe Deos.

The poet had ſmall reaſon to repent of his ingenuity, for as a reward of his pains he had aſſigned him out of the publick treaſury of that ſtate, an hundred zecchins for every one of thoſe verſes, which amounts to three hundred pounds of our money. *Howel's Ep. vol.* 1. § 2. *ep.* 36. *p.* 59.

15. When Henry of Lancaſter, ſurnamed the Good Earl of Darby, had taken Bigerac in Gaſcoign, anno 1341, he gave and granted to every ſoldier the houſe which every one ſhould ſeize firſt upon, with all therein. A certain ſoldier of his broke into a Mint-maſter's houſe, where he found ſo great a maſs of money, that, amazed therewith as a prey greater than his deſert or deſire, he acquainted the Earl; who, with a liberal mind, anſwered, "It is not for my ſtate to play boys play, to give and take: take thou the money if it were thrice as much." *Cambd. Remains, p.* 210. *Speed's Hiſt. p.* 592.

16. At the battle of Poictiers, James Lord Audley was brought to the Black Prince in a litter moſt grievouſly wounded, for he had behaved himſelf with great valour that day: to whom the Prince, with due commendations, gave for his good ſervice four hundred marks of yearly revenues; with which returning to his tent, he gave it as frankly to his four Eſquires that attended him in the battle. When the Prince was informed, doubting that his gift was contemned as too little for ſo eminent a ſervice; the Lord Audley ſatisfied him with this anſwer: "I muſt do for them who deſerve well of me; theſe, my Eſquires, ſaved my life amidſt the enemies: and, God be thanked, I have ſufficient revenues left by my anceſtors to maintain me in your ſervice." Whereupon the Prince, praiſing his prudence and liberality, confirmed his gift made to his Eſquires; and aſſigned him moreover to the amount of ſix hundred marks in England. *Camb. Remains, p.* 209. *Grafton, vol.* 2. *p.* 299.

17. King Canute gave great jewels to Wincheſter church, whereof one is reported to be a croſs, worth as much as the whole revenue of England amounted to in a year: and unto Coventry he gave the arm of St. Auguſtine, which he bought at Papia for an hundred talents of ſilver and one of gold. *Speed's Hiſt. p.* 402.

18. Clodoveus, ſon of Dagobert, King of France, in a great dearth, cauſed the church of St. Dennis, which his father had covered with plates of ſilver, to be covered with lead, and the ſilver given to the relief of the poor. *Fabian. Hiſt. p.* 151.

19. Iſocrates, the ſon of Theodorus, the rhetorician, kept a ſchool, where he taught rhetorick to an hundred ſcholars, at the rate of one hundred drachms of ſilver each. He was very rich, and well he might; for Nicocles, King of Cyprus, who was the ſon of Evagoras, gave him at once the ſum of twenty talents of ſilver for only one oration which he dedicated unto him. *Plut. Moral. l. de Decem. Orator. p.* 924.

20. The Poet Virgil repeated unto Auguſtus Cæſar three books of his Æneids, the ſecond, fourth and ſixth; the latter of theſe chiefly upon the account of Octavia, ſiſter to Auguſtus, and mother of Marcellus, whom Auguſtus had adopted, but he died in the eighteenth year of his age. Octavia being preſent at this repetition, when Virgil came to theſe verſes at the latter end of the ſixth book, wherein he deſcribes the mourning for Marcellus in this manner:

Heu miſerande puer, ſi qua fata aſpera rumpas,
Tu Marcellus eris ———

Alas! poor youth, if fates will ſuffer thee
To ſee the light, thou ſhalt Marcellus be.

Octavia ſwooned away: and when ſhe was recovered, ſhe commanded the Poet to proceed no further;

further, appointing him ten ſeſterces for every verſe he had repeated, which were in number twenty-one. So that, by the bounty of this Princeſs, Virgil received for a few verſes above the ſum of fifty thouſand crowns. *Camer. Oper. Subciſ. cent.* 1. *c.* 4. *p.* 49.

CHAP. XXVIII.

Of the Pious Works and Charitable Gifts of ſome Men.

"WHEREAS (ſaith the learned Willet) the profeſſors of the Goſpel are generally charged by the Roman Catholics as barren and fruitleſs of good works: I will, to ſtop their mouths, ſhew that more charitable works have been performed in the times of the Goſpel, than they can ſhew to have been done in the like time in Popery; eſpecially ſince the public oppoſition of that religion, which began about two hundred and fifty years ſince (reckoning from the times of John Wickliffe), or in twice the time immediately before." To make good this, he hath drawn out a golden catalogue of perſons piouſly and charitably devoted, together with their works; out of which I have ſelected, as I thought, the chiefeſt and moſt remarkable to put under this head: only craving leave to begin with one or two, beyond the compaſs of his preſcribed time, which I have met with elſewhere.

1. In the reign of King Henry the Fourth, the moſt deſervedly famous for works of piety was William Wickham, Biſhop of Wincheſter. His firſt work was the building of a chapel at Tichfield, where his father and mother, and ſiſter Perrot were buried. Next, he founded at Southwick, in Hampſhire, near the town of Wickham, the place of his birth (as a ſupplement to the priory of Southwick), a chantry with allowance of five prieſts for ever: he beſtowed twenty thouſand marks in repairing the houſes belonging to the biſhoprick; he diſcharged out of priſon, in all places of his dioceſe, all ſuch poor priſoners as lay in execution for debt under twenty pounds; he amended all the highways from Wincheſter to London, on both ſides the river: after all this, on the fifth of March, 1379, he began to lay the founion dat of that magnificent ſtructure in Oxford, called New College, and in perſon laid the firſt ſtone thereof. In the year 1387, on the twenty-ſixth of March, he likewiſe, in perſon, laid the firſt ſtone of the like foundation in Wincheſter, and dedicated the ſame, as that other in Oxford, to the memory of the Virgin Mary. *Baker's Chron. p.* 236, 237.

2. In the reign of King Edward the Fourth, Sir John Croſby, Knight, and late Lord Mayor of London, gave to the repairs of the pariſh church of Henworth in Middleſex, forty pounds: to the repairs of St. Helen's in Biſhopſgate ſtreet, where he was buried, five hundred marks: to the repairing of London wall one hundred pounds; to the repairing of Rocheſter bridge, ten pounds; to the wardens and commonalty of the Grocers in London, two large ſilver pots chaſed, half gilded, and other legacies. *Bak. Chron. p.* 311.

3. In the reign of Queen Elizabeth, and in the year 1596, Ralph Rokeby, one of her Majeſty's Maſters of Requeſts, then dying, gave, by his will, to Chriſt's Hoſpital, in London, one hundred pounds; to the college of the poor of Queen Elizabeth, one hundred pounds; to the poor ſcholars in Cambridge, one hundred pounds; to the poor ſcholars in Oxford, one hundred pounds; to the priſoners in the two Compters, in London, one hundred pounds; to the priſoners in the Fleet, one hundred pounds; to the priſoners in Ludgate, one hundred pounds; to the priſoners in Newgate, one hundred pounds; to the priſoners in the King's Bench, one hundred pounds; to the priſoners of the Marſhalſea, one hundred pounds; to the priſoners in the White Lion, twenty pounds: a liberal and pious legacy, and not worthy to be forgotten. *Bak. Chron. p.* 576.

4. When the Huguenots were driven out of Picardy, a great number of them were deſirous of ſettling in the city of Mentz in Germany. They offered the Elector to build a city juſt above that capital (at the conflux of the Rhine and Mayne, between Caſſel and Coſtheim), to fortify it at their own expence; to keep a conſtant garriſon there, and, beſides all this, to pay a large annual ſum to the ſtate, provided only they might be allowed the freedom of their religion, and a participation of the rights of the citizens of Mentz. The Archbiſhop of that time did not chooſe that hereſy ſhould build her neſt ſo near him; but the laſt has often been heard to expreſs a wiſh that a ſimilar offer were to be made to him; and the preſent would moſt joyfully comply with it. But ſuch opportunities are but ſeldom found; and the times in which it was cuſtomary to drive out Huguenots are gone by. *Rieſbeck's Travels through Germ. vol.* 3. *p.* 217.

5. Richard Sutton, Eſquire, born of genteel parentage, at Knaith in Lincolnſhire, was ſole foun-

der of the Charter-houſe Hoſpital, which he called the Hoſpital of King James; for the maintenance thereof he ſettled theſe manors in ſeveral counties: 1. Baſham manor in Cambridgeſhire. 2. Baſtingthorp manor in Lincolnſhire. 3. Brackgrove manor in Wiltſhire. 4. Broadhinton land in Wiltſhire. 5. Caſtlecamps manor in Cambridgeſhire. 6. Chilton manor in Wiltſhire. 7. Dunby manor in Lincolnſhire. 8. Elcomb manor and park in Wiltſhire. 9. Hackney land in Middleſex. 10. Hallingbur Bouchiers manor in Eſſex. 11. Midſunden manor in Wiltſhire. 12. Much Stanbridge manor in Eſſex. 13. Norton manor in Eſſex. 14. Salthrope manor in Wiltſhire. 15. Southminſter manor in Eſſex. 16. Tottenham land in Middleſex. 17. Ufford manor in Wiltſhire. 18. Wataleſcote manor in Wiltſhire. 19. Weſtcot manor in Wiltſhire. 20. Wroughton manor in Wiltſhire. It was founded, finiſhed, and endowed by himſelf alone, diſburſing thirteen thouſand pounds, paid down before the ſealing of the conveyance for the ground whereon it ſtood, with ſome other appurtenances; beſides ſix thouſand expended in the building thereof, and that vaſt yearly endowment before mentioned; beſides this he bequeathed large ſums to the poor, to priſons, to colleges, to mending highways, to the Chamber of London; beſides twenty thouſand pounds left to the diſcretion of his executors. He died 1611, in the ninth year of King James's reign. *Full. Ch. Hiſtory, l.* 10. *cent.* 17. *p.* 65, 66. *Willet's Synopſ. Papiſm. p.* 1221. *et p.* 1231. *Stow's Ann. p.* 1016, 1017.

6. Anno Dom. 1552, King Edward the Sixth, in the ſixth year of his reign, founded the Hoſpitals of Chriſt Church in London, and of St. Thomas in Southwark; and the next year that of Bridewell, for the maintenance of three ſorts of poor: the firſt, for the education of poor children; the ſecond, for impotent and lame perſons; the third, for idle perſons, to employ and ſet them to work. A princely gift, whereby proviſion was made for all ſorts of poor people; ſuch as were poor either by birth or caſualty, or idleneſs. Beſides, by the ſaid virtuous Prince were founded two free-ſchools in Louth, in Lincolnſhire, with liberal maintenance for a ſchoolmaſter and uſher in them both. Likewiſe Chriſt's College, in the univerſity of Cambridge, enjoyeth a fellowſhip, and three ſcholars, by the gift of the ſaid excellent prince. *Willet's Synopſ. Papiſm, p.* 1220.

7. Sir William Cecil, not long ſince Lord Treaſurer, in his life-time gave thirty pounds a year to St. John's College in Cambridge; he founded alſo an hoſpital at Stamford for twelve poor people, allowing to each of them ſix pounds *per annum*; he alſo left great ſums of money in truſt in the hands of Mr. John Billet, one of his executors, who as carefully performed that truſt, and partly by this means, and partly out of his own eſtate, hath done thoſe excellent works. He repaired, at the expence of divers hundred pounds, the great church in the city of Bath; he enlarged the hot and croſs-bath there, walling them about. He built an hoſpital there, to entertain twelve poor people, for a month, at the Spring, and three months at the fall of the leaf, with allowance of four-pence a day: he gave two hundred pounds to the repairs of St. Martin's church, an hundred marks to St. Clement's, to build a window; five pounds to each of the four pariſhes in Weſtminſter for twelve years. Upon the building of the market-houſe there, he beſtowed three hundred pounds, whereof is made ten pounds a year for the benefit of the poor. He alſo gave twenty pounds *per annum* to Chriſt's hoſpital till two hundred pounds came out. *Willet in Synopſ. Papiſm. p.* 1222.

8. Robert, Earl of Dorcheſter, anno 1609, by his laſt will and teſtament, ordained an hoſpital to be built in Eaſt Greenſtead in Suſſex, allowing to the building thereof a thouſand pounds (to the which the executors have added a thouſand pounds more) and three hundred and thirty pounds of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year; and beſides to a Warden twenty pounds, and to two Aſſiſtants out of the town to be choſen, three pounds ſix ſhillings and eight-pence apiece *per annum. Willet's Synopſ. Papiſm. p.* 1222.

9. John Whitgift, Archbiſhop of Canterbury, at his own proper charge, cauſed an hoſpital to be built at Croydon, for the maintenance of thirty poor people, with a free-ſchool, having a maſter and an uſher, and laid unto it two hundred pounds *per annum*, beſides the charge of the building, which is ſuppoſed to have coſt two thouſand pounds more. *Willet's Synopſ. Papiſm. p.* 1223.

10. William Lamb, clothworker, gave to theſe charitable uſes following: he built the conduit near Holborn, with the cock at Holborn-Bridge, bringing the water more than two thouſand yards in pipes of lead at the charge of fifteen hundred

pounds; he gave alſo to theſe uſes following: to twelve poor people of St. Faith's pariſh weekly, two-pence apiece. To the company of cloth-workers four pounds per annum; for reading divine ſervice in St. James's church, Sundays, Wedneſdays, and Fridays, and four yearly ſermons, and for twelve poor men, and twelve poor women, ſo many gowns, ſhirts, ſmocks, ſhoes, he gave lands to the yearly value of thirty pounds; to each of the towns of Ludlow and Bridgenorth one hundred pounds; to Chriſt's Hoſpital, yearly, ſix pounds, and to purchaſe lands, ten pounds; to St. Thomas's Hoſpital yearly, four pounds; to the Savoy to buy bedding, ten pounds. He erected a free ſchool at Sutton Valens in Kent, with allowance to the Maſter of twenty pounds, and to the Uſher eight pounds. He built ſix alms-houſes there, with the yearly maintenance of ten pounds. He gave alſo toward the free-ſchool at Maidſtone in Kent; and to ſet the poor clothiers on work in Suffolk, he gave one hundred pounds. *Willet's Synopſ. Papiſm. p.* 1226.

11. Sir Wolſton Dixy, Mayor, free of the ſkinners, gave as followeth: to the maintenance of a free-ſchool in Boſworth yearly, twenty pounds; to Chriſt's Hoſpital in London yearly for ever forty-two pounds; for a Lecture in St. Michael Baſing-hall yearly, ten pounds; to the poor of Newgate, twenty pounds; to the two Compters, to Ludgate and Bethlehem, to each of them ten pounds; to the four priſons in Southwark, twenty pounds thirteen ſhillings and four-pence; to the poor of Baſings-hall ten pounds; to Emanuel college in Cambridge to buy lands, to maintain two fellows and two ſcholars, ſix hundred pounds; to the building of the college, fifty pounds; to be lent unto poor merchants, five hundred pounds; to the hoſpitals of St. Bartholomew and St. Thomas, each of them fifty pounds; to the poor of Bridewell, twenty pounds; to poor maids marriages, one hundred pounds; to poor ſtrangers of the Dutch and French churches, fifty pounds; towards the building of the Peſt-houſe, two hundred pounds. The ſum of theſe gifts, in money, amount to more than ſeventeen hundred pounds, and the yearly annuities to ſeventy-two pounds. *Willet's Synopſ. Papiſm. p.* 1226.

12. Sir John Greſham, mercer and mayor of London, anno 1548, in the ſecond year of King Edward the Sixth, gave ten pounds to the poor of every ward in London (which are twenty-four within the city), and to one hundred and twenty poor men and women, three yards of cloth each, for a gown, of eight or nine ſhillings a yard; to maids marriages, and hoſpitals in London, above two hundred pounds. He alſo founded a free-ſchool in Holt, a market-town in Norfolk. *Willet's Synopſ. Papiſm. p.* 1224.

13. Mr. Thomas Ridge, grocer, gave to charitable uſes one thouſand one hundred and ſixty-three pounds, ſix ſhillings and eight pence, viz. To the company of grocers, to be lent to two young men free of the company, an hundred pounds; to his men and maid ſervants ſixty-three pounds ſix ſhillings and eight-pence; unto the hoſpitals about London, one hundred pounds; unto Preachers, four hundred pounds; to poor tradeſmen in and about London, three hundred pounds; for a Lecture in Grace Church, one hundred pounds; and in gowns for poor women, one hundred pounds. *Willet's Synopſ. Papiſm. p.* 1228.

14. Mr. Robert Offley, haberdaſher, gave ſix hundred pounds to the Mayor and commonality of Cheſter, to be lent to young tradeſmen; and for the relief of poor priſoners, and other ſuch charitable uſes, two hundred pounds; he gave to the company of the haberdaſhers, to be lent to freemen gratis, two hundred pounds more; to pay ten pounds yearly to the poor of the company two hundred pounds more; to give ten pounds per annum to two Scholars in each Univerſity, two; to Bethlehem one hundred pounds; to the other hoſpitals, priſons, and poor, one hundred and ſixty more; *in toto*, one thouſand ſix hundred and ſixty pounds. *Willet's Synopſ. Papiſm. p.* 1228.

15. The Lady Mary Ramſey, who in the lifetime of Sir Thomas Ramſey, joining with him, and after his death, aſſured in land two hundred and forty-three pounds per annum to Chriſt's Hoſpital in London, to theſe uſes following; to the Schoolmaſter of Hawſtead, annually, twenty pounds; to the Maſter and Uſher in Chriſt's Church, by the year, twenty pounds; to ten poor widows, beſides apparel and houſes, yearly, twenty pounds; to two poor, a man and a woman, during life, to each fifty-three ſhillings and four-pence; to two Fellows in Peter-houſe, Cambridge, and four Scholars, yearly, forty pounds; to St. Bartholomew's Hoſpital, ten pounds; to Newgate, Ludgate, and the Compters, ten pounds; to Chriſt's Hoſpital, after the expiration of certain leaſes, there will come per annum, one hundred and twenty pounds; to St. Peter's, the Poor in London, St. Andrew's Underſhaft, St. Mary,

Woolnoth, ten pounds; to ſix Scholars in Cambridge, twenty pounds; to ſix Scholars in Oxford, twenty pounds; to ten maimed ſoldiers twenty pounds; for two ſermons, forty ſhillings; to the poor of Chriſt's Church pariſh, fifty ſhillings; to the poor of the company of drapers, yearly, ten pounds; ten poor women's gowns, ten poor ſoldiers coats, ſhoes, and caps. All theſe gifts aforeſaid are to continue yearly. *Willet's Synopſ. Papiſm. p.* 1229.

16. Mr. George Blundel, clothier of London, by his laſt will and teſtament, anno 1599, bequeathed as followeth: To Chriſt's Hoſpital five hundred pounds; to St. Bartholomew's, two hundred and fifty pounds; to St. Thomas's Hoſpital, two hundred and fifty pounds; to Bridewell, yearly, eight pounds; towards Tiverton Church fifty pounds; to mend the high-ways there, one hundred pounds; to the twelve chief companies in London, to each one hundred and fifty pounds; towards the relieving of poor priſoners and other charitable uſes, *in toto*, one thouſand eight hundred pounds. For poor maids marriages in Tiverton, four hundred pounds; to the city of Exeter, to be lent unto poor artificers, nine hundred pounds; towards the building of the Free Grammar School in Tiverton, two thouſand four hundred pounds, laid out ſince by his executors, Sir William Craven and others, one thouſand pounds: to the Schoolmaſter yearly, fifty pounds; to the Uſher, thirteen pounds ſix ſhillings and eight-pence; to the clerk forty ſhillings; for reparations eight pounds; to place four boys apprentices in huſbandry, yearly, twenty pounds; to maintain ſix Scholars, three in Cambridge, and three in Oxford, the ſum of two thouſand pounds. The ſum of all, counting the yearly penſions at a valuable rate, together with the legacies of money, maketh twelve thouſand pounds, or thereabouts. *Willet's Synopſ. Papiſm. p.* 1229.

17. Mr. Rogers, of the Company of Leatherſellers, gave by his will as followeth; to the priſoners about London, twelve pounds; to the poor of two towns in the weſt country, thirteen pounds ſix ſhillings and eight-pence; to the poor of the town of Pool, where he was born, ten pounds; to build alms-houſes there, three hundred and thirty-three pounds; to relieve poor priſoners, being neither Papiſts nor Atheiſts, that may be ſet free for twenty nobles a man, one hundred and fifty pounds; to poor preachers, ten pounds a man, one hundred pounds; to poor decayed artificers that have wives and children, one hundred pounds; to the Company of Merchant-adventurers to relieve poor decayed people, and for young freemen, four hundred pounds; to Chriſt's Hoſpital, to purchaſe land for the relief of that houſe, five hundred pounds; to erect alms-houſes about London, and to maintain twelve poor people, threeſcore pounds; to the pariſh where he dwelt ten pounds; and for two dozen of bread every Lord's day to be diſtributed, one hundred pounds; to Chriſt's Church pariſh fifteen pounds; to the poor in divers pariſhes without Newgate, Cripplegate, Biſhopſgate, and St. George's in Southwark, twenty-ſix pounds thirteen ſhillings and four-pence, to each alike; to St. George's pariſh in Southwark, St. Sepulchre's, St. Olave's, St. Giles's, St. Leonard's, to each thirty pounds, one hundred and fifty pounds; to St. Botolph's without Aldgate, and Biſhopſgate, to each twenty pounds, forty pounds; given to maintain two Scholars in Oxford, two in Cambridge, ſtudents in divinity, to the Company of Leatherſellers, which is carefully by them employed and augmented, four hundred pounds. The whole ſum amounteth to two thouſand nine hundred and ſixty pounds, ſix ſhillings and eight-pence. *Willet's Synopſ. Papiſm. p.* 1230.

18. Mr. George Palyn, by his laſt will and teſtament, gave unto theſe charitable uſes: to erect an alms-houſe about London, and to allow unto ſix poor people, yearly, ſix pounds thirteen ſhillings and four-pence, he gave nine hundred pounds; given to the chime at Bow church, one hundred pounds; given to St. John Baptiſt's, and Brazen-Noſe Colleges in Oxford, to maintain four Scholars, to each four pounds yearly, to each College three hundred pounds, *in toto* ſix hundred pounds; given to the like uſe to Trinity and St. John's Colleges in Cambridge, to each three hundred pounds, *in toto* ſix hundred pounds: to ſix priſoners about London, ſixty pounds; to Chriſt's Hoſpital, to purchaſe twenty pounds per annum, three hundred pounds; to St. Thomas's Hoſpital fifty pounds; to the Preachers at Paul's Croſs, to bear their charges, two hundred pounds; to divers pariſhes in London, to ſome ten pounds, to ſome twenty pounds, one hundred and thirty-two pounds; to the poor in Wrenbury in Cheſhire, to purchaſe twenty marks per annum, two hundred pounds; to the uſe of the church there, thirty pounds; for forty poor gowns, forty pounds; the ſum is three thouſand two hundred and twelve pounds, or thereabouts. *Willet's Synopſ. Papiſm. p.* 1230.

19. Mr. Dove gave unto the company of the Merchant-taylors, the ſum of two thouſand nine

hundred fifty-eight pounds ten ſhillings, to pay one hundred and ſeventy-nine pounds to theſe uſes following: To maintain thirteen poor alms-men, and ſix in reverſion, per annum, one hundred and ſeven pounds; to a ſchool-maſter, eight pounds; to the poor of S. Botolph's twenty pounds nine ſhillings; to the priſoners in both Compters, and in Ludgate and Newgate, twenty pounds; given to St. John's College, in Cambridge, one hundred pounds; to Chriſt's Hoſpital, to purchaſe ſixteen pounds per annum, for one to teach the boys to ſing, two hundred and forty pounds; to toll a bell at St. Sepulchre's, when the priſoners go to execution, fifty pounds. *Willet's Synopſ. Papiſm. p.* 1231.

20. Sir William Craven, Alderman of London, hath given a thouſand pounds to Chriſt's Hoſpital, in London, to purchaſe land for the maintenance of that houſe. He hath alſo been a worthy benefactor to St. John's College, in Oxford. He hath built at Burnſall, in Yorkſhire, a church, compaſſing it with a wall, at the charge of ſix hundred pounds. He hath erected a ſchool, with the allowance of twenty pounds per annum. He hath built one bridge that coſt him five hundred pounds; another two hundred and fifty pounds; a third two hundred marks; a fourth twenty pounds; and made a cauſeway at two hundred pounds charge, and all this in his life-time. *Willet's Synopſ. Papiſm. p.* 1231.

21. Mr. Jones, a merchant, abiding at Stode, of the company of Haberdaſhers, ſent ſix thouſand pounds to the company, to be beſtowed in Monmouth in Wales, where he was born, in charitable works. The worſhipful company purchaſed two hundred pounds per annum, and more, allowing one hundred and fifty pounds per annum to an hoſpital, for twenty poor people; and one hundred marks to a preacher, to preach twice on the Lord's day. *Willet's Synopſ. Papiſm. p.* 1230.

22. Robert Johnſon, Archdeacon of Leiceſter, and paſtor of North Luffenham, in the county of Rutland, hath been a worthy inſtrument in this kind, who, at his own charge hath cauſed two free-ſchools to be built in two market-towns in that county; the one at Okeham, the other at Uppingham, with allowance of twenty-four pounds each to the maſter, and twelve pounds to the uſher yearly. He hath alſo built two hoſpitals, called by the name of Chriſt's Hoſpital, in the aforeſaid towns, with proviſion for each of them for twenty-four poor people. He purchaſed lands of Queen Elizabeth, which he hath laid to thoſe hoſpitals, and procured a mortmain of four hundred marks per annum. Likewiſe he redeemed a third hoſpital, which had been erected by one William Darby, and was diſſolved, being found to be concealed land. Beſides, he hath given the perpetual patronage of North Luffenham to Emanuel College, Cambridge, that the town may be provided with a good preacher. He hath alſo made good proviſion in both Univerſities, for ſcholars that ſhall be brought up in the ſaid ſchools. He hath given alſo twenty marks per annum towards the maintenance of preachers that are called to Paul's Croſs. He hath alſo been very beneficial to the town of Luffenham, Stamford, and other places in Rutland, in providing for the education of their poor children, and placing them apprentices. *Willet's Synopſ. Papiſm. p.* 1232.

23. Mr. John Heyden, Alderman of London, and a Mercer, hath given to an hundred poor as many gowns, and an hundred pounds, and twelve-pence apiece in money. To the Company of Mercers ſix hundred pounds, to be lent to young men, at three pounds ſix ſhillings and eight-pence the hundred, which makes twenty pounds, to be given yearly to the poor. Likewiſe four hundred pounds more he gave to the ſame company, to be lent out at the ſame rate, and the yearly annuity of thirteen pounds, ſix ſhillings and eight-pence, ariſing thereof, to go to the maintaining of the Lecture in St. Michael's, Pater Noſter: to Chriſt's Church Hoſpital five hundred pounds: to the eleven companies beſides, eleven hundred pounds to be lent out to young men, at three pounds, ſix ſhillings and eight-pence the hundred; and out of the annuity ariſing thereof, twenty pounds per annum to go to the hoſpitals, and ſixteen pounds to the poor. To Exeter two hundred pounds. To Briſtol one hundred pounds. To Glouceſter, one hundred pounds, to be lent to young tradeſmen, at three pounds, ſix ſhillings and eight-pence the hundred, to the uſe of poor priſoners, and poor people. To the town of Wardbery, ſix pounds, thirteen ſhillings, and four-pence. To the Company of Mercers for a cup, forty pounds. To his ſervants two hundred and forty pounds. Out of the reſt of his moiety, he gave to the aforeſaid companies fifty pounds each, to the uſes aforeſaid. *Willet's Synopſ. Papiſm. p.* 1239.

24. Mrs. Owen, widow of Juſtice Owen, founded an hoſpital and free-ſchool at Iſlington; gave to the Univerſity Library, at Oxford, two hundred

Pounds; to St. John's College Library, in Cambridge, twenty pounds; founded one Fellowſhip and Scholarſhip in Emanuel College; to Chriſt's Hoſpital, ſixty pounds, to give twelve-pence weekly to the poor in Iſlington; ſixty-ſix pounds thirteen ſhillings, four-pence, to beautify the Cloyſter in Chriſt's Hoſpital; to a ſchool-houſe at Edmonton, twenty pounds; to the pariſh of Condover in Shropſhire, fifty pounds for a great bell. The building of alms-houſes for ten poor women at Iſlington, and the purchaſe of the lands laid to it, coſt her 1415l. and the building of the ſchool-houſe there, three hundred ſixty-one pounds; ſhe gave alſo yearly ſums of money to preachers not beneficed, and to the priſons in her life-time. By her laſt will, twenty-two pounds per annum, for Iſlington-ſchool. The preachers thirty five pounds; to the pariſh of Baſſiſhaw, twenty pounds; to the priſons, eight pounds; to the Company of Brewers, in linen, plate, and money, one hundred pounds; the ſum of theſe monies, beſides the annuity of twenty-two pounds, will amount to two thouſand three hundred and twenty pounds, or thereabouts. All this ſhe did, though at her death ſhe had twenty-two children, and children's children; amongſt their parts finding a portion for Chriſt's poor members. *Willet's Synopſ. Papiſm. p.* 1240.

25. To all this, as a moſt exemplary charity, may be added that act of parliament, held anno 39 of the Queen, chapter the third, for the relief of the poor in every pariſh, and ſetting of them to work: by virtue of which act, there cannot be leſs gathered yearly for the aforeſaid charitable uſes throughout the land than thirty or forty thouſand pounds: a national and perpetual charity, the like whereof perhaps there is no nation under heaven that hath yet, and poſſibly may not hereafter, perform. *Willet's Synopſ. Papiſm. p.* 1228.

26. Mr. Thomas Guy, citizen and bookſeller, of London, beſtowed more money on public charities than was ever given by a private man in this or any other country in the world; nor did he withhold his vaſt poſſeſſions till he could no longer uſe them, and in the ſplendor of poſthumous charity ſeek to hide a life of parſimony, rapacity and oppreſſion; ſtriving to atone for the wrongs of the widow, by bequeathing her ſpoils in an hoſpital to her children; but his ample and vaſt endowments were begun in his life-time; and many of them before a ſucceſsful trade and induſtry had augmented his fortune to its final bulk. He was a patron of the liberty and rights of his fellow-ſubjects, which he aſſerted in ſeveral parliaments, whereof he was a member for the borough of Tamworth in Staffordſhire, which was the place of his birth. To this town he was a liberal benefactor, and early in life not only relieved private families in diſtreſs, but erected an alms-houſe for fourteen poor men and women, whom he maintained during his life; and at his death bequeathed 125l. per ann. for that purpoſe.

In 1701 he built and furniſhed, at his own charges, three wards on the north ſide of the outer court of St. Thomas's Hoſpital, and gave 100l. a year for their maintenance: and ſome time before his death he laid out 3000l. more, in enlarging and beautifying the ſaid hoſpital.

He had no wife, child, or near relation; yet was he mindful of thoſe who had the moſt remote affinity to his blood: in his life-time he beſtowed on all his aged relations annuities from 10 to 20l. a year; and to the young ones he advanced ſuch ſums as were neceſſary to ſettle them in buſineſs, and give foundation for their induſtry, to make them wealthy and reſpectable: nor did he forſake them at his death, when he left annuities to his aged relations amounting to 875l. per annum, and the ample ſum of 75,589l. to be diſtributed amongſt his younger relations, however remotely allied, in ſuch ſums as might forward their own endeavours to advancement in the world. And his munificence to them did not ſtop here, but he left a perpetual annuity of 400l. per annum, to Chriſt's Hoſpital, on condition of their receiving any of the infant deſcendants of theſe his relations, who might in any future time ſtand in need of, and apply for, the proviſion of that foundation.

In 1721, when he was ſeventy-ſix years of age, he laid the foundation of the magnificent hoſpital which bears his name; and he proſecuted the building with all the ardour of a youth erecting a manſion-houſe for his own reſidence, cauſing a houſe to be run up on the ſpot for his own dwelling, that he might in perſon overlook the workmen. By this diligence, he lived to ſee the whole building erected and covered in before his death, which happened three years after the foundation was laid.

The expence of erecting and furniſhing this hoſpital amounted to the ſum of 18,793l. 16s. and the ſum which he left to endow it amounted to 219,499l. both ſums amounting to 238,292l. 16s.

Beſides the above, he bequeathed 1000l. for diſcharging poor priſoners confined for ſmall debts in the city of London and county of Middleſex; by which means upwards of 600 perſons were ſet at liberty. *Maitland's Hiſt. Lond.*

CHAP. XXIX.

Of ſuch as were Lovers of Juſtice, and Impartial Adminiſtrators of it.

THOSE people in India that are called Pedalii, when they make their ſolemn ſacrifices to their gods, uſe to crave nothing at their hands but that they may have juſtice continued and preſerved amongſt them; as ſuppoſing, in the enjoyment of that, they ſhould have little reaſon to complain of the want of any other thing. And it was the ſaying of Maximilian the Emperor, *Fiat Juſtitia & ruat cœlum*; "Let us have juſtice whatſoever befals us." The perſons hereafter mentioned were great lovers and obſervers of this excellent virtue, which is of ſo great advantage to mankind.

1. The Chronicle of Alexandria relates an admirable paſſage of Theodorick, King of the Romans. Juvenalis, a widow, made her complaint, that a ſuit of her's in court was drawn out for the ſpace of three years, which might have been diſpatched in a few days. The King demanded who were her Judges? ſhe named them: they were ſent unto, and commanded to give all the ſpeedy expedition that was poſſible to this woman's cauſe; which they did, and in two days determined it in her favour. Which done, Theodorick called them again, and they ſuppoſing it had been to applaud their excellent juſtice, now done, haſtened thither full of joy. Being come, the King aſked of them, "how it came to paſs they had performed that in two days, which had not been done in three years?" They anſwered, "The recommendation of your Majeſty made us finiſh it." "How?" replied the King, "when I put you into office, did I not conſign all pleas and proceedings to you, and particularly thoſe of widows? you deſerve death, ſo to have ſpun out a buſineſs in length, three years ſpace, which required but two days diſpatch." And at that inſtant commanded their heads to be ſtruck off. *Cauſ. H. C. tom.* 1. *l.* 3. *p.* 90.

2. The Emperor Trajan had done many brave and eminent acts, but none of his atchievements were ſo reſplendent, as the juſtice he readily afforded to a virtuous widow. Her ſon had been ſlain; and ſhe not being able to obtain juſtice, had the courage to accoſt the Emperor in the midſt of the city of Rome, amongſt an infinite number of people, and flouriſhing legions, which followed him to the wars; he was then going to make war in Wallachia. At her requeſt Trajan, notwithſtanding he was much preſſed with the affairs of a moſt urgent war, alighted from his horſe, heard her, comforted her, and did her juſtice. This act of his was afterwards repreſented on Trajan's pillar as one of his greateſt wonders. *Cauſ. H. C. tom.* 1. *l.* 3. *p.* 90.

3. When Siſannes, one of the chief of the Perſian Judges, had given an unjuſt judgment, Cambyſes the King cauſed him to be flayed alive, and his ſkin to be hung over the judgment-ſeat; and having beſtowed the office of the dead father upon Otanes the ſon, he willed him to remember that the ſame partiality and injuſtice would deſerve the ſame puniſhment. *Herod. l.* 5. *p.* 298. *Val. Max. l.* 6. *c.* 3. *p.* 169. *Raleigh, l.* 3. *c.* 4. § 3. *p.* 37.

4. It is reported of the Emperor Maximilian the Firſt, that when he paſſed by the places of execution belonging to cities and ſigniories, where the bodies of malefactors are hung up as ſpectacles of terror; he would vail his bonnet, and ſay aloud, *Salve Juſtitia!* "God maintain juſtice!" *Camer. Oper. Subciſ. cent.* 1. *c.* 76. *p.* 348.

5. In the fourth year of Queen Mary, exemplary juſtice was done upon a great perſon. For the Lord Stourton (a man in favour with the Queen, as being an earneſt papiſt) was, for murder, committed by him, arraigned and condemned, carried to Saliſbury, and there in the market-place was hanged, having this only favour, to be hanged in a ſilken halter. Four of his ſervants were alſo executed in places near adjoining to that where the murder was committed. *Bak. Chron. p.* 464.

6. In the reign of King James, Ann. 1612, June 25, the Lord Sanquhar, a nobleman of Scotland, having in a private revenge ſuborned Robert Carlile to murder John Turner, a fencing-maſter, thought by his greatneſs to have borne it out. But the King reſpecting nothing ſo much as juſtice, would not ſuffer nobility to be a ſhelter for villany: but, according to the law, the 29th of June, the ſaid Lord Sanquhar having been arraigned and condemned by the name of John Creighton, Eſquire, was executed before Weſt-

minſter-hall-gate, where he died very penitent. *Bak. Chron. p.* 599.

7. Artaxerxes Longimanus, King of Perſia, had of his bedchamber one Satybarſanes whom he much favoured: this man earneſtly importuned the King in an affair which the King himſelf knew to be unjuſt: and having underſtood that Satybarſanes was to receive 30,000 daricks to bring the buſineſs to a deſirable concluſion, he cauſed his treaſurer openly to pay that ſum to him as his gift; adding withal, "That by the gift of that ſum he ſhould be never the poorer, but ſhould he grant what he deſired, he ſhould deſervedly be accounted the leſs juſt." *Lipſ. Monit. l.* 2. *c.* 7. *p.* 239, 240. *Fulgoſ. l.* 6. *c.* 5. *p.* 769.

8. Henry the Second commanded that an Italian lacquey ſhould be laid in priſon without telling why. The Judges ſet him at liberty, having firſt delivered their opinion to the King: who again commanded that he ſhould be put to death: "Having," as he ſaid, "taken him in a foul and heinous offence, which he would not have to be divulged." The Judges, for all that, would not condemn him, but ſet open the priſon-doors to let him forth. It is true, that the King cauſed him to be taken afterwards and thrown into the river Seine, without any form of law, to avoid tumult: but the Judges would not condemn a perſon, where no proof was made that he was guilty. *Camer. Oper. Subciſ. cent.* 1. *c.* 100. *p.* 472. *Bod. Meth. Hiſt. c.* 6.

9. King Lewis the Eleventh, minding to cajole the Court of Parliament at Paris, if it ſhould refuſe to publiſh certain new ordinances by him made. The maſters of that court underſtanding the drift, went all to the King in their robes. The King aſked them what they wanted? "Sir," anſwers the Preſident La Vaquery, "we are come with a full purpoſe to loſe our lives every one of us, rather than we will ſuffer that by our connivance any unjuſt ordinance ſhould take place." The King, amazed at this anſwer of La Vaquery, and at the conſtancy of the parliament, gave them gracious entertainment, and commanded that the edicts which he would have publiſhed, ſhould be cancelled in his preſence; ſwearing, that from thence forward he would never make an edict that ſhould not be juſt and equitable. *Camer. Oper. Subciſ. cent.* 1. *cap.* 100. *p.* 472. *Bod. Meth. Hiſt. c.* 6.

10. Spitigneus the Second, Prince of Bohemia, riding on the way, there met him a widow imploring his juſtice. The Prince commanded her to wait his return: ſhe alleged that this delay would prove dangerous to her, for that ſhe was to make her appearance the very next hour, or elſe to forfeit her bond. The Prince referred the woman to others that were his ordinary Judges: but ſhe cried out, "That he himſelf, and not others, was the Judge whom God had appointed her;" upon which he alighted from his horſe, and with great patience attended the hearing of the poor woman's cauſe for the ſpace of two hours together. *Zuing. Theat. vol.* 1. *l.* 2. *p.* 216.

11. Mahomet the Second of that name, Emperor of the Turks, had a ſon called Muſtapha, whom he had deſigned to ſucceed him in the empire, prone to luſt, but otherwiſe a good Prince. The young Prince was fallen in love with the wife of Achmet Baſſa, a woman of excellent beauty: he had long endeavoured to prevail with her by all ſorts of allurements, but this way not ſucceeding, he would try by ſurprize. He had gained knowledge of the time when the woman went to bathe herſelf (as the Turks often do). He ſoon followed her with a few of his retinue, and there ſeized her naked as ſhe was, and in deſpite of all the reſiſtance ſhe could make, had his will of her. She tells her huſband, he the Emperor, and deſires juſtice. The Emperor at firſt ſeemed to take ſmall notice of it, and ſoon after (though he had different ſentiments within) he rated the Baſſa with ſharp language. "What," ſays he, "doſt thou think it meet to complain thus grievouſly of my ſon? knoweſt thou not that both thyſelf and that wife of thine are my ſlaves, and accordingly at my diſpoſal? If therefore my ſon has embraced her and followed the inclinations of his mind, he has embraced but a ſlave of mine, and having my approbation, he hath committed no fault at all: think of this, and go thy way, and leave the reſt to myſelf." This he ſaid in defence of his abſolute empire; but ill ſatisfied in his mind, and vexed at the thing, he firſt ſends for his ſon, examines him touching the fact; and he having confeſſed it, he diſmiſſed him with threats; three days after, when paternal love to his ſon and juſtice had ſtriven in his breaſt, love to juſtice having gained the ſuperiority and victory, he commanded his mutes to ſtrangle his ſon Muſtapha with a bow-ſtring, that by his death he might make amends to injured and violated chaſtity. *Lipſ. Monit. l.* 2. *c.* 9. *p.* 245, 246. *Knowles's Tur. Hiſt. p.* 411.

12. Herkenbald, a man mighty, noble, and famous, had no reſpect of perſons in judgment, but condemned and puniſhed with as great ſeverity the rich and his own kindred, as the poor, and thoſe whom he knew leaſt in the world. Being once very ſick, and keeping his bed, he heard a great buſtle in a chamber next to that wherein he lay: and withal a woman crying and ſhrieking out. He enquired of his ſervants what the matter was? but they all concealed the truth from him. At laſt, one of his pages being ſeverely threatened by him, and told that "he would cauſe one to pull out his eyes from his head if he did not tell him plainly what all that ſtir was;" told him in few words, "My Lord," ſaid he, "your nephew hath raviſhed a maid, and that was the noiſe you heard." The fact being examined and thoroughly averred, Herkenbald condemned his nephew to be hanged till he ſhould be dead. But the Seneſchall who had the charge to execute the ſentence, ſeeming as if he had been very hot and forward to do it, went preſently and gave the young man notice of all that paſſed, wiſhing him to keep out of the way for a while; and ſome few hours after comes again to the ſick perſon, aſſuring him, againſt all truth, that he had put his ſentence in execution. About five days after, the young gentleman, thinking his uncle had forgotten all, came and peeped in at his chamber. The uncle having ſpied him, calls him by his name, and with fair words drew him to his bed's head till he was within his reach; and then ſuddenly catching him by the locks with the left hand, and pulling him forcibly to him, with his right hand he gave him ſuch a ready blow into the throat with a knife, that he died inſtantly. So great was the zeal which this noble man bore to juſtice. *Camer. Oper. Subciſ. cent.* 1. *c.* 100. *p.* 468.

13. The Emperor Otho the Firſt, being upon a military expedition, a woman threw herſelf at his feet, beſeeching a juſt revenge, according to the laws, upon a perſon who had committed a rape upon her. The Emperor being in haſte, referred the hearing of her cauſe till his return. "But who then," replied the woman, "ſhall recall into your Majeſty's mind the horrid injury that hath been done to me?" The Emperor looking up to a church thereby, "This," ſaid he, "ſhall be a witneſs betwixt thee and me, that I will do thee juſtice;" and ſo diſmiſſing her, he, with his retinue, ſet forward. At his return, ſeeing the church, he called to mind the complaint, and cauſed the woman to be ſummoned; who at her appearance thus beſpake him: "Dread ſovereign, the man of whom I heretofore complained is now my huſband; I have ſince had a child by him, and have forgiven him the injury." "Not ſo," ſaid the Emperor, "by the beard of Otho he ſhall ſuffer for it, for a colluſion amongſt yourſelves does not make void the laws." And ſo cauſed his head to be ſtruck off. *Lon. Theatr. p.* 475.

14. In the reign of Conſtantius, Acindinus the Prefect of Antioch, had a certain perſon under cuſtody, for a pound of gold to be paid into the Exchequer; threatening him, that in caſe he paid it not at a certain day, he ſhould die. The man knew not where to have it, and now the fatal day drew near. He had a beautiful wife, to whom a rich man of the city ſent word, that for a night's lodging he would pay the gold. She acquainted her huſband, who, for the ſafety of his life, readily gave her leave: ſhe renders herſelf up to the rich man, who at her departure, gave her only a pound of earth, tied up in a bag, inſtead of the promiſed gold. She, enraged at her injury, together with this ſuperadded fraud, complained to the Prefect, and declared to him the truth of the whole; who, finding that his threats of her huſband had brought her to theſe extremities, pronounced ſentence in this manner: "The pound of gold ſhall be paid out of the goods of Acindinus; the priſoner ſhall be free, and the woman ſhall be put into the poſſeſſion of that land from whence ſhe received earth inſtead of gold." *Lon. Theatr. p.* 476.

15. Chabot was Admiral to King Francis the Firſt, a man moſt nobly deſcended, and of great ſervice, and in high favour with this Prince; but, as in other men, the paſſion of love grows cold, and wears out by time, ſo the King's affection being changed towards the Admiral, had charged him with ſome offences which he had formerly committed. The Admiral preſuming upon the great good ſervices he had done the King in Piedmont, and in the defence of Marſeilles againſt the Emperor, gave the King other language than became him, and deſired nothing ſo much as a public trial. Hereupon the King gave commiſſion to the Chancellor Poyet, as Preſident, and other Judges (upon an information of the King's Advocate) to queſtion the Admiral's life. The Chancellor, an ambitious man, hoping to pleaſe the King, wrought with ſome of the Judges with

cunning, others with ſo ſharp threats, and the reſt with ſo fair promiſes, that although nothing could be proved againſt the Admiral worthy of the King's diſpleaſure, yet the Chancellor ſubſcribed, and got others to ſubſcribe to the forfeiture of his eſtate, offices, and liberty, though not able to prevail againſt his life. But the King hating falſehood in ſo great a magiſtrate; and though to any that ſhould bewail the Admiral's calamity, it might have been anſwered, that he was tried according to his own deſire, by the laws of his country, and by the Judges of Parliament; yet, I ſay, the King made his juſtice ſurmount all his other paſſions, and gave back the Admiral his honour, his offices, his eſtate, and his liberty; and cauſed the wicked Poyet, his Chancellor, to be indicted, arraigned, degraded, and condemned. *Raleigh's Hiſt. World, lib.* 5. *cap.* 3. § 19. *p.* 471.

16. Totilus, King of the Goths, was complained to by a Calabrian, that one of his life-guard had raviſhed his daughter; upon which the accuſed was immediately ſent to priſon, the King reſolving to puniſh him as his crime deſerved: but the ſoldiers came about him, deſiring that their fellow-ſoldier, a man of known valour, might be given back to them. Totilus ſharply reproved them; "What would ye?" ſaid he: "know ye not that without juſtice, neither any civil or military government is able to ſubſiſt? can ye not remember what ſlaughters and calamities the nation of the Goths underwent, through the injuſtice of Theodahadas? I am now your King; and in the maintenance of juſtice we have regained our ancient fortune and glory: would you now loſe all for the ſake of one ſingle villain? See you to yourſelves, ſoldiers; but, for my part, I proclaim it aloud, careleſs of the event, that I will not ſuffer it! and if you are reſolved you will, then ſtrike at me: behold a body and breaſt ready for the ſtroke." The ſoldiers were moved with this ſpeech, and deſiſted from their importunity: the King ſent for the man from priſon, condemned him to death, and gave his eſtate to the injured and violated perſon. *Lipſ. Monit. lib.* 2. *c.* 9. *p.* 250, 251.

17. The Emperor Leo Armenus, going out of his palace, was informed, by a mean perſon, that a Senator had raviſhed his wife, and that he had complained of his injury to the Prefect, but, as yet, could have no redreſs. The Emperor commanded that both the Prefect and Senator ſhould be ſent for, and wait his return in his palace, together with their accuſer. Being come back, he examined the matter, and finding it true, as the man had repreſented, he diſplaced the Prefect from his dignity, for his negligence, and puniſhed the crime of the Senator with death. *Lipſ. Monit. lib.* 2. *cap.* 1. *p.* 250.

18. Charles the Bold, Duke of Burgundy, and Earl of Flanders, had a Nobleman in ſpecial favour with him, to whom he had committed the government of a town in Zealand; where, living in a great deal of eaſe, he fell in love with a woman of a beautiful body, and a mind and manners no way inferior. He paſſed and repaſſed by her door; ſoon after grew bolder, entered into conference with her, diſcovered his flame, made large promiſes, and uſed all the ways by which he hoped to gain her; but all in vain. Her chaſtity was proof againſt all the batteries he could make againſt it. Falling therefore into deſpair, he converts himſelf into villainy. He was, as I ſaid, a Governor, and Duke Charles was buſied in war. He cauſes, therefore, the huſband of his miſtreſs to be accuſed of treachery, and forthwith commits him to priſon; to the end, that by fears or threats he might draw her to his pleaſure, or, at leaſt, quit himſelf of her huſband, the only rival with him in his love. The woman, as one that loved her huſband, went to the gaol, and thence to the Governor, to entreat for him, and try, if ſhe was able, to obtain his liberty. "Doſt thou come, O my dear, to entreat me?" ſaid the Governor: "you are certainly ignorant of the empire you have over me; render me only a mutual affection, and I am ready to reſtore you your huſband; for we are both under a reſtraint, he is my priſoner, and I am your's. Ah, how eaſily may you give liberty to us both! why do you refuſe? As a lover I beſeech you, and as you tender my life; as the Governor, I aſk you, and as you tender the life of your huſband; both are at ſtake, and if I muſt periſh, I will not fall alone." The woman bluſhed at what ſhe heard; and being in fear for her huſband, trembled and turned pale. He perceiving ſhe was moved, and ſuppoſing that ſome force ſhould be uſed to her modeſty, throws her upon the bed, and enjoyed the fruit which afterwards proved bitter to them both. The woman departed confounded and in tears, thinking of nothing more than revenge; which was ſtill more inflamed by a barbarous act of the Governor; for he having obtained his deſire, and hoping hereafter freely to enjoy her, took care that her huſband, his rival, ſhould be beheaded in the gaol, and there was the body put into a coffin ready for burial.

This done, he ſent for her, and in an affable manner, "What," ſaid he, "do you ſeek for your huſband? you ſhall have him, and (pointing to the priſon) you ſhall find him there, take him along with you." The woman ſuſpecting nothing, went her way; but when ſhe ſaw the body ſhe fell upon the dead corpſe; and having long lamented over it, ſhe turned to the Governor with a fierce countenance and tone. "It is true," ſaid ſhe, "you have reſtored me my huſband, I owe you thanks for the favour, and will pay you." He endeavoured to retain and appeaſe her, but in vain: but haſting home, ſhe called about her her moſt faithful friends, and recounted to them all that had paſſed. They all agreed that ſhe ſhould make her caſe known to the Duke; who, amongſt other excellent virtues, was a ſingular lover of juſtice. To him ſhe went: was heard, but ſcarce believed. The Duke was angry and grieved that any of his ſubjects, and in his dominions, ſhould preſume ſo far. He commanded her to withdraw into the next room till he ſent for the Governor, who by chance was then at Court. Being come, "Do you know," ſaid the Duke, "This woman?" The man changed colour. "Do you know too," added he, "the complaints ſhe makes of you? they are ſad ones, and ſuch as I wiſh ſhould not be true." He ſhook, faultered in his ſpeech, and betrayed all the ſigns of guilt. Being urged home, he confeſſed all, freed the woman from any fault, and caſting himſelf at the Duke's feet, ſaid, "He placed all his refuge and comfort in the good grace and mercy of his Prince; and that he might the better obtain it, he offered to make amends for his unlawful luſt, by a lawful marriage of the perſon whom he had injured." The Duke, as one that inclined to what he ſaid, ſeemed now ſomewhat milder. "You woman," ſaid he, "ſince it is gone thus far, are you willing to have this man for your huſband?" She refuſed; but fearing the Duke's diſpleaſure, and, prompted by the courtiers that he was noble, rich, and in favour with his Prince, overcome at laſt, ſhe yielded. The Duke cauſed both to join hands, and the marriage to be lawfully made; which done, "You," he ſaid to the bridegroom, "muſt now grant me this, that if you die firſt without children of your body, that then this wife of yours ſhall be the heir of all that you have." He willingly granted it: it was writ down by a notary, and witneſſed. This done, the Duke turning to the woman, "There is his will, "but there is not mine," ſaid he: and ſending the woman away, he commands the Governor to be led to that very priſon in which the huſband was ſlain; and to be laid in a coffin headleſs, as he was. This done, he then ſent the woman thither (ignorant of what had paſſed), who frighted with that ſecond unthought-of misfortune of two huſbands almoſt at one and the ſame time, loſt by one and the ſame puniſhment, fell ſpeedily ſick, and in a ſhort time died; having gained this only by her laſt marriage, that ſhe left her children by her former huſband very rich by the acceſſion of this new and great inheritance. *Lipſ. Monit. lib.* 2. *cap.* 9. *p.* 240, 241.

19. Sir John Markham was knighted by King Edward the Fourth, and by him made Lord Chief Juſtice of the King's Bench; at which time one Sir Thomas Cooke, late Lord Mayor of London, and Knight of the Bath, a man of great eſtate, was agreed upon to be accuſed of high-treaſon, and a commiſſion granted forth to try him in Guildhall. The King, by private inſtructions to the Judge, appeared ſo far, that Cooke, though he was not, muſt be found guilty; and if the law were too ſhort, the Judge muſt ſtretch it to the purpoſe. The fault laid to his charge, was for lending money to Queen Margaret; the proof was, the confeſſion of one Hawkins, who was racked in the Tower. Sir Thomas Cooke pleaded, that Hawkins came indeed to requeſt him to lend a thouſand marks, upon good ſecurity; but that, underſtanding who it was for, he had ſent him away with a refuſal: the Judge ſhewed the proof reached not the charge of high-treaſon, and that miſpriſion of treaſon was the higheſt it could amount to; and intimated to the jury, to be tender in matter of life, and diſcharge good conſciences; they found it accordingly: for which the Judge was turned out of his place, and lived privately the reſt of his days; and gloried in this, that though the King could make him no Judge, he could not make him an unjuſt one. *Fuller's Holy State, l.* 4. *c.* 6. *p.* 263, 264.

20. Diocles having made a law, that no man ſhould come armed into the public aſſembly of the people, he through inadvertency chanced to break that law himſelf: which one obſerving, and ſaying, "he has broke a law he made himſelf:" Diocles, turning to his accuſer, ſaid with a loud voice, "No, the law ſhall have its ſanction;" and drawing his ſword, killed himſelf. *Diod. Sic. Bibl.*

21. Zaleucus, law-giver of the Locrians, made a law that adultery ſhould be puniſhed with the loſs of both the offender's eyes; and it fell out ſo unhappily, that his own ſon was the firſt that committed that crime; and that he might at once expreſs the tenderneſs of a father, and the uprightneſs of a judge, he cauſed one of his ſon's eyes to be put out, and one of his own. *Heyl. Coſmog.*

22. Titus Manlius Torquatus, having a ſon dignified with the honour of being Governor of a province in Macedonia, and other conſiderable preferments, who was accuſed of miſdemeanors in the diſcharge of his office, the father, with the permiſſion of the Senate, undertook to be judge of the cauſe. He heard the accuſers, confronted the witneſſes, and gave his ſon full ſcope to make his defence; and on the third day gave this ſentence: "It appearing to me that my ſon D. Silanus has miſbehaved himſelf in his office, and taken money from the allies of the Roman people, contrary to law and juſtice, I declare him, from this day forward, both unworthy of the commonwealth and my houſe." This judgment from the father threw the ſon into ſuch a deep melancholy, that the night following he killed himſelf. And the father looking upon him as a ſon that degenerated from the virtue of his anceſtors, refuſed to honour his funeral ſolemnity with his preſence. *Cauſ. Hol. Court.*

23. A gentleman ſent a buck to Judge Hales in his circuit, that was to have a cauſe tried before him that aſſize. The cauſe being called, and the Judge taking notice of the name, aſked "If he was not the perſon that had preſented him with a buck?" and finding it to be the ſame, the Judge told him, "He could not ſuffer the trial to go on till he had paid him for his buck." To which the gentleman anſwered, "That he never ſold his veniſon, and that he had done no more to him but what he had always done to every Judge that came that circuit." This was confirmed by ſeveral gentlemen on the bench. But all this would not prevail upon the Judge, nor would he ſuffer the trial to proceed till he had paid for the veniſon. Whereupon the gentleman withdrew the record, ſaying, "He would not try his cauſe before a Judge that ſuſpected him to be guilty of bribery by a cuſtomary civility." *Dr. Burnet's Life of Sir Mat. Hale.*

24. A certain poor woman having loſt a little dog, and underſtanding it to be in the poſſeſſion of the lady of Sir Thomas More, to whom it had been made a preſent of, ſhe went to Sir Thomas, as he was ſitting in the hall, and told him "That his lady with-held her dog from her." Sir Thomas immediately ordered his lady to be ſent for, and the dog to be brought with her; which Sir Thomas taking in his hands, cauſed his lady to ſtand at one end of the hall, and the poor woman at the other, and ſaid, "That he ſat there to do every one juſtice." He bid each of them call the dog, which when they did, the dog forſook the lady, and went to the poor woman. When Sir Thomas ſaw this, he bid his lady be contented, for it was none of hers. But ſhe repining at the ſentence, the dog was purchaſed of the poor woman for a piece of gold, and ſo all parties were ſatisfied, every one ſmiling at the manner of his enquiring out the truth. *Life of Sir T. More.*

25. At the time that Oliver Cromwell was Protector of this realm, an Engliſh merchant-ſhip was taken in the chops of the channel, carried into St. Maloes, and there confiſcated upon ſome groundleſs pretence. As ſoon as the maſter of the ſhip, who was an honeſt quaker, got home, he preſented a petition to the Protector in council, ſetting forth his caſe, and praying for redreſs. Upon hearing the petition, the Protector told his council, "he would take that affair upon himſelf," and ordered the man to attend him next morning. He examined him ſtrictly as to all the circumſtances of his caſe: and finding by his anſwers that he was a plain honeſt man, and that he had been concerned in no unlawful trade, he aſked him, "If he could go to Paris with a letter?" The man anſwered, "he could." "Well then," ſaid the Protector, "prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarine, and told him he muſt ſtay but three days for an anſwer. "The anſwer I mean," ſays he, "is, the full value of what you might have made of your ſhip and cargo; and tell the Cardinal, that if it be not paid you in three days, you have expreſs orders from me to return home." The honeſt blunt quaker, we may ſuppoſe, followed his inſtructions to a tittle; but the Cardinal, according to the manner of miniſters when they are any way preſſed, began to ſhuffle; therefore the quaker returned, as he was bid. As ſoon as the Protector ſaw him, he aſked, "Well, friend, have you got your money?" And upon the man's anſwering he had not, the Protector told him, "Then leave your direction with my ſecretary, and you ſhall ſoon hear from me." Upon this occaſion, that great man

did not ſtay to negotiate, or to explain, by long tedious memorials, the reaſonableneſs of his demand. No; though there was a French miniſter reſiding here, he did not ſo much as acquaint him with the ſtory, but immediately ſent out a man of war or two, with orders to ſeize every French ſhip they could meet with. Accordingly, they returned in a few days with two or three French prizes, which the Protector ordered to be immediately ſold, and out of the produce, he paid the quaker what he demanded for the ſhip and cargo. Then he ſent for the French miniſter, gave him an account of what had happened, and told him there was a balance, which, if he pleaſed, ſhould be paid in to him, to the end that he might deliver it to thoſe of his countrymen, who were the owners of the French ſhips that had been ſo taken and ſold. *Crit. Review of the Life of Cromwell.*

C H A P. XXX.

Of ſuch Perſons as were very illuſtrious for their ſingular Chaſtity, both Men and Women.

THERE is no vice whatſoever that is very eaſy to overcome; but that of the luſt of the fleſh ſeems to have a peculiar difficulty in the conqueſt of them. For whereas covetouſneſs hath its ſeat in the mind alone, this ſeizes upon the mind and body alſo: other vices grow upon us only through our looſing the reins unto deſire; this is born with us, and accompanies us all along from our cradles to the tomb, (for the moſt part) having fixed its roots ſo deep within us, through long indulgence, that not one of the many is able to prevail againſt it. But how much the more ſtrong therefore the enemy is, and the more intimate and familiar he is with us, the more noble is the victory, and the conqueſt more glorious.

1. St. Jerome relates a ſtory of one Nicetas, a young man of invincible courage; who when (by all ſorts of threatenings) he was not to be frighted into idolatry; his enemies reſolved upon another courſe. They brought him into a garden flowing with all manner of ſenſual pleaſures and delights: there they laid him on a bed of down, ſafely enwrapped in a net of ſilk, amongſt the lilies and roſes, with the delicious murmur of the rivulets, and the ſweet whiſtling of the winds amongſt the leaves, and then all departed. There was then immediately ſent unto him a young and moſt beautiful courtezan, who uſed all the abominable tricks of her impure art, to draw him to her deſire. The youth now fearing that he ſhould be conquered with folly, who had triumphed over fury, reſolutely bit off his own tongue with his teeth, ſpitting it in the face of the whore, and ſo by the ſmart of his wound extinguiſhed the rebellion of his fleſh. *Hieron. in Vit. Pauli Eremit. Fulgoſ. l.* 4. *c.* 3. *p.* 489. *Lon. Theatr. p.* 451. *Sabell. Exemp. l.* 5. *c.* 6. *p.* 285.

2. Thomas, Archbiſhop of York, in the reign of Henry the Firſt, falling ſick, his phyſicians told him, that nothing would do him good but to keep company with a woman: to whom he replied, "The remedy is worſe than the diſeaſe;" and ſo died a batchelor. *Polyd. Virg. l. c.* 30. *Bak. Chron. p.* 60.

3. Spurina was a young man of Hetruria, of admirable beauty, ſo that he drew the eyes of all the women and virgins that beheld him, and not only ſo, but of the men alſo: the former ſighed, and either openly or in private wiſhed the enjoyment of him; the men were touched with jealouſy, each living in ſuſpicion of his wife, by reaſon of his powerful temptation. Spurina, the beſt of young men, perceiving how matters went, that he might at once free both himſelf and others from fear or trouble, did ſo deform, with bruiſes and ſcars, that moſt lovely face of his, that afterwards he lived rather the mockery than the temptation of others. *Lipſ. Monit. l.* 2. *c.* 17. *p.* 377. *Val. Max. l.* 4. *c.* 5. *p.* 113.

4. Baldwin, Earl of Flanders, afterwards made Emperor of Conſtantinople; being about thirty-two years of age; was yet, in that flower and heat of youth, of ſuch ſingular chaſtity, and all the time of his abſence from his wife, did ſo contain himſelf, that he never caſt a luſtful glance, or looked upon any woman with unchaſte eyes. Nicetas, who was otherwiſe his enemy, has wrote down thus much of him in his hiſtory; and withal adds, that he exacted the like chaſtity in all others: and therefore twice a week, about evening, he cauſed it to be proclaimed, that "no man whatſoever, that had to do with a ſtrange woman ſhould preſume to lay down within the compaſs of his palace." *Lipſ. Monit. l.* 2. *c.* 17. *p.* 374.

5. Zenocrates, the ſon of Agathenor, born in Chalcedon, the ſcholar of Plato, and a great philoſopher, was of a tried and approved chaſtity. It is ſaid, that the beautiful courtezan, Phryne, intended one time to make experiment of his conti-

nency; and, pretending ſhe was purſued by ſome perſons of ill intention towards her, deſired to be received into his houſe. She was: and ſeeing there was but one bed, ſhe deſired to lie with him; which he alſo granted. There ſhe made trial of her arts to ſubdue the virtue of this excellent perſon: but ſhe departed without having obtained her deſires; and gave out, that ſhe had lain by the ſide of ſome ſtatue and not a man. His ſcholars alſo laid the famous harlot, Lais, in his bed, upon a wager ſhe was not able to ſubvert his conſtancy; which was alſo loſt on her part; though ſuch was her beauty, that the flower of Greece doated upon, and purchaſed the enjoyment of it, at exceſſive rates. *Laert. Vit. Phil. l. 4. p. 97. M. Hurault, c. 12. p. 320. Lon. Theatr.*

6. Xenophon writes of Cyrus, that when Panthea, a moſt beautiful lady, was taken captive by him, and was about to be brought into his preſence, he expreſly forbade it, leſt he ſhould violate his own and her chaſtity, though but with his eyes. When Araſpes, one of his familiar friends, perſuaded him to go to her tent, and confer with her, alleging, that ſhe was of incomparable excellency, and a lady worthy of a King's eye. "Upon that account," replied he, "there is the greater reaſon I ſhould forbear; for ſhould I now make her a viſit while I am at leiſure, ſhe may, peradventure, ſo order the matter, as to occaſion my return to her when I have buſineſs of greater moment." *Lipſ. Monit. l. 2. c. 17. p. 369.*

7. King Antiochus, the third of that name, came to his city of Epheſus. Soon after his arrival he there beheld the Prieſteſs of Diana, a virgin of unmatched beauty, and ſuch perfections as he had not ſeen before. He departed from thence immediately; and that for this reaſon; leſt that love, which began to kindle in his breaſt, growing ſtronger and bolder by frequent ſight of the perſon, ſhould enforce him ſo far, that he who came thither virtuous and chaſte, ſhould return from thence with the ſhipwreck of both. *Lipſ. Monit. l. 2. c. 17. p. 369.*

8. Scipio had taken the city of New Carthage, where, beſides the reſt of the ſpoil, there were found a number of boys and girls, the children of the Nobility: amongſt the reſt, one virgin was brought and preſented to Scipio, whoſe marvellous beauty attracted the eyes of all men: it was ſuppoſed this would be no unacceptable preſent to a young General. But as ſoon as he had looked upon her, "I would," ſaid he, "accept and enjoy this virgin, were I a private perſon, and not in ſuch command as now I am: as it is, the Republick keeps this mind of mine ſufficiently employed; yet I receive her as a kind of pledge to be by me reſtored and returned where reaſon and humanity ſhall direct." He then aſked the young Lady of what country ſhe was, what her birth, and who her parents? By her he underſtood that ſhe was a Princeſs, and contracted to Luceius, a young Prince of her nation. The General therefore ſent both for him and her parents: and when come, ſetting the Lady by him, ſpoke thus to her ſpouſe: "As ſoon as the virgin was by my ſoldiers brought and preſented to me, I with pleaſure beheld the excellency of her form, and I praiſed the other accompliſhments of her body and mind, for nature hath not brought us forth blind and altogether indifferent of ſuch things: Love can reach even this breaſt of mine, but then it muſt be an honeſt one, and ſuch as the time and my affairs will permit: though therefore ſhe is mine in the right of war, I am not deſirous, in the midſt of arms, to play away my time in amorous dalliances: nor perhaps would it be juſt to detain from a valiant perſon one that is already contracted to him. I have learnt thus much from her: and have therefore ſent for thee, that I might ſee thee, and that I (Heaven is my witneſs) might deliver this virgin chaſte as I found her to thee. She hath lived with me in the ſame caution and reſervedneſs, as if ſhe had been with her own parents; nor was it a gift worthy either of myſelf or thee, if either force or private fraud had made any diminution to her virtue. Receive her inviolate, and enjoy her: nor do I deſire any other recompence than a cordial reſpect to Scipio and the Romans." The young Prince was aſtoniſhed for joy; the parents fell down at the feet of Scipio, and laying there a conſiderable weight of gold, offered it as her ranſom; but he bid the young Prince take it as a part of her dowry from himſelf, above that which her parents ſhould give. Thus did he overcome at once luſt and covetouſneſs; and by this one noble act of his, drew a great part of Spain to the ſide of the Romans; they ſtriving with eagerneſs to be ſubject to a perſon of ſo much virtue. *Lipſ. Monit. l. 2. c. 17. p. 372, 373. Val. Max. l. 4. c. 3. p. 103.*

9. Rhomilda, though a debauched Princeſs, had two daughters, Appa and Gela, who were as chaſte as the mother was contrary; for when, through the treaſon of the mother, the Henetians had taken the city of Friol, they, to preſerve their honour, put raw fleſh under their arm-pits, which

putrefying there, yielded ſuch a ſtinking and loathſome ſmell, that the Barbarians were not able to come near them. By this honeſt artifice, they preſerved their virgin innocency untouched. *Camer. Hor. Subſciſ. cent.* 1. *c.* 7. *p.* 39. *Hænig. Propug. Caſtitat. l.* 1. *p.* 117.

10. Acciolin, tyrant of Padua, in the year 1253, ſurpriſed by treaſon a little neighbouring city called Baſſian; at which ſurpriſal Blanche Rubea being taken with her ſword in her hand, (her huſband being ſlain fighting valiantly) was diſarmed and dragged by violence before the Tyrant; who, extremely taken with her beauty, with entreaties rich preſents, and an intermixture of threats, laboured to corrupt her chaſtity; but finding the fortreſs impregnable this way, he reſolved to carry it by violence. Blanche made ſhift by ſome pretence to rid herſelf out of his hands; and recovering a window, threw herſelf headlong from thence to the ground, where ſhe lay weltering in her blood: ſhe was taken up half dead, carried to a bed, and carefully attended. When ſome days were paſſed over, and ſhe was perfectly recovered, ſhe was again brought before Acciolin, where ſhe perſevered in her virtuous courage: but the ſhameleſs beaſt cauſed her to be bound, and held ſo faſt by his grooms, that notwithſtanding all the reſiſtance ſhe could poſſibly make, he obtained his will. A mortal grief ſeized her at this execrable outrage; yet having diſſembled it ſome few days, ſhe gained leave of her friends to ſee the body of her huſband. The tomb-ſtone was lifted up, and Blanche diſcovering the body, ſuddenly fell down upon it, drawing after her the ſtay that held up the ſtone, by the fall whereof her head was ſo cruſhed, that death ſoon followed, and ſhe was laid in the ſame tomb with her beloved huſband. *Camer. Oper. Subciſ. cent.* 1. *c.* 50. *p.* 224. *Lipſ. Monit. l.* 2. *c.* 17. *p.* 383. *Lon. Theatr. p.* 464. *Zuing. Theatr. vol.* 2. *l.* 7. *p.* 483.

11. When the wife of Hiero, King of Sicily, was taxed by her huſband that ſhe had never told him of his ſtinking breath, which one had then newly upbraided him with: “I thought,” anſwered ſhe, “that all men's breaths had ſmelt ſo.” An excellent teſtimony of chaſtity, in that the woman never came ſo near any man, as to diſcern if his breath was ſweeter or ſtronger than that of her huſband. The ſame hiſtory is recounted of Bilia the wife of Duellius. *Camer. Oper. Subciſ. cent.* 1. *c.* 51. *p.* 225. *Fulgoſ. l.* 4. *c.* 3. *p.* 485.

12. There was a maid in Alexandria endowed with an admirable beauty, and courted with all poſſible importunities. She fled from her lovers, and hid herſelf in a ſepulchre of the dead. Twelve years lived ſhe in this little cell, made to lodge ſuch as had nothing to do with the world. Being at laſt found in this manner, and aſked what ſhe meant to do; ſhe made anſwer: *Theſaurum Caſtitatis ſervo inter arentes calvarias, unde nulla flamma erumpit.* “I preſerve the treaſure of chaſtity amongſt the dead carcaſes, from whence fly no ſparks of deſire.” *Cauſ. H. C. part* 1. *l.* 3. *p.* 166.

13. Braſilla of Dirachium, an illuſtrious virgin, being taken by a ſoldier, and about to ſuffer violence by him; told him, “That if he would let her go with her virginity untouched, ſhe would ſhew him an herb, which, if he did but eat, would preſerve him from being wounded by any weapon whatſoever.” The ſoldier agreed, and went with the maid into the garden: where ſhe takes of the next herb ſhe met with, and chewing it in her mouth, “This,” ſaid ſhe, “is the herb, and that you may not doubt of the efficacy of it, make trial with your ſword upon myſelf, if you are able to wound me.” The ſoldier was won to credit her by the ſtedfaſt earneſtneſs of her countenance, and drawing his ſword, made ſuch a thruſt at her, that unwillingly he deprived her of life; and ſhe by this artifice preſerved herſelf from being corrupted by the unbridled luſt of him who had made her his priſoner. *Ludov. Vives de Chriſt. Fœmin. Inſtit l.* 1. *Lon. Theat. p.* 547.

14. Cyrus had taken captive the wife of Tigranes, ſon to the King of Armenia, and aſked him “at what price he would redeem his wife?” “At the price of my life,” ſaid he, “rather than ſhe ſhould live in ſervitude.” Cyrus, delighted with that anſwer, gave liberty to his wife, her father, and the reſt of the captives: and when amongſt them there was great diſcourſe of the virtues of Cyrus: ſome alſo extolled the complete ſhape of his body, “And,” ſaid Tigranes to his wife, “did he not ſeem to thee very beautiful?” “Really,” ſaid ſhe, “I did not look upon him:” “Upon whom then?” ſaid he. “Upon him,” replied ſhe, “that ſaid he would redeem my captivity at the price of his life.” *Xenoph. Cyropiad. Lonicer. Theat. l.* 467. *Burt. Mel. part* 3. § 3. *p.* 563.

15. Euphraſia, a virgin, being ſeized by a ſoldier, and perceiving herſelf reduced to that condition,

dition, that neither her ſtrongeſt reſiſtance nor tears could any longer defend her chaſtity from an armed and bold raviſher; ſhe bids him forbear; that ſhe would redeem, at a valuable rate, what ſhe could not obtain by all her entreaties. She told him that ſhe was ſkilled in magic, had been initiated in enchantments from her infancy, and that ſhe knew a certain unguent, with which if he once anointed his body, he ſhould be proof againſt either ſword or dart; that ſhe would impart to him this ſecret, (which to that day ſhe had kept to herſelf) upon this condition, that he would ſolemnly ſwear from thenceforth not to offer any injury to her virgin modeſty. The ſoldier, touched with the ambition of military glory, ſwore readily to what ſhe deſired. She left him a while, and having melted ſome wax with other ingredients, ſhe anointed her neck and ſhoulders ſufficiently with it: then turning to the young man, “That you may underſtand,” ſaid ſhe, “that I have not dealt deceitfully with you, I will extort a belief from you at the hazard of my own perſon; come, ſoldier, and with the utmoſt force you are able, ſtrike with your ſword upon this neck of mine, that I have ſo well ſecured with this medicament, and ſoon ſhalt thou be convinced how ſafe I have rendered myſelf with this artifice.” He, whoſe luſt was almoſt extinguiſhed by the fervent deſire he had to make trial, drew out his ſword, and with force enough ſtruck the place the virgin had deſigned him. The ſword entered ſo far into her throat, that with one and the ſame blow, he cut off his hopes of enjoying the virgin, and her fears of loſing her virginity. *Nicephor. Eccleſ. Hiſt. l.* 7. *c.* 13. *p.* 105. *Strad. Prol. Acad. l.* 1. *Proluſ.* 5. *p.* 117.

16. Timoclea was a lady of Thebes, and at the ſacking of it, was forcibly raviſhed by a Thracian Prince, and ſhe revenged the injury in this manner: diſſembling the extreme hatred which ſhe bore to her raviſher, ſhe told him ſhe knew a place, wherein much treaſure and ſtore of gold was concealed. She led him to an out-place belonging to the houſe where there was a deep well; and while the over-covetous Thracian leaned over to look into it, ſhe tripped up his heels, and ſent him headlong to the bottom of it, with a quantity of ſtones after him, to hinder his reſurrection from thence for ever to the world. Being afterwards brought before Alexander, and charged with the death of this Captain of his, ſhe confeſſed the fact. And when he aſked, who ſhe was? “I am,” ſaid ſhe, “the ſiſter of that Theagenes, who died fighting valiantly againſt thy father in the fields of Cheronæa.” The generous Prince freely diſmiſſed her. *Plut. Paral. p.* 670. *in Alexandr. Lon. Theat. p.* 457. *Zon. An. tom.* 1. *fol.* 32.

17. There was a maid called Lucia, who lived a virgin amongſt many others, and whoſe exquiſite beauty was ſought after, with vehement ſolicitation, by a powerful Lord; who having command and authority in his hands, ſent meſſengers to ſeize on this innocent lamb; and whilſt they were at the gate menacing to kill her, and ſet all on fire, if this poor creature was not delivered into their hands; the maid came forth; “What is it,” ſaid ſhe, “you demand? I beſeech you tell me whether there be any thing in my power to purchaſe your lord and maſter's love?” “Yes,” anſwered they, “your eyes have gained him; nor ever can he have reſt till he enjoy them.” “Well, go then,” ſaid ſhe, “only ſuffer me to go to my chamber, and I will give ſatisfaction in this point.” The poor maid, ſeeing her ſituation, ſhe ſpake to her eyes, and ſaid: “How, my eyes, are you then guilty? I know the reſervedneſs and ſimplicity of your glances; nor have I, in that kind, any remorſe of conſcience. But, howſoever it be, you appear to me not innocent enough, ſince you have kindled fire in the heart of a man, whoſe hatred I have ever more eſteemed than his love: quench with your blood the flames you have raiſed.” Whereupon, with a hand piouſly cruel, ſhe digged out her eyes, and ſent the torn reliques, embrued in her blood, to him who ſought her; adding, “Behold what you love.” He, ſeized with horror, haſtened to hide himſelf in a monaſtery, where he remained the reſt of his days. *Rad. in Viridario. Cauſ. Holy Cour. par.* 1. §. 38. *p.* 106.

18. The Conſul Manlius having overthrown the army of Gallo-Grecians, in Mount Olympus, part were ſlain, and part made priſoners; amongſt others was the wife of Prince Orgiagon, a woman of ſurpaſſing beauty, who was committed to the cuſtody of a Centurion, and by him forcibly raviſhed. Her ranſom was afterwards agreed upon, and the place appointed to receive it from the hands of her friends When they came thither, and the Centurion was intent both with his eyes and mind upon weighing of the gold; ſhe, in her language, gave command to them that were preſent, that they ſhould kill him. When his head was cut off, ſhe took it up in her hands, went with it to her huſband, and having thrown it at

his feet, ſhe related the manner of the injury ſhe had received, and the revenge ſhe had taken. Who will ſay that any thing beſides the body of this woman was in the power of her enemies? for neither could her mind be overcome, nor the chaſtity of it violated. *Val. Max. l. 6. c. 1. p. 561. Sab. Ex. l. 10. c. 6 p. 570.*

19. I will ſhut up this chapter with the illuſtrious example of Thomas Aquinas. This great perſon had determined with himſelf to conſecrate the flower of his age to God, and the deſirable virtue of chaſtity. His parents oppoſed this noble reſolution of his, by flatteries and threats, and ſuch other arts as they ſuppoſed might be of uſe to them upon this occaſion, but without any ſucceſs; their ſon remained conſtant to his purpoſe, in deſpite of all their endeavours. Whereupon they took this other courſe: when Thomas was one day in his chamber, all alone, they ſent in to him a young damſel of an admirable beauty; who, with a countenance compoſed to laſciviouſneſs, began, with various allurements and feminine flatteries, to invite him to wickedneſs. All things ſeemed to ſpeak in her; her voice and form, her eyes and clothes, her geſtures and perfumes. The youth perceived the delightful poiſon began to ſlide in his heart, and therefore turning himſelf, "Lord Jeſus," ſaid he, "ſuffer me not to commit this filthy wickedneſs in thy ſight; or, for the ſake of carnal luſt, to loſe the joys of eternal life." This ſaid, he catched up a burning brand out of the fire, with which he drove out this ſyren before him, and ſhut the chamber door againſt her. Happily, by this means, eſcaping the ſnare that was ſpread for him, and by which he was ſo near to have been entangled. *Drex. Nicet. l. 2. c. 5. § 3. p. 346.*

CHAP. XXXI.

Of Patience; and what Power ſome Men have had over Anger.

EVERY man knows how to row in a calm; and an indifferent Pilot will ſerve to direct the courſe of a ſhip when the ſeaſon is quiet and ſerene; but the conduct of that Governor is moſt praiſe-worthy, who knows how to ſteer his veſſel aright, when the winds are enraged, and a furious tempeſt has put the tumultuous waves into a vehement commotion. In like manner it is ſmall commendation to appear mild, when nothing is ſaid or done to diſpleaſe us: but to repreſs our riſing paſſions, and to keep down our reſentments in the midſt of injurious provocations, is a victory greater and more deſerving of praiſe, than perhaps the greateſt Conquerors ever merited.

1. King Robert was one of the greateſt Kings that ever wore the crown of France. He once ſurpriſed a rogue, who had cut away half of his cloak, furred with ermine: to whom he did no further evil: but only ſaid mildly to him, "Save thyſelf, and leave the reſt for another who may have need of it." *Cauſ. Treat. of Paſſions, p. 119.*

2. King Henry the Sixth, of England, was of that admirable patience, that to one who ſtruck him when he was taken priſoner, he only ſaid, "Forſooth, you wrong yourſelf more than me, to ſtrike the Lord's anointed." *Bak. Chron. p. 287.*

3. It is ſaid, that Philip the Second, King of Spain, having written a letter with his own hand, with much ſtudy and labour, to be ſent to the Pope, when he aſked for ſand to be caſt upon it, his Secretary, by miſtake, poured the ink in the ſtandiſh upon it, inſtead of the former. This would have put many into a fury; yet this admirable King bore it without ſpeaking one angry word to his ſervant. *Cauſ. H. C. tom. 1. l. 3. p. 94.*

4. There was an uncivil fellow, that did nothing all the day long but rail againſt Pericles, the famous Athenian, in the market-place, and before all the people: and though he was at that time the public magiſtrate, yet he took no notice of it, but all the while diſpatched ſundry matters of importance, till night came; and then with a ſober pace went home towards his houſe, this varlet following him all the way with abuſe. Pericles, when he came to his houſe, it being dark, called to his man, and bade him light the fellow home, leſt it being night he ſhould loſe his way. *Plut. in Per. p. 154. Lipſ. Monit. l. 2. p. 398.*

5. Caſimir was Duke of the Sendominians, a potent Prince, and afterwards King of Poland: being on a time in a humour to divert himſelf, he called to him one Joannes Cornarius, a Knight, and his domeſtick ſervant, inviting him to play at dice: they did ſo, and fortune was equally favourable; ſo that having ſpent much time in gaining little upon each other, and it being grown far in the night, it was agreed to ſet the whole ſum in controverſy upon one ſingle caſt of the dice. Caſimir proved fortunate, and won all the money. Johannes, diſpleaſed and incenſed with his bad

fortune, in the heat of his impatience falls upon the Prince, and with his fiſt ſtruck him over the mouth. It was a capital crime for the ſervant to ſtrike his Lord, and the ſame alſo his Prince: but though all preſent were incenſed at this inſufferable action, yet he eſcaped by the benefit of the night, but was ſeized in the morning, brought back, and ſet in the preſence of Caſimir to receive his ſentence. He having well weighed the matter, broke into this wiſe ſpeech. "My friends, this man is leſs guilty than myſelf: nay, whatever ill is done, is on my part. Heat and ſudden paſſion (which ſometimes overſways even wiſe men) did tranſport him; and moved both his mind and hand to do as he did. But why did I give the cauſe? Why, unmindful of my own dignity, did I play with him as my equal? And therefore, Johannes, take not only my pardon, but my thanks too: by a profitable correction thou haſt taught me, that hereafter I ſhould do nothing that is unworthy of a Prince, but retain myſelf within the juſt limits of decency and gravity." This ſaid, he freely diſmiſſed him. *Lipſ. Monit. l. 2. c. 12.*

6. Memorable is the example of Johannes Gualbertus, a Knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very perſon, who, not long before, had killed his only brother; nor could the other eſcape him. Johannes preſently drew his ſword, that with one blow he might revenge the death of his brother. When the other falling proſtrate on the ground at his feet, humbly beſought him, for the ſake of the crucified Chriſt, to ſpare his life. Johannes, ſuppreſſing his anger, let him depart, and offered up his ſword, drawn as it was, before the image of Chriſt crucified, in the next church he came to. *Wier. Op. p. 870. l. de Irâ.*

7. The wife of Cowper, Biſhop of Lincoln, burnt all thoſe notes which he had been eight years in gathering, out of a certain tenderneſs and fear ſhe had, leſt he ſhould kill himſelf with overmuch ſtudy; ſo that he was forced to fall to work again, and was eight years more in gathering the ſame notes, wherewith he compoſed that uſeful, and learned book, which at this day is called his Dictionary. Though a greater vexation than this could hardly befal a ſcholar, yet he received it with that patience, as not to give his wife an unkind word upon that account. *Clark's Mirr. 65. p. 298.*

8. When Xenocrates came one time to the houſe of Plato to viſit him, he prayed him that he would, beat his ſervant for him, in regard he himſelf was not at preſent ſo fit to do it, becauſe he was in a paſſion." Another time he ſaid to one of his ſervants, "That he would beat him ſufficiently, but that he was angry." *Laert. l. 3. p. 79.*

9. Ariſtippus fell out upon a time with Æſchines his friend: and was at that time in a great choler, and fit of anger. "How now, Ariſtippus (quoth one who heard him ſo high, and at ſuch hot words) where is your amity and friendſhip all this while?" "Why aſleep," ſaid he, "but I will awaken it anon." With that he ſtepped cloſe to Æſchines, and ſaid; "Do you think me every way ſo unhappy and incurable, that I did not deſerve one ſingle admonition at your hands?" "No wonder," ſaid Æſchines again, "if I thought you (who for natural wit in all things elſe excel me) to ſee better in this caſe alſo than I, what is meet and expedient to be done." And thus their ſtrife ended. *Plut. Moral. lib. de Irâ cohibend. p. 130.*

10. Arcadius an Argive, never gave over reviling of King Philip of Macedon, abuſing him with the moſt reproachful terms; and arrived at laſt to that bold impudence, as to give him this kind of publick warning,

So far to fly, until he hither came,
Where no man knew or heard of Philip's name.

This man was afterwards ſeen in Macedonia. Then the friends and courtiers of King Philip gave him information thereof, moving him to inflict ſome ſevere puniſhment upon him, and in no caſe ſuffer him to eſcape his hands. But Philip, on the contrary, having this railer in his power, ſpake gently unto him, uſed him courteouſly and familiarly, ſent unto him in his lodging gifts and preſents, and ſo ſent him away in ſafety. Afterwards he commanded thoſe courtiers who had incited him againſt him, to enquire what words this man gave out of him amongſt the Greeks. They made report again, and told him, that he was become a new man, and ceaſed not to ſpeak wonderful things in the praiſe of him. "Look you, then," ſaid Philip unto them, "am not I a better phyſician than all you? and am not I more ſkilled in the cure of a foul-mouthed fellow than the beſt of you?" *Plut. Moral. lib. de Irâ cohib. p. 125.*

11. King Ptolomæus, jeſting and ſcoffing at a ſimple and unlearned grammarian, aſked him, "Who was the father of Peleus?" "I will anſwer you, Sir," ſaid he, "If you will firſt tell me who

was the father of Lagus?" This touched King Ptolemæus very near, in regard to the mean parentage he was deſcended from. So that all about the King were mightily offended at it, as an intolerable affront. The King ſaid no more than this; "If it be not ſeemly for a King to take a jeſt or a ſcoff, neither is it ſeemly or convenient for him to give one to another man." *Plut. Mor. lib. de Irâ cohib. p.* 125.

CHAP. XXXII.

Of ſuch as have well deported themſelves in their Adverſity, or been improved thereby.

THE Naturaliſts ſay, there is a ſort of a ſhell-fiſh, which at certain times opens to receive the dew of Heaven; and that being thus impregnated, then the more they are toſſed to and fro with the foaming billows of the ſea, the more precious is the pearl that is found in them. In like manner there are ſome men who are beholden to their afflictions for their virtues; and who had never ſhined with that luſtre, had not the black night of adverſity come upon them. It is proverbial of England; *Anglica Gens, optima flens, peſſima ridens.* A particular example hereof we have in

1. John Barret, born at Lynn, bred a Carmelite, of White Friars in Cambridge, when learning ran low, and degrees high, in that Univerſity, ſo that a Scholar could ſcarce be ſeen for Doctors; till the Univerſity, ſenſible of the miſchief thereof, appointed Dr. Cranmer (afterwards Archbiſhop of Canterbury) to be the examiner of all Candidates in Divinity. Amongſt others, he ſtopped Barret for his inſufficiency. Barret went back to Lynn, and applied himſelf to learning with ſuch ſucceſs, that in a ſhort time he became an admirable ſcholar. And commencing Doctor with due applauſe, lived many years a painful preacher in Norwich, always making honourable mention of Dr. Cranmer, as the means of his happineſs. *Fuller's Worthies, p.* 258.

2. Pope Pius the Fifth was long tormented with the ſtone and ſtranguary; and in the ſharpeſt of his fits he was often heard to ſay with ſighs, "Lord give me an increaſe of ſorrow, ſo thou wilt but give me a proportionable increaſe of patience" *Zuing. Theat. vol.* 1. *l.* 2. *p.* 174.

3. Petrus, the Abbot of Claravalla, through the vehemence of his diſeaſe loſt one of his eyes; and bore that affliction not only with patience, but ſaid, "He rejoiced, that of two enemies, he was now freed from the trouble of one of them." *Zuing. Theat. vol.* 1. *l.* 2. *p.* 174.

4. Alphonſus, King of Naples, was informed in his abſence, by Lupus Simonius, his Viceroy there, that one of thoſe two fine ſhips which the King had built, by the negligence of the ſeamen had taken fire, and was burnt. He told the meſſenger, "That he well knew that ſhip, though great and magnificent, would yet, after ſome years, decay, or periſh by ſome accident or other: and that therefore the Viceroy, if he was wiſe, would bear that misfortune with an equal mind, as he did himſelf." *Camer. Oper. Subciſ. cent.* 2. *c.* 27. *p.* 111.

5. Telamon hearing of the death of his beloved ſon, being a man unbroken by all the aſſaults of fortune; with an unmoved countenance, replied, "It is well, for I knew he muſt die whom I had begotten." *Lon. Theat. p.* 707.

6. L. Paulus Æmilius had four children; two of them, Scipio and Fabius, were brought into other families by adoption; the other two being boys, he yet retained with him at home. One of theſe being fourteen years of age, died five days before his triumph; the other of twelve years deceaſed the third day after it. And whereas there was almoſt none of the people but ſeriouſly lamented the misfortune of his houſe, he himſelf bore it with ſo great a ſpirit, that calling the people together, he rather gave them conſolations, than admitted any from them: this was a part of his oration to them: "Whereas, O citizens! in this great felicity of yours, I was afraid leſt fortune did meditate ſome evil againſt you, it was my prayer to the higheſt Jupiter, to Juno and Minerva, that if any calamity was impending upon the people of Rome, that they would inflict the whole of it upon my family. All therefore is well, ſince, by the grant of my requeſt they have ſo brought it to paſs, that you ſhould rather grieve for my adverſity, than that I ſhould lament for your misfortune." *Zuing. Theat. vol.* 3. *l.* 2. *p.* 663. *Val. Max. l.* 5. *c.* 10. *p.* 156.

7. When the Romans, by their continual war with Hannibal, and eſpecially by the calamity that befel them in the loſs of that great battle at Cannæ, had much exhauſted their forces; yet they received their adverſity with ſuch greatneſs of mind, that they dared to ſend freſh recruits to their forces in Spain, even when Hannibal was ready

to knock at their gates; and the grounds whereupon the camp of Hannibal ſtood, were ſold for as much in Rome as if Hannibal had not been there. *Val. Max. l.* 3. *c.* 7. *p.* 87.

8. Hiero, the Tyrant of Sicily, was at firſt a rude, unaccompliſhed, a furious and irreconcileable perſon, the ſame in all points with his brother Gelo; but falling afterwards into a lingering ſickneſs, by which he had a long vacation from publick cares and buſineſs, and employing that time in reading and converſe with learned men, he became a man of great elegancy and ſingular improvements: and afterwards, when he was perfectly recovered, he had great familiarity with Simonides, Pindar the Theban, and Bacchilides. *Cæl. Rhod. l.* 19. *c.* 28. *p.* 918. *Ælian. Var. Hiſt. l.* 4. *p.* 154.

9. Xenophon being ſacrificing to the gods; as he ſtood by the altar, there came to him a meſſenger from Mantinea, who told him "That his ſon Grillus was dead in battle." He only laid aſide the crown from his head, but perſiſted in his ſacrifice: but when the meſſenger added, that he died victorious, he re-aſſumed his crown, and without other alteration, finiſhed what he was about. *Ælian. Var. Hiſt. l.* 3. *c.* 3. *p.* 92. *Laert. l.* 2. *p.* 46.

10. Antigonus, the ſucceſſor of Alexander, had a lingering diſeaſe, and afterwards, when he was recovered and well again: "We have gotten no harm," ſaid he, "by this ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind, that I am but a mortal man." *Plut. Apoth. p.* 410.

11. Plato affirms, "That Theages was firſt brought to the ſtudy of philoſophy by a diſeaſe that retained him in his houſe; for being by that detained from the management of ſtate affairs, he had leiſure to be in love with the ſtudy of wiſdom. *Ælian. Var. Hiſt. l.* 4. *c.* 15. *p.* 155.

12. Straton, the ſon of Corragus, fell ſick to his great good fortune and advantage: for being deſcended of an illuſtrious family, and abounding with wealth, yet he never uſed any exerciſe of his body, till ſuch time as he found himſelf to be afflicted with the ſpleen. Then he was put upon it to ſeek a remedy by wreſtling, and other exerciſes of the body. And whereas at firſt he made uſe of theſe for the recovery of his health, yet afterwards he attained to ſuch perfection and proficiency in bodily exerciſes, that in one day he overcame at wreſtling and whorl-bats in the Olympick games. He was the ſame in the next Olympiad: and alſo in the Nemean, Iſthmian, and Pythian games. *Ælian. Var. Hiſt. l.* 4. *c.* 15. *p.* 156.

13. Philip, King of Macedon, was uſed to ſay, "That he was much beholden and bound to the Athenian orators; for that by their giving out opprobrious and ſlanderous words againſt him, they were the means to make him a better man both in word and deed." "For," ſaid he, "I every day do my beſt endeavour, as well in my ſayings as doings, to prove them liars." *Plut. Moral. in lib. de Apotheg. Reg. &c. p.* 408.

14. Antigonus once in winter-time was driven to encamp in a place deſtitute of all proviſions neceſſary for life; by occaſion whereof, certain ſoldiers, not knowing that he was ſo near them, ſpoke very preſumptuouſly of him, and reviled him. But he opening the cloth or curtain of his pavilion with his walking-ſtaff: "I," ſaid he, "you go not further off to rail at me, I will make you to repent;" and ſo withdrew himſelf. *Plut. Moral. in lib. de Apotheg. Reg. p.* 414.

15. Diogenes was baniſhed and driven out of his own country; yet this exile of his was ſo far from proving evil to him, that it was the chief occaſion of his improvement; as being thereby compelled to the ſtudy and profeſſion of philoſophy. *Plut. Moral. lib. de Tran. Animi, p.* 148.

16. Zeno, a philoſopher of Citium, a town of Cyprus, turning merchant for his better ſupport, was always unfortunate by loſſes at ſea, inſomuch that he was reduced to one ſmall veſſel; and having advice that it was caſt away, and nothing ſaved, he received the news with cheerfulneſs, ſaying, "O fortune! thou haſt acted wiſely, in forcing me to throw off the rich attire of a merchant, to put on the mean and deſpiſed habit of a ſcholar, and return me back to the ſchool of philoſophy, where there is nothing to loſe, and the moſt ſatisfactory and durable things to be gained." After this, Zeno ſo improved in learning, that King Antigonus II. had him in great eſteem for his knowledge and integrity, and when he died, extremely lamented the loſs of him. He was father of the ſtoics, and taught, "That men having two ears, and but one mouth, ſhould hear much, and ſpeak but little." *Plut. de Tranquil. animi, & Apotheg. Reg.*

CHAP. XXXIII.

Of the Willingneſs of ſome Men to forgive Injuries received.

WHEN Ariſtotle was aſked what grew old ſooneſt and what lateſt? "Benefits," ſaid he, "and injuries." The wiſe Philoſopher well underſtood that we are apt ſoon to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in ſand, where every blaſt of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that ſcarce time itſelf is able to deface. The heroes hereafter mentioned were of nobler minds, and were, doubtleſs, as mindful of obligations as they were forgetful of indignities.

1. King William the Conqueror ſeldom remembered injuries after ſubmiſſion; for Edrick, the firſt that rebelled againſt him, he placed in office near about him. Goſpatrick, who had been a factious man, and a plotter of conſpiracies againſt him, he made Earl of Glouceſter, and truſted him with managing a war againſt Malcolm, King of the Scots. Euſtace, Earl of Boleyne, who in the King's abſence in Normandy, attempted to ſeize on Dover Caſtle, was received after into great favour and reſpect. Edgar, who, as next heir to the Saxon Kings, had often attempted by arms to recover his right, he not only after two defections pardoned, but gave him alſo an allowance as a Prince. Only Waltheof, Earl of Northumberland and Northampton, of all the Engliſh nobility, was put to death, in all the time of this King's reign, and not he neither, till he had twice falſified his oath of allegiance. *Bak. Chron. p.* 36, 37.

2. Doctor Cranmer's gentleneſs in pardoning wrongs, was ſo great, that it grew into a proverb, "do my Lord Canterbury an injury, and then you ſhall be ſure to have him your friend while he lives." *Clark's Mirr. c.* 92. *p.* 410.

3. Auguſtus Cæſar having taken Lucius Cinna, the Nephew of Cn. Pompeius, in arms againſt him; not only gave him his life, but, as a particular inſtance of his love, reſtored him his eſtate entire. This man was afterwards found in a conſpiracy againſt him, and being convicted of it, he again gave him his life, ſaying, "I have heretofore pardoned thee as an enemy, now I do the like to thee as a traitor and a parricide: from henceforth let there be a friendſhip begun betwixt us; and let us contend together, whether I have with greateſt ſincerity given thee a double pardon, or thou haſt received it." After this he received him into the number of his friends, and made him Conſul Elect for the year following: an honour ſcarce to be given to them that had fought for the ſafety of his life, much leſs to ſuch as had ſought, both openly and privately, to deprive him of it. *Wieri Oper. l. de Irâ,* 834. *Lon. Theat. p.* 372. *Sabell. Ex. l.* 5. *c.* 3. *p.* 262.

4. Lycurgus had offended the rich men in Sparta; and therefore as he was once in the Forum, or Market-place, there was a part of them that had raiſed up a faction againſt him, who proceeded to that violence as with clamours and ſtones to drive him from thence, and followed him as he withdrew himſelf. The firſt in purſuit of him was Alcander, a young man, and ſomewhat of a hot and fierce, though otherwiſe of no ill diſpoſition: he, as Lycurgus turned back to him, with his ſtaff ſtruck out one of his eyes. Lycurgus, not daunted with the blow, but turning to the people, ſhewed his citizens his face covered with blood, and deformed with the loſs of one of his eyes. This wrought ſo much modeſty and ſorrow in the aſſembly, that they yielded up Alcander to him, and thoroughly affected with this unhappy accident, they waited upon him home. Lycurgus with commendations diſmiſſed them, led in Alcander, yet neither did or ſpake a word of ill to him, but diſmiſſing his attendance, commanded Alcander to wait upon him, and miniſter unto him. The young man did it with great ardour and obedience, and then being an eye-witneſs of the ſobriety, meekneſs, and other virtues of the man, he began to admire him; and from thenceforth ſpake nothing but in his praiſes. *Plut. in Lycur. p.* 45.

5. Lucius Muræna, though but the year before he had been accuſed by Cato of canvaſſing and bribery, whereby his life had been brought in the utmoſt hazard, had he not been defended by Cicero, the father of Roman eloquence; yet forgetting this, he interpoſed his own body for the ſafety of Cato, when his death was intended by Metellus, the Tribune of the people; and though he might have ſeen himſelf revenged by the hand of another, yet thought it more glorious to defend his enemy, than to ſuffer it. *Fulgoſ. Ex. l.* 4. *c.* 1. *p.* 443.

6. Anno 1541, Robert Holgate, afterwards Archbiſhop of York, obtained a benefice where Sir Francis Aſkew of Lincolnſhire dwelt, by whom he was much moleſted and vexed with continual ſuits of law: upon which occaſion he was forced to repair to London, where he found means to be the King's Chaplain, and by him was made Archbiſhop of York, and Preſident of the Council in the North: during which time the ſaid Knight happened to have a ſuit before the Council, and doubted not but he ſhould find hard meaſure from the Archbiſhop, whoſe adverſary he had been; but the other forgetting all forepaſt injuries, afforded him all the favour that he could with juſtice. *Clark's Mirr. c.* 92. *p.* 412.

7. When Timoleon the Corinthian had freed the Syracuſans and Sicilians from the Tyrants that did oppreſs them; one Demænetus, a buſy Orator, took the boldneſs, in an open aſſembly of the people, to charge him with ſeveral miſcarriages whilſt he was General in the wars. Timoleon, though he had power to puniſh him, yet anſwered him not a word; only turning to the people, he ſaid, "That he thanked the gods for granting him that thing which he had ſo often requeſted of them in his prayers, which was, that he might once ſee the Syracuſans have full power and liberty to ſay what they pleaſed." *Plut. in Timoleon, p.* 154, 155.

8. C. Julius Cæſar, when perpetual Dictator, and flouriſhing in the fame and glory of his great exploits, was aſperſed with an indelible infamy, by the verſes which Catullus of Verona had made and publiſhed of him and Mamurra; but upon his ſubmiſſion he not only did him no harm, but received him to his table, and, as a certain ſign of his being reconciled, he lodged with his father as he uſed to do. *Wieri Oper. l. de Irâ. p.* 834.

9. King Philip of Macedon beſieged the city of Methon; and as he walked about viewing the place, one from the walls ſhot an arrow at him, whereby he put out his right eye; yet he took this injury ſo patiently, that when the citizens, a few days after, ſent out to treat with him about the ſurrender; he gave them honourable terms, and after they had put the city into his hands, took no revenge of them for the loſs of his eye. *Juſtin. Hiſt. l.* 7. *p.* 68.

10. Pope Sixtus the Second was accuſed by Baſſus, a patrician, of many grievous crimes, unto Valentinianus the younger, the Emperor, and his mother Placida; before whom he cleared his unſpotted innocency; which done, he interceded with tears that Baſſus might not be ſent into exile according to his baniſhment, though he could not prevail with the Emperor therein. Afterwards, when Baſſus was dead, he honoured his funeral with his preſence, and aſſiſted at his interment. *Wieri Oper. l. de Irâ, p.* 842.

11. Epaminondas, through the envy of the Nobles, was not choſen General in a war that needed a moſt ſkilful leader: nor was he only laid aſide, but another was choſen in his ſtead, who was but little ſkilled in the military art. This brave man, not moved with the indignity, liſted himſelf as a private ſoldier. It was not long ere the ill conduct of the new General had brought the army into a real and almoſt inextricable difficulty: and when all looked about enquiring for Epaminondas, he, regardleſs of the injury of his former unworthy repulſe, came cheerfully forth; and having delivered the army from the hazard it was in, brought it back with ſafety into his country. *Lipſ. Ex. Polit. l.* 1. *c.* 7. *p.* 91.

12. There was an ancient feud betwixt Henry of Methimnia, Duke of Aſincica, of the family of the Guzmans, and Roderigo Ponze de Leon, Marquis of Gades. The Marquis had conſulted with others about the ſurpriſal of Alama, from the Moors of Grenada; and having determined on the expedition, he concealed it from the Duke, that he might not have any ſhare in the glory of that action. But he was ſpeedily beſieged by the King of Grenada in that town: and whereas he ſent all about for aſſiſtance, the Duke was again neglected. Notwithſtanding all which the gallant Duke, burying in oblivion the memory of all forepaſt injuries, called together all the ſoldiers in his government, intreated his friends, and ſo inflamed others with his exhortations, that having with great celerity muſtered a vaſt army, he came to the ſeaſonable ſuccours of Alama; raiſed the ſiege, and ſet the Marquis in freedom from the fears of an enemy; and afterwards, when the Marquis came to him with acknowledgments of ſo great a benefit, and tendered him his greateſt thanks; "Let theſe things paſs, Marquis," ſaid he, "neither indeed does it become good men to be mindful of former fallings-out, and eſpecially in a caſe where religon is concerned; but rather, if any ſuch things have heretofore been betwixt us, let us ſacrifice them to our country and the Chriſtian name, and give them no longer any place in our remembrance: and ſince things have at this time ſo fortunately ſucceeded for us both, let us joyfully celebrate this day, and let it

remain as an eternal witneſs of our reconciliation." This ſaid, they embraced, lodged together that night, and lived ever afterwards in a mutual and ſincere friendſhip. *Camer. Oper. Subciſ. cent.* 2. *c.* 44. *p.* 187.

13. Alphonſus the Elder, King of Sicily, uſed to wear upon his fingers rings of extraordinary price; and, to preſerve the luſtre of the ſtones, when he waſhed, he uſed to give them to him that ſtood next, to hold. He had once delivered them to one who, ſuppoſing the King had forgotten them, converted them to his own uſe. Alphonſus diſſembled the matter, put on others, and kept his wonted courſe; after ſome days being to waſh, the ſame man ſtood next him that had the former, and put forth his hand as to receive the King's rings, who pulled his hand back, and whiſpered him in the ear, "That when he ſhould reſtore the former, he would truſt him with theſe." A ſpeech worthy of a liberal and humane Prince, and one endued with ſo great a mind as he was. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 305.

14. Q. Metellus, that fortunate man, in the flower of all his glory, was ſeized upon by Catinius Labeo, Tribune of the people, and dragged to the Mount Tarpeius to be thrown headlong from thence: and ſcarce was there another Tribune to be found to intercede for his life. At laſt he eſcaped the fury of his adverſary, by means of a perſon whom in his Cenſorſhip he had removed from the Senate: and yet though there were ſo many of the family of the Metelli in great authority and power in the ſtate, the villany of this Tribune was overlooked both by him that was injured and all the reſt of his relations. *Plin. Nat. Hiſt. l.* 7. *c.* 44. *Zuing. Theatr. vol.* 2. *l.* 3. *p.* 314.

CHAP. XXXIV.

Of ſuch as have patiently taken Speeches, and Reproof from their Inferiors.

THE fair ſpeeches of others commonly delight us, although we are at the ſame time ſenſible they are no more than flatteries and falſehoods: nor is this the only weakneſs and vanity of our nature, but withal it is very ſeldom that we can take down the pill of reproof without an inward reſentment (eſpecially from any thing below us) though convinced of the neceſſity and juſtice of it. Great, therefore, was the wiſdom of thoſe men, who could ſo eaſily diſpenſe with any man's freedom in ſpeaking, when once they diſcerned it was meant for their reformation and improvement.

1. A ſenior Fellow of St. John's College in Cambridge (of the oppoſite faction to the Maſter), in the preſence of Dr. Whitaker, in a Common-place fell upon this ſubject: "What requiſites ſhould qualify a Scholar for a fellowſhip?" and concluded, that religion and learning were of the Quorum for that purpoſe. Hence he proceeded to put the caſe, "If one of theſe qualities alone did appear, whether a religious dunce were to be choſen before a learned rake?" and reſolved it in favour of the latter. This he endeavoured to prove with two arguments, "Firſt, becauſe religion may, but learning cannot, be counterfeited. He that chooſeth a learned man, although of diſſolute life, is ſure of ſomething: but who electeth a religious dunce may have nothing worthy of his choice, ſeeing the ſame may prove both dunce and hypocrite." His ſecond argument was, "That there is more probability of a rake's reformation to temperance, than of a dunce's converſion into a learned man." The Common-place being ended, Dr. Whitaker deſired the company of this Fellow: and in his cloſet thus accoſted him, "Sir, I hope I may ſay without offence, as once Iſaac ſaid to Abraham, here is wood and a knife, but where is the lamb for a burnt-offering? You have diſcovered much keenneſs of language, and acute argumentation, but who is the perſon you aim at? who hath offered abuſe to this ſociety?" The other anſwered, "If I may preſume to follow your metaphor, know Sir, (though I am a true admirer of your moſt eminent worth) you are the ſacrifice I reflect at in my diſcourſe; for (whilſt you follow your ſtudies and remit matters to be managed by others) a company is choſen into the College, of more zeal than knowledge (whoſe judgments we certainly know to be bad, though others charitably believe the goodneſs of their intentions); and hence, of late there is a general decay of learning in the College." The Doctor turned his anger into thankfulneſs, and experienced the ſame both in loving his perſon and practiſing his advice, promiſing his own preſence hereafter in all elections, and that none ſhould be admitted without his own examination, which quickly recovered the credit of the houſe; it being repleniſhed with hopeful plants before his death, which fell out the 38th of Q. Eliz. Anno 1593. *Full. Hiſt. of the Univerſ. of Cambridge, p.* 97.

2. Auguſtus Cæſar ſitting in judgment, Mecænas was preſent, and perceiving that he was about to condemn divers perſons, he endeavoured to get up to him; but being hindered by the crowd, he wrote in a ſchedule *Tandem aliquando ſurge, carnifex*; "Riſe, hangman;" and then, as if he had wrote ſome other thing, threw the note into Cæſar's lap. Cæſar immediately aroſe, and came down without condemning any perſon to death: and ſo far was he from taking this reprehenſion ill, that he was much troubled he had given ſuch cauſe. *Xiphil. in Auguſto, p.* 59. *Dio Caſſius, l.* 55. *p.* 632.

3. A poor old woman came to Philip, king of Macedon, and intreated him to take cognizance of her cauſe: when ſhe had often interrupted him with her clamours in this manner, the king at laſt told her, he was not at leiſure to hear her. "No!" ſaid ſhe, "then you are not at leiſure to be king." The king for ſome time conſidered of the ſpeech; and preſently he heard both her, and others that came with their complaints to him. *Zuing. Theatr. vol.* 3. *l.* 3. *p.* 698. *Plut. Mor. in l. Apoth. Reg. Er. p.* 409, 410.

4. One of the ſervants of Prince Henry (ſon to Henry the Fourth) whom he favoured, was arraigned at the King's Bench for felony; whereof the prince being informed, and incenſed by lewd perſons about him, in a rage came haſtily to the bar where his ſervant ſtood as priſoner, and commanded him to be unfettered, and ſet at liberty; whereat all men were amazed: but the Chief Juſtice, who at that time was William Gaſcoign, exhorted the prince to ſubmit to the ancient laws of the kingdom; or, if he would have his ſervant exempted from the rigour of the law, that he ſhould obtain (if he could) the gracious pardon of the king his father; which would be no derogation to law or juſtice. The prince, no way appeaſed with this anſwer, but rather inflamed, endeavoured himſelf to take away the priſoner. The Judge, conſidering the perilous example and inconveniency that might thereupon enſue, with a bold ſpirit commanded the prince, upon his allegiance, to leave the priſoner, and to depart the place. At this commandment, the prince, all in a fury, came up to the place of judgment; the people thinking that he would have ſlain the Judge, or at leaſt done him ſome harm; but the Judge ſat ſtill, declaring the majeſty of the king's place of judgment, and, with an aſſured bold countenance, ſaid thus to the prince: "Sir, remember yourſelf. I keep here the place of the king, your ſovereign Lord and Father, to whom you owe double allegiance: and therefore in his name I charge you to deſiſt from your diſobedience and unlawful enterpriſe; and from henceforth give good example to thoſe which hereafter ſhall be your own ſubjects: and now, for your contempt and diſobedience, go you to the priſon of the King's Bench, whereunto I commit you, until the pleaſure of the King, your Father, be further known." The Prince, amazed with the words and gravity of that worſhipful Juſtice, laying his ſword aſide, and doing reverence, departed, and went to the King's Bench, as he was commanded. When the King heard of this action, he bleſſed God that had given him a Judge, who feared not to adminiſter juſtice; and alſo a ſon, who could patiently ſuffer and ſhew his obedience thereunto. *Stow. Ann. p.* 344.

5. Fredericus was conſecrated biſhop of Utrecht; and at the feaſt of the emperor Ludovicus Pius, ſitting at his right hand, admoniſhed him, that, being mindful of the profeſſion he had newly taken upon him, he would deal juſtly, and as in the ſight of God, in the way of his vocation, without reſpect of perſons. "Your majeſty gives me good advice," ſaid he, "but will you pleaſe to tell me, whether I had beſt to begin with this fiſh upon my plate at the head or the tail?" "At the head," ſaid the emperor, "for that is the more noble part." "Then, Sir," ſaid the biſhop, "in the firſt place renounce you that inceſtuous marriage you have contracted with Judith." The emperor took this reprehenſion ſo well, that he diſmiſſed her accordingly. *Zuing. Theat. vol.* 7. *l.* 2. *p.* 1701. *Heid. ib. Sphing. c.* 10. *p.* 281. *Poly. f.* 223.

6. Alexander the Great having taken a famous pirate, and being about to condemn him to death, aſked, "Why doſt thou trouble the ſeas?" "And, why," ſaid he, "doſt thou trouble the whole world? I with one ſhip ſeek my adventures, and therefore am called a pirate; thou, with a great army, warreſt againſt nations, and therefore art called an emperor; ſo that there is no difference betwixt us, but in the name and means of doing miſchief." Alexander was not diſpleaſed with this freedom; but, in conſideration of what he had ſaid, he diſmiſſed him without inflicting any puniſhment upon him. *Chetw. Hiſt. Coll. cent.* 1. *p.* 12.

7. Theodoſius, the Emperor, having cruelly ſlaughtered ſome thouſands of the Theſſalonians for ſome inſolence of the citizens to the ſtatues of his wife; coming to Milan, would have entered the church to have communicated with other Chriſtians, but was reſiſted and forbid by St. Ambroſe; in which ſtate the Emperor ſtood for eight months; and then, with great humility and ſubmiſſion acknowledged his offence, was abſolved and again received into the congregation; and notwithſtanding St. Ambroſe had reproved him with great liberty, and oppoſed him with as much reſolution, yet the good Emperor both obeyed willingly, and reverenced exceedingly that great Prelate. *Speed's Hiſt. p.* 275.

8. Philip, King of Macedon, with great patience admitted liberty and freedom in ſpeaking to him. He had in one battle taken a conſiderable number of priſoners, and was himſelf preſent to ſee them ſold. As he ſat in his chair, his clothes were turned or tucked up higher than was decent and ſeemly; when one of the priſoners who was upon ſale, cried unto him: "Good my Lord, I beſeech you pardon me, and ſuffer me not to be ſold amongſt the reſt, for I am a friend of yours, and was ſo to your father before you." "And pray," ſaid Philip, "whence grew this great friendſhip betwixt us, and how is it come about?" "Sir," ſaid the priſoner, "I would gladly give you an account of that privately in your ear." Then Philip commanded that he ſhould be brought unto him; when he thus whiſpered in his ear: "Sir, I pray you let down your mantle a little lower before; for ſitting thus in the poſture as you do, you diſcover that which it is more proper to hide." Hereupon Philip ſpake aloud unto his officers. "Let this man," ſaid he, "go at liberty, for in truth he is one of our good friends, and wiſheth us well; though I either knew it not before, or at leaſt had forgotten it." *Plut. Mor. l. de Apoth. Reg. &c. p.* 409, 410.

9. Demetrius won the city of Athens by aſſault, which was much diſtreſſed for want of corn: but, being maſter of the town, he cauſed the whole body of the city to be aſſembled before him; unto whom he declared, "That he beſtowed upon them freely a great quantity of grain." But in this his ſpeech to the people, he chanced to commit an incongruity in grammar, when one of the citizens, who ſat thereby to hear him, aroſe, and with a loud voice pronounced that word aright. "For the correction of this one Solecism," ſaid he, "I give unto thee, beſides my former gift, five thouſand meaſures of corn more." *Plut. Mor. l. de Apoth. Reg. p.* 415.

CHAP. XXXV.

Of the incredible Strength of Mind wherewith ſome Perſons have ſupported themſelves in the midſt of Torments, and other Hardſhips.

1. A YOUNG gentleman, immediately before he was to enter into a battle, was obſerved to be ſeized with a ſudden ſhaking and ſhivering all over his body: whereupon one aſked him, "what was the matter?" "My fleſh," ſaid he, "trembles at the foreſight of thoſe many and great dangers whereinto my reſolved and undaunted heart will undoubtedly carry it." The ſtrength of ſome men's hearts hath not only prevailed over the weakneſs of their fleſh, but reduced it to a temper capable of enduring as much as if it had been braſs, or ſomething that (if poſſible) is yet more inſenſible.

"When we were come within ſight of the city of Buda, there came, by the command of the Baſſa, ſome of his family to meet us with divers Chiauſes; but, in the firſt place, a troop of young men on horſeback made us turn our eyes to them, becauſe of the novelty of their equipage, which was thus: Upon their bare heads (which was in moſt of them ſhaven) they had cut a long line in the ſkin, in which wound they had ſtuck feathers of all kinds, and they were dewed with drops of blood: yet diſſembling the pain, they rode with as much mirth and cheerfulneſs, as if they had been void of all ſenſe. Juſt before me there walked ſome on foot; one of thoſe went with his naked arms on his ſide, in each of which he carried a knife, which he had thruſt through them above the elbow. Another walked naked from his navel upward, with the ſkin of both his loins ſo cut above and below, that he carried a club ſtuck therein, as if it had hung at his girdle. Another had faſtened a horſeſhoe, with divers nails, upon the crown of his head; but that was not recently done, the nails being ſo grown with the fleſh, that the ſhoe was made faſt. In this pomp we entered Buda, and were brought into the Baſſa's palace, in the court of which ſtood theſe generous contemners of pain. As I chanced to caſt my eye that way, "What think you of thoſe men?" ſaid the Baſſa. "Well," ſaid I: "But that they uſe their fleſh in ſuch manner as I would not uſe my clothes, as being deſirous to keep them whole." He ſmiled and diſmiſſed us. *Buſb. Ep*. 4. *p*. 226.

2. Andronicus Comnenus fell alive into the hands of his enemy; who having loaden him with injuries, abandoned the miſerable Emperor to the people for the puniſhment of his perfidiouſneſs. By theſe he had redoubled buffets given him with implacable violence: his hair was torn off, his beard pulled away, his teeth were knocked out; and even the women ran upon his wretched body to torture and torment it; whilſt he replied not a word. Some days after, his eyes being dug out, and his face disfigured with blows, they ſet him on a camel, without any thing more to cover him, than an old ſhirt. This ſpectacle ſo full of horror nothing mollified the people's hearts, but deſperate men ruſhed upon him as thick as flies in autumn; ſome covered him all over with dirt and filth, others gave him blows with clubs on the head, others pricked him with awls and bodkins, and divers threw ſtones at him, calling him mad dog. A wicked woman of the dregs of the vulgar, threw a pail of ſcalding water upon his head, ſo that his ſkin peeled off. Laſtly, they haſtened to hang him on a gibbet by the feet, expoſing him to a ſhameful nakedneſs in ſight of all the world, and they tormented him to the laſt inſtant of death: at which time he received a blow from a hand which thruſt a ſword through his mouth into his bowels. All theſe, and greater inhumanities the aged Emperor underwent with that invincible patience, that he was heard to ſay no other thing than, "Lord have mercy on me!" and, "why do ye break a bruiſed reed?" *Nicet. Chron. Ann. l.* 2. *de Imp. Andro. p*. 40, 41. *Cauſ. H. C. in Treat. of Paſſions, p* 38. *Knowl. Turk. Hiſt. p*. 53. *Sabel. Ex. l*. 8. *c*. 4. *p* 436.

3. Janus Auceps, a wicked perſon, lived in a lone houſe by the way-ſide, without the eaſt gate of Copenhagen. This man, in the night, had murdered divers perſons, and knocked them on the head with an ax. At laſt he was diſcovered, taken, and condemned to a terrible death. He was drawn upon a ſledge through the city, had pieces of fleſh pulled off from his body with burning pincers: his legs and arms were broken; his tongue was pulled out of his mouth. Thongs of his ſkin were cut out of his back; his breaſt was opened by the ſpeedy hand of the executioner; his heart pulled out and thrown at his face. All this the ſtout-hearted man bore with an invincible courage: and when his heart lay panting by his ſide, in the midſt of ſuch torments as he underwent, he moved his head, and looked upon the by-ſtanders with a frowning aſpect, and ſeemed with curioſity to contemplate his heart, till ſuch time as his head was cut off. *Barth. Hiſt. Anat. cent*. 3. *Hiſt*. 15. *p*. 36, 37.

4. Mutius Scævola having reſolved to kill Porſena, King of the Hetruſcans, who at that time was the enemy of Rome, he came into his camp and tent with a purpoſe to execute his deſign; but by miſtake, inſtead of the King, he ſlew his Secretary, or Captain of the Guard. Being taken, and adjudged to death, to puniſh this error of his arm, he thruſt his right hand into the fire, and without change of countenance held it therein till it was quite burnt off. At which invincible patience and conſtancy of his, King Porſena was ſo amazed, that he raiſed his ſiege before Rome, and alſo made peace with the Romans. *Plut. in Publ. p*. 108.

5. When Xerxes was arrived at the Cape of Artemiſium with 500,000 fighting men, the Athenians ſent out Ageſilaus, the brother of Themiſtocles, to diſcover his army. He coming in the habit of a Perſian into the camp of the Barbarians, ſlew Mardonius, one of the Captains of the guard of the King's body, ſuppoſing he had been Xerxes himſelf: whereupon, being taken, he was brought before the King, who was then offering ſacrifices upon the altar of the Sun; into the fire whereof Ageſilaus thruſt his hand, and endured the torment without ſigh or groan. Xerxes commanded to looſe him. "All we Athenians," ſaid Ageſilaus, "are of the like courage; and if thou wilt not believe it, I will put alſo my left hand into the fire." The King, amazed at his reſolute ſpeech, commanded him to be carefully kept and well treated. *Plut. Paral. p*. 906. *Camer. Oper. Subciſ. cent*. 1. *c*. 3. *p*. 221. *Fulg. l*. 3. *c*. 3. *p*. 347.

6. Iſabella, wife of Ferdinand, King of Spain, was a woman of that firm temper of mind, that not only in the times of her ſickneſs, but alſo in the ſharpeſt pains of her travail, ſhe ever ſuppreſſed both cries and ſighs. A moſt incredible thing: but Marinæus Siculus affirms, that he was aſſured of the truth thereof by Ladies of unqueſtionable veracity, who attended upon her in her chamber. *Lipſ. Monit. l*. 1. *c*. 7. *p*. 110.

7. Lord Bacon mentions a certain tradition of a man, who (being under the executioner's hands for high-treaſon) after his heart was plucked out of his body, and in the hand of the executioner, was yet heard to utter three or four words of prayer. And Purchas, ſpeaking of the human ſacrifices in New Spain, where the heart is offered to the Sun, ſaith thus: "There happened a ſtrange accident in one of theſe ſacrifices reported by men worthy of credit, That the Spaniards beholding the ſolemnity, a young man, whoſe heart was newly plucked out, and himſelf turned down the ſtairs, when he came to the bottom, ſaid to the Spaniards in his language, Knights, they have ſlain me." *Verul. Hiſt. Life and Death, Art.* 15. *tit.* 32. *p.* 364. *Purch. Pilg. l.* 8. *c.* 12. § 2. *p.* 989.

8. This is a notable example of tolerance, which happened in our times in a certain Burgundian, who was the murderer of the Prince of Orange. This man, though he was ſcourged with rods of iron, though his fleſh was torn off with red-hot pincers, yet he gave not ſo much as a ſingle ſigh or groan. Nay further, when part of a broken ſcaffold fell upon the head of one that ſtood by as a ſpectator; this burnt villain, in the midſt of all his torments, laughed at that accident; although, not long before, the ſame man had wept when he ſaw the curls of his hair cut off. *Verul. de Augm. ſcient. l.* 4. *c.* 4. *p.* 258.

9. After the ancient cuſtom of the Macedonians, there were certain noble youths that waited on Alexander the Great, when he ſacrificed to the gods. One of which having a cenſer in his hand, ſtood before the King: it chanced that a burning coal fell upon his arm, and although he was ſo burnt by it, that the ſmell of his burnt fleſh affected them that ſtood by, yet he ſuppreſſed his pain with ſilence, and held his arm immoveable; leſt, by ſhaking the cenſer, he ſhould interrupt the ſacrifice; or, by his groaning, he ſhould give Alexander any diſturbance. The King, delighted with the patience of the youth, that he might make the more certain experiment of his fortitude, on purpoſe continued and protracted his ſacrifice; and yet for all this the youth perſiſted in his reſolute intention. *Val. Max. l.* 3. *c.* 3. *p.* 76.

10. Anaxarchus was variouſly and cruelly tormented by the Tyrant Nicocreon; and yet, by all his cruelties, could never be reſtrained from urging him with opprobrious terms, and the moſt reproachful language. At laſt, the Tyrant being highly provoked, threatened that he would cauſe his tongue to be cut out of his mouth. "Effeminate young man," ſaid Anaxarchus, "neither ſhall that part of my body be at thy diſpoſal." And while the Tyrant (for rage) ſtood gaping before him, he immediately bit off his tongue with his teeth, and ſpit it in his face. A tongue that had heretofore bred admiration in the ears of many, but eſpecially of Alexander the Great, at ſuch time as it had diſcourſed of the ſtate of the earth, the properties of the ſeas, the motion of the ſtars, and indeed, the nature of the whole world, in a moſt ſkilful and eloquent manner. *Val. Max. l.* 3. *c.* 3. *p.* 77, 78.

11. William Colingborn, Eſq. being condemned for making this rhime on King Richard the Third,

> The cat, the rat; and Lovel, our dog,
> Rule all England under the hog.

was put to a moſt cruel death: for being hanged and cut down alive, his bowels ripped out and caſt into the fire; when the executioner put his hand into the bulk of his body, to pull out his heart, he ſaid, "Lord Jeſus! yet more trouble?" and ſo died, to the great ſorrow of many people. *Fab. Chron. p.* 519. *Chet. Hiſt. Coll. cent.* 12. *p.* 321.

12. Amongſt the Indians, the meditation of patience is adhered to with that obſtinacy, that there are ſome who paſs their whole life in nakedneſs, one while hardening their bodies in the frozen rigours and piercing colds of Mount Caucaſus, and at others expoſing themſelves to the flames, without ſo much as a ſigh or groan. Nor is it a ſmall glory that they acquire to themſelves by this contempt of pain, for they gain thereby the reputation and title of wiſe men. *Val. Max. l.* 3. *c.* 3. *p.* 78.

13. Such examples as I have already recited, I have furniſhed myſelf with, either by reading, or by the relation of ſuch as have ſeen them: but there now comes into my mind, a moſt eminent one, whereof I can affirm that I myſelf was an eye-witneſs; and it was this: Hieronymus Olgiatus was a citizen of Milan, and he was one of thoſe four that did aſſaſſinate Galeatus Sforza, Duke of Milan. Being taken, he was thruſt into priſon, and put to bitter tortures. Now, although he was not above two-and-twenty years of age, and of ſuch a delicacy and ſoftneſs in his habit of body, that he was more like to that of a virgin than a man: though never accuſtomed to the bearing of arms, by which it is uſual for men to acquire vigour and

ſtrength; yet being faſtened to that rope upon which he was tormented, he ſeemed as if he ſat upon ſome Tribunal. Free from any expreſſion of grief, with a clear voice, and an undaunted mind, he commended the exploit of himſelf and his companions; nor did he ever ſhew the leaſt ſign of repentance. In the times of the intermiſſions of his torments, both in proſe and verſe, he celebrated the praiſes of himſelf and his confederates. Being at laſt brought to the place of execution, beholding Carolus and Francion, two of his aſſociates, to ſtand as if they were almoſt dead with fear; he exhorted them to be courageous, and requeſted the Executioners that they would begin with him, that his fellow-ſufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and arms bound faſt down unto it, when others that ſtood by were terrified with the ſhew and horror of that death which was prepared for him; he, with ſpecious words, and aſſured voice, extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death he was ſpeedily to undergo: even when, by the Executioner's knife, he was cut from the ſhoulder to the middle of the breaſt, he neither changed his countenance nor his voice; but with a prayer to God he ended his life. *Fulg. Ex. l. 3. c. 3. p. 365, 366.*

14. Caius Marius, the Roman Conſul, having the chief veins of his legs ſwelled (a diſeaſe of thoſe times) he ſtretched out one leg to be cut off by the hand of the Surgeon; and not only did refuſe to be bound (as 'tis cuſtomary with ſuch patients) or to be held by any man; but not ſo much as by any word or ſign did he betray any ſenſe of pain all the time of the operation, no more than if the inciſion had been made in any other body, or that he himſelf had been utterly void of all feeling. But afterwards, when the Surgeon propounded to him the ſame method of cure for his other leg; Marius told him, that the matter ſeemed not to him of that importance, as that upon the account thereof, he ſhould undergo ſuch tormenting pain. By which words he diſcovered, that during the time of the inciſion of his leg, he had endured very great pain; but that through the ſtrength of his mind, he had diſſembled and ſuppreſt what he felt. *Fulgoſ. Ex. lib. 3. c. 5. p. 352. Sabell. Ex. lib. 5. c. 8. p. 301.*

15. There was alſo an example of great patience in this kind, which Strabo mentions in his Geography, from the authority of Nicholaus Damaſcenus; viz. that Zarmonochaga, the Ambaſſador from the Indian King, having finiſhed his negociation with Auguſtus to his mind, and ſent an account thereof to his maſter, becauſe he would have no further trouble for the remaining part of his life, (after the manner of the Indians) he burnt himſelf alive, preſerving all the while the countenance of a man that ſmiled. *Fulgoſ. Ex. l. 3. c. 3. p. 348.*

16. Among the Indians who inhabit the banks of the river Ohio, all heroiſm is meaſured by inſenſibility of pain: nor can any one arrive at the degree of a Chief or Captain, without giving proof of his ſuperiority to the moſt excruciating torments. A candidate for this rank, preſents a petition to the Chiefs of his nation, that he may undergo the trial. If the Judges admit his petition, they place him naked in the midſt of them, and the eldeſt of them gives him a ſevere whipping with a well-knotted whip, and repeats his operation till he has tired himſelf. He then gives the whip to the next in ſeniority, who, after wearying himſelf, gives it to the next, till the candidate has exhauſted the ſtrength of the whole company. During all this time a profound ſilence is obſerved, leſt the minuteſt groan or ſhudder from the laſh may eſcape obſervation. But if the candidate ſtands like a ſtatue, without the leaſt ſign of impatience, till he is covered with gaſhes, and almoſt flayed; they diſmiſs him with applauſe, and declare him worthy of receiving the two ſucceeding trials.

After a ſufficient time has elapſed for the healing of his wounds, the candidate ſolicits his ſecond trial; and his Judges again aſſemble: after ſtripping him naked, they put him in a cotton hammock, ſuſpended between two trees. This hammock is wrapped round him, and tied cloſe at each end, and in the middle. The Captains then open the ends of it a little, and blow into it, through a hollow cane, ſome thouſands of the large piſmires of this country, whoſe bite is ſo powerful and tenacious, that they will quit their heads rather than their hold, if attempted to be pulled from the place they have faſtened on. In this manner is he gnawn by five or ſix thouſand of theſe tormenting inſects, unable to ſhun or defend himſelf; and if by chance the leaſt motion eſcape him, to manifeſt his ſenſe of pain, when his eye-lids, or other tender parts of his body, are attacked by theſe creatures, his cauſe is loſt; he is diſmiſſed with infamy, nor muſt ever more aſpire to rank. But if he endures his torments without flinching, he is reſerved for the third and final trial.

The Chiefs being aſſembled for the laſt time, a kind of wooden gridiron, with legs about a yard high, is provided; on this they lay a quantity of plaintain leaves, till it appears like a couch, and on this the Candidate for honour places himſelf on his back, putting into his mouth a large hollow cane to breathe through; they then cover him cloſe over with plaintain leaves, and kindle a fire under him, ſo ordered that the flames may broil him without touching the bars of the gridiron, and care is taken that it may neither be more or leſs than the law preſcribes: ſome examine cloſely to ſee if the body ſtirs, and others obſerve the ſtate of his breath through the cane; on the leaſt motion or groan he is rejected with ſcorn. After he has laid the uſual time of trial he is uncovered, and if he is dead they lament with tears through the whole aſſembly: but if living, the woods reſound with acclamations; they felicitate him on his victory; drink his health; and hold him worthy of the rank he ſolicited. *Vide Rogers's Account of N. America.*

CHAP. XXXVI.

Of the Fortitude and Perſonal Valour of ſome Famous Men.

FORTITUDE and valour are perhaps more derived from conſtitution and example than from the powers of the mind; and are to be eſteemed as accidents rather than acquired virtues. Nor perhaps are they more in our own power to obtain than bodily ſtrength and beauty. As ſtrength may be increaſed by exerciſe, ſo may valour by familiarity with dangers. But though we cannot allow them to be virtues, we muſt agree that they are moſt reſpectable and deſirable ornaments; and, when joined with prudence and humanity, exalt the human being almoſt to a divinity, and exact a ſpontaneous homage from all mankind.

1. Sapores the Perſian King beſieged Cæſaria in Cappadocia. A captive phyſician, ſhewed him a weak place of the city, where he might enter: at which the Perſians gaining entrance, put all indifferently to the ſword. Demoſthenes, the Governor of the city, hearing the tumult, ſpeedily mounted, and perceiving all loſt, ſought to get out; but in the way fell upon a ſquadron of the enemy, that gathered about him to take him alive: he ſetting ſpurs to his horſe, and ſtoutly laying about him with his ſword, ſlew many, and opening himſelf a way through the midſt of them, eſcaped. *Dinoth. Memor. lib.* 3. *p.* 239. *Zonar. Annal. tom.* 2.

2. When L. Sylla beheld his army overthrown by Archelaus, the General of Mithridates; he alighted from his horſe, laid hold of an Enſign, and ruſhing with it into the midſt of his enemies, cried out, "'Tis here, Roman ſoldiers, that I intend to die; but for your parts, when you ſhall be aſked, where it was that you left your General, remember it was in Orchomenum." The ſoldiers, moved with this ſpeech, returned to their ranks, renewed the fight, and became the victors in that field, where they were ſo near an overthrow. *Fulgoſ. Ex. lib.* 3. *c.* 2. *p.* 301.

3. Manlius Capitolinus, when as yet he was not full ſeventeen years of age, won the ſpoils of two enemies: he was the firſt amongſt the Romans that was honoured with a mural crown. By his valour he gained thirteen civick garlands, and thirty other military rewards: he had thirty-three ſcars, the remainders of moſt honourable wounds that were to be ſeen in the forepart of his body, beſides a wound in his ſhoulder, and another in his hip. He ſaved P. Servilius, the Maſter of the Horſe, when he was ſurrounded with a troop of his enemies; and it was he who defended and preſerved the Capitol, when the Gauls had almoſt become the maſters of it. *Plin. Nat. Hiſt. lib.* 7. *c.* 28. *p.* 170. *Solin. c.* 6. *p.* 191.

4. Pyrrhus, King of Epirus, fighting in the firſt ranks againſt the Mamertines, had received a wound, and retired to have it bound up; but when he heard that the enemies courage was encreaſed by that accident, and that one of the braveſt amongſt them had called for him by name, he returned to the battle, and having found out him who had given him the challenge, he gave him ſuch a blow upon the head with his ſword, that he laid him dead at his feet; by which action the enemy being diſmayed, left him the better of the day. *Dinoth. Memor. l.* 3. *p.* 235. *Fulgoſ. Ex. l.* 3. *c.* 2. *p.* 304.

5. The Athenians, under the command of Miltiades, had charged the army of Darius at Marathon ſo home, that they were forced to run away to their navy; where it was that one Cynegirus, an Athenian, ſhewed ſuch incomparable valour, being in purſuit of the Perſians to their ſhips. When ſome of them were putting off from the ſhore, he caught hold of one of the boats with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand, till that

alſo was cut off, and then he caught hold of it with his teeth; nor did he leave it till ſuch time as the fleeting breath had withdrawn itſelf from his body, and thereby diſappointed the reſolute intentions of his mind. *Juſtin. Hiſt. l.* 2. *p.* 41. *Sabell. Ex. l.* 4. *c.* 6. *p.* 206.

6. In the naval fight betwixt Metellus and Aſdrubal, L. Glaucus, a Knight of Rome, having laid hold upon Aſdrubal's ſhip, by no wounds could be beaten from thence, till he left both his hands together with the ſhip. *Bruſon. Facet. & Ex. l.* 2. *c.* 43. *p.* 152. *Fulgoſ. Ex. l.* 3. *c.* 2. *p.* 302.

7. Philopœmen, the Megapolitan, was in the army of Antigonus, King of Macedon, when he fought againſt Cleomenes, the King of Sparta; and with a too forward, yet military ardour, not expecting the ſignal, ruſhed forth againſt the enemy; where, fighting, he was ſhot through both thighs with an arrow, and thereby was as it were fettered, for there was no pulling it out; he therefore, ſo opened and ſtrained one thigh one way, and the other the contrary, that he broke the arrow, and ſo pulled out both pieces, and noway diſcouraged thereby, preſſed ſo boldly upon the enemy, that he was the principal cauſe of that day's victory falling on the ſide of Antigonus. *Fulgoſ. l.* 3. *c.* 2. *p.* 305.

8. In the reign of Johannes Zimiſca, Emperor of Greece, the Ruſſians and Scythians, with an army of 300,000 ſoldiers waſted Thrace, againſt whom Bardus Sclerus, a ſtout and valiant perſon was ſent; he having fortunately fought againſt a part of that army whom he had drawn into an ambuſh, elevated with ſucceſs, he refuſed not a pitched fight with the reſt; and while he was riding in the battle in the midſt of his ſoldiers, exhorting them both by words and deeds, to acquit themſelves like men, a Scythian of vaſt ſtature above the reſt, having ſpied him, ruſhed upon him, and gave him a terrible blow upon the head, which the excellent temper of his helmet reſiſted; but Sclerus, ſtruck with ſuch force upon the head of the Scythian, that he cleaved the Barbarian in two parts. The Scythians, aſtoniſhed with the prodigious effect of ſo potent an arm, committed themſelves to flight, and the Grecians obtained a ſignal victory. *Zonar. Annal. tom.* 3. *p.* 162. *Dinoth. Memor.* 239. *l.* 3. *p.* 239.

9. L. Siccius Dentatus, a Tribune of the people, when Sp. Tarpeius and A. Æternius were Conſuls, is reported to have ſerved in an hundred and twenty pitched battles; eight times he was victorious in ſingle combats, wherein himſelf had been the challenger: he carried on the forepart of his body forty-five ſcars, made by honourable wounds: he won the ſpoil of thirty-four ſeveral enemies; and had given him by his Captains, for his prowеſs and good ſervice, eighteen headleſs ſpears, twenty-five capariſons and furnitures of great horſes, eighty-three chains, one hundred and ſixty bracelets to adorn his arms, twenty-ſix crowns or triumphant chaplets, whereof fourteen were civic, for reſcuing ſo many Roman citizens in jeopardy of death, eight of beaten gold, three other mural, for mounting firſt upon the enemies walls; and laſt of all one obſidional, for forcing the enemy to break up his ſiege, and depart. *Plin. Hiſt. lib.* 7. *cap.* 28. *p.* 170. *Solin. cap.* 6. *p.* 191.

10. M. Sergius, the ſecond time he went into the field, his lot was to loſe his right hand, and in two other ſervices he was wounded no leſs than three-and-twenty times; by means whereof he had not much uſe of either hand, and his feet ſtood him in little ſtead. Howbeit, thus maimed and diſabled as he was, he went many times after to the wars attended with one ſlave only, and performed his duty; twice was he taken priſoner by Hannibal, and twice broke out of priſon, and made his eſcape; notwithſtanding that, for twenty months ſpace, he was every day ordinarily kept bound with chains and fetters: four times he fought with his left hand only, until two horſes, one after another, were killed under him; afterwards with a right hand of iron faſtened to his arm: and in France he forced twelve fortified camps of the enemies. *Bruſon. Facet. & Ex. lib.* 2. *c.* 43. *p.* 152. *Plin. Hiſt. lib.* 7. *cap.* 28. *p.* 170. *Solin. cap.* 6. *p.* 192.

11. Porſena, King of the Hetrurians, had ſo beaten the Romans, that Poplicola, the Roman Conſul, having received many wounds, and the reſt forced to fly to Rome itſelf for ſafety, the enemy preſt hard upon the rear of them, and were entering upon the bridge, which gave them a fair entrance into Rome: when there ſtood Horatius Cocles, who ſingly maintained the fight againſt the whole forces of the enemy, till ſuch time as his companions had cut down the wooden bridge behind him, and then, armed as he was, he leaped into the Tyber, and ſwam ſafe to the bank on the other ſide, having only received a wound in his buttock by an Hetrurian javelin. Poplicola, the

Conſul, admiring his valour, propoſed it to the people that each of them ſhould give him as much as ſhould maintain him for a day, and that they ſhould allot him as much land, as he could compaſs in one day with a plough; which they yielded to, and beſides erected for him a brazen ſtatue in the temple of Vulcan: with thoſe honours endeavouring to alleviate the lameneſs he had contracted by his wound. *Plut. in Poplic. p.* 105. *Val. Max. lib.* 3. *c.* 7. *Sabell. Ex. lib.* 4. *cap.* 6. *p.* 207. *Lonicer. Theatr. p.* 311. *Liv. Hiſt. l.* 2. *p.* 25.

12. Under the walls of Durazo, firſt called Epidamnum, and afterwards Dyrrhachium, was the firſt bickering betwixt the ſoldiers of Cæſar and Pompey, not only to the preſent loſs, but to the utter diſcomfiture of Cæſar (as himſelf confeſſed) if the enemy's Captain had known how to overcome: at this ſiege the valour of Caſſius Sceva was famous, who alone ſo long reſiſted Pompey's army, that he had 130 arrows ſticking in his ſhield, loſt one of his eyes, and was wounded in the thigh and ſhoulder; yet gave not over till Cæſar came to his reſcue. *Plut. in Caio, p.* 7. 15. *Sueton. in Julio Cæſ. p.* 41.

13. In the battle againſt Perſeus, M. Cato, ſon to the Orator of that name, fighting bravely amongſt the thickeſt of the enemy, was beaten from his horſe, and then fought on foot; when a party of the enemy had ſurrounded him, and when they preſſed upon him on every ſide to bear him down, he ſtood unappalled, and gallantly ſuſtained their aſſaults: but while he fiercely ſet upon one of the greateſt ſtature amongſt them, his ſword flew out of his hand into the midſt of them: to recover which, protecting himſelf with his ſhield, and opening his way, he preſſed betwixt the points of their ſwords in the view and to the wonder of both armies; when, having recovered his ſword, he retreated to his companions, with the applauſe of all men, full of wounds and as full of glory: the reſt, in imitation of his valour, falling fiercely upon the enemy, obtained a great victory. *Plut. in Æmilio, p.* 266. *Juſtin. Hiſt. lib.* 33. *p.* 285. *Dinoth. Memor. lib.* 3. *p.* 236.

14. Alexander the Great had beſieged a city of the Oxydracæ, and, reſolving to carry it by ſtorm, had broke in at a gate, and forced the enemy to fly into the caſtle. Here, while the reſt of the Macedonians were buſied in undermining the walls, he, not enduring delay, caught up a ladder, reared it up againſt the wall, and, holding his ſhield over his head, began to mount it; all which he performed with that celerity, that before the guard of the place had obſerved it, he had gained the top. They durſt not approach to deal with him hand to hand, but at a diſtance threw javelins and darts at him, in ſuch a number that he was ſore preſſed by them. The Macedonians ſought to mount upon two ladders they had advanced; but the number and weight of thoſe that aſcended, cauſed them to break down. Then was Alexander left deſtitute of any aſſiſtance; but, ſcorning to retire by the way that he came, armed as he was, he leaped into the midſt of his enemies, and made a bold and courageous reſiſtance. On his right hand he had a tree that grew near the wall, and on the left the wall itſelf, to keep him from being ſurrounded, and there he fought with the ſtouteſt of them: many blows he received on his helmet and ſhield; at laſt he had a wound under the pap with an arrow, with the pain of which he fell to the earth. Then the Indian that had given him the wound, careleſsly approaching too near him, to ſtrike him as he lay, received Alexander's ſword into his bowels, and tumbled down by his ſide: the King, catching hold of a bough that hung downwards, again recovered his ſtanding, and then began to challenge the beſt of them to the fight. In this poſture he was found by Peuceſtes, who by this time had got over the wall, and after him a multitude of others, by which means the caſtle was taken, and moſt of them put to the ſword. *Diodor. Sicul. lib.* 17. *p.* 570, 571. *Oroſ. Hiſt. lib.* 3. *cap.* 19. *p.* 94. *Dinoth. Memor. lib.* 3. *p.* 234. *Juſtin. Hiſt. lib.* 12. *p.* 145.

15. In the reign of William the Firſt, a private Norwegian ſoldier, himſelf alone upon a bridge, reſiſted the whole army of the Engliſh, ſlew forty of them, and maintained the place for ſeveral hours together; till, one getting under the bridge, found means to thruſt up a ſpear into his body, and killed him. *Baker's Chron. p.* 45. *Dinoth. lib.* 3. *p.* 240. *Polyd. Virg. lib.* 8.

16. Caius Cæſar was renowned as a valorous perſon, and one that deſpiſed all danger. He alone divers times reſtored the fight, oppoſing thoſe of his army that fled, and retaining them; often forcing his way into the thickeſt of his enemies, ſtriking terror into them, and inflaming the courage of his followers. When at Munda, in Spain, he fought againſt the ſons of Pompey, he was the firſt that aſſaulted the enemy; and when his ſoldiers hardly ſtood the brunt, he alone fought

in the front of them: two hundred javelins were thrown againſt him, yet he moved not a foot. The ſoldiers, moved with anger and ſhame, renewed the fight; and at laſt, late towards evening, obtained, through his proweſs, a complete victory, by the death of thirty thouſand men of the adverſe party. *Oroſ. Hiſt. lib.* 6. *cap.* 16. *p.* 262. *Vell. Patercul. lib.* 2. *p.* 31. *Dinoth. lib.* 7. *p.* 237. *Appian. Bell. Civil. lib.* 2. *p.* 75.

17. King William the Second, being reconciled to his brother Robert, aſſiſted him to recover the Fort of Saint Michael, which their brother Henry did forcibly hold in Normandy: during which ſiege, ſtraggling one time alone upon the ſhore, he was ſet upon by three horſemen, who aſſaulted him ſo fiercely, that they drove him from his ſaddle, and his ſaddle from his horſe. But he catching up his ſaddle, and withal drawing out his ſword, defended himſelf till reſcue came; and being afterwards blamed for being ſo obſtinate to defend his ſaddle; "It would have angered me," ſaid he, "to the very heart, that the knaves ſhould have bragged they had won the ſaddle from me." *Baker's Chron. p.* 50.

18. Malcolm King of the Scots, in the time of King William the Second, was a moſt valiant Prince, as may appear by an act of his of an extraordinary ſtrain. For hearing of a conſpiracy and plot to murder him, by one whoſe name is not recorded, he diſſembled the knowledge of it, till he being abroad one day a hunting, he took the fellow apart from the company, and being alone; "Here is now," ſaid he, "a fit time and place, to do that manfully, which you have intended to do treacherouſly; draw your weapon, and if you now kill me, none being preſent, you can incur no danger." With which ſpeech of the King's the fellow was ſo daunted, that preſently he fell down at his feet, confeſſed his fault, and humbly aſked forgiveneſs; which being granted him, he was ever after ſerviceable and faithful to the King. *Baker's Chron. p.* 47, 48.

19. Maximinus the Emperor, in an expedition that he made againſt the Germans, when he came to huge and vaſt marſhes (into which the Germans had retreated) the Romans fearing to follow ſo far; he himſelf, mounted on his horſe, was the firſt that entered the marſh, and there ſlew many of the Barbarians that with great obſtinacy reſiſted him. The army, confounded with ſhame that the Emperor alone ſhould ſuſtain the aſſault of the enemy, entered the marſh alſo, where they fought it with that gallantry, that few of the Barbarians eſcaped their ſwords; the Emperor himſelf ſtill bravely fighting at the head of them. *Herodian, lib.* 7. *p.* 324, 325. *Dinoth. Memor. lib.* 3. *p.* 238.

20. Ptolomeus, the ſon of Pyrrhus King of Epirus, was of that valorous heart and ſtrength of body, that, accompanied only with ſixty ſoldiers, he aſſaulted the city of Corcyra, manned with a garriſon, and took it. The ſame perſon in a naval fight, leaping out of a boat into a galley of the enemy's, reduced it under his power. And at the ſiege of Sparta, a city famous for military glory, he broke into the midſt of the city, beating down all the ranks of ſoldiers that oppoſed his entrance. *Juſtin. Hiſt. lib.* 25. *p.* 244. *Dinoth. lib.* 3. *p.* 235, 236.

21. Lyſimachus the Macedonian had ſent poiſon to Caliſthenes to put an end to his miſerable life; for Alexander, upon the account of his too great liberty of ſpeech, had cauſed his hands, noſe, ears, and lips, to be cut off, and thruſt into a cage with a dog for his company, to be carried about to the terror of others. When Alexander underſtood this of Lyſimachus, he was ſo incenſed againſt him, that he commanded he ſhould be diſarmed and expoſed to a lion of extraordinary fierceneſs. He wrapping his cloak about his hand (when the lion came gaping upon him) thruſt it into his mouth, and plucking out his tongue by the roots, left the lion dead at his feet. Alexander, admiring his virtue and conſtancy, forgave him his fault; and not only ſo, but held him in much better eſteem than before. *Patric. de Regno, lib.* 1. *tit.* 11. *p.* 47.

22. Godfrey of Bologne was brought up in that ſchool of valour, the Court of Henry the Fourth, the Emperor. Whilſt he lived there, there happened an intricate ſuit betwixt him and another Prince about title of land; and becauſe the Judges could not untie the knot, it was concluded the two Princes ſhould cut it aſunder with their ſwords in a ſingle combat. Godfrey declined the fight as much as in him lay, as conceiving any private title for land not ground enough for a duel. Notwithſtanding he yielded to the tyranny of cuſtom, and after the faſhion of the country entered the liſts; when at the firſt encounter his ſword broke, but he ſtruck his adverſary down with the hilt, yet ſaved his life, and gained his own inheritance. Another parallel act of his valour was, when being Standard-bearer to the Emperor, he, with the imperial enſign, killed

Rodulphus the King of Saxony in ſingle fight, and fed the eagle on the bowels of that Arch-Traitor. *Fuller's Holy War, lib.* 2. *cap.* 1. *p.* 44.

23. Acilius was a ſoldier of Cæſar's, who, being in a naval fight at Maſſilia, threw himſelf into a ſhip of the enemy's; where having loſt his right hand, together with his ſword, he yet retained his ſhield in his left hand; with which he ſo laid upon the faces of his enemies, that he alone put them all to flight, and took the ſhip. *Plut. in Cæſare, p.* 715.

24. When Epaminondas with his troops entered Sparta, there was one Iſada, a young man, a proper and beautiful perſon; who coming out of the Bath, naked as he was both of clothes and armour, with a lance in one hand and a ſword in the other, threw himſelf into the midſt of the enemy, wounding and overthrowing all that oppoſed him. When the fight was over, no wound was found upon him. They ſay that the Ephori rewarded this valorous exploit of his with a crown; but ſoon after impoſed upon him a fine of one thouſand drachmas, for daring to expoſe himſelf in the fight in ſuch a manner without armour. *Plut. in Ageſil. p.* 615.

25. Lucius Bantius, of the city of Nola, was a man of great nobility and virtue, and had fought with great reſolution at the battle of Cannæ; and having ſlain a number of enemies with his own hands, he was at laſt found in a heap of dead bodies, all covered with javelins. Hannibal himſelf, aſtoniſhed at his valour, not only ſent him home without ranſom, but honoured him alſo with preſents, and contracted a friendſhip with him. Whereupon, at his return to Nola, he ſought to make it of Hannibal's party. Marcellus the Conſul heard hereof: and not chooſing to cut off a man who had expoſed himſelf to ſo many dangers in the behalf of the Romans, and ſo highly merited of them; and withal, knowing how to treat a high ſpirit with ſuch humanity and diſcourſe, as to gain him to himſelf; one time when Bantius came with others to ſalute him, he aſked "who he was?" When he heard it was Lucius Bantius, (which he knew before) as one ſeized with admiration and joy; "What," ſaid he, "are you that Bantius of whom the Romans diſcourſed ſo much above all thoſe that fought at Cannæ; who alone, they ſay, deſerted not the Conſul, but received on your own body thoſe javelins that were aimed at him?" Bantius not denying it, but ſhewing him his ſcars: "Since then," ſaid he, "that you bear about you ſo many tokens of your good-will to us, why would you not let me ſee you ſooner? do you think us ſo ill-natured, as not to eſteem that virtue that is held in honour with our very enemies?" Here he embraced the young man, and preſented him with a gallant horſe and five thouſand drachmas. From thenceforth he was moſt faithful to the intereſt of Marcellus, and the people of Rome. *Plut. in Marcello, p.* 363.

26. The Emperor Titus encouraged his ſoldiers to aſſault a wall of the Tower of Antonia in Jeruſalem; but all being diſmayed at the extremity of the danger, Sabinus a Syrian undertook it: he was a man of excellent ſtrength and courage, yet ſo ſmall of ſtature, that one would have deemed him unfit to be a ſoldier. This man offered himſelf to Cæſar with eleven more that envied his virtue. He took his ſhield in his left hand, and holding it above his head, with his drawn ſword in his right hand, about the ſixth hour of the day he went unto the wall. On every ſide the Jews upon the wall caſt an infinite number of darts at him, and rolled down upon him huge ſtones that ſtruck down ſome of the eleven that followed him: but Sabinus did not remit his force, till ſuch time as he had aſcended the top of the wall, and put the enemy to flight; for, terrified with his ſtrength and courage, and indeed ſuppoſing that more had come up after him, they fled. Thus the gallant man failed not of his purpoſe: yet was he ſtruck with a ſtone, and thrown down flat upon his face moſt violently, with a great noiſe; ſo that now the Jews, ſeeing him alone, and lying upon the ground, returning again, and ſhot him on every ſide. He kneeling upon his knees, and covering himſelf with his ſhield, did firſt of all revenge himſelf upon his enemies, and wounded many that came near him; till that with wounding them he was ſo weary, that he could ſtrike no longer, and ſo at laſt was ſlain with arrows. Thoſe of his company having almoſt reached the top of the wall, were ſlain with ſtones, or wounded, and carried into the camp. *Joſeph. Jewiſh Wars, l.* 7. *c.* 1. *p.* 728.

27. The Romans having won the Tower Antonia, the Jews fled into the Inner Temple, and there maintained the fight from the ninth hour of the night to the ſeventh hour of the day; at which time the Romans had the worſt of it. This was obſerved by Julian a Centurion (born in Bithynia), who at that time ſtood by Titus in Antonia: he therefore preſently leaped down thence, and all alone purſued the Jews, who had the victory in the Inner

Temple, and the whole multitude fled, deeming him by his force and courage not to have been a man; in the midſt of them he ſlew all he lighted upon, whilſt for haſte the one overturned the other. This deed ſeemed admirable to Cæſar, and terrible to his enemies. Yet did the deſtiny befal him which no man can eſcape; for having his ſhoes full of ſharp nails, as other ſoldiers have, running upon the pavement, he ſlipped and fell down, his armour in the fall making a great noiſe; whereat his enemies, who before fled, now turned again upon him. Then the Romans in Antonia fearing his life, cried out; but the Jews, many at once, ſtruck him with ſwords and ſpears. He defended many blows with his ſhield, and many times attempting to riſe, they ſtruck him down again; yet as he lay he wounded many, neither was he quickly ſlain, becauſe the nobler parts of his body were all armed, and he ſhrunk in his neck a long time; till other parts of his body being cut off, and no man helping him, his ſtrength failed. Cæſar was ſorry to ſee a man of that force and fortitude ſlain in the ſight of ſuch a multitude. The Jews took his dead body, and did beat back the Romans, and ſhut them in Antonia; only the brave Julian left behind him a renowned memory, not only amongſt the Romans and Cæſar, but alſo among his enemies. *Joſ. Jewiſh Wars, l. 7. c. 3. p. 729.*

28. Malcolm King of the Scots, beſieged Alnwick Caſtle, which being unable to reſiſt his force, muſt needs fall into his hands, becauſe no relief could be expected. Whereupon a young Engliſh gentleman, without any other arms than a ſlight ſpear in his hand, at the end whereof hung the keys of the Caſtle, rode into the enemy's camp, and approaching near the King, and ſtooping the lance, as if he intended to make him a preſent of the keys of the garriſon, made ſuch a home-thruſt at the King, that running him into the eye he fell down dead, and the bold undertaker ſaved himſelf by the ſwiftneſs of his horſe. And from this deſperate action came the name of Piercy. *Speed's Hiſtory.*

CHAP. XXXVII.

Of the Fearleſs Boldneſs and Reſolution of ſome Men.

SOME men have within them a ſpirit ſo daring and adventurous, that no misfortune is able to bear it down. To deſperate diſeaſes they apply as deſperate remedies; and therein fortune ſometimes ſo befriends them, that they come off as ſucceſsfully with their preſumption and temerity, as others who manage their counſels with the greateſt care and conduct they are able.

1. A Dutch ſeaman being condemned to death, his puniſhment was changed, and he was ordered to be left at St. Helen's Iſland. This unhappy perſon repreſenting to himſelf the horror of that ſolitude, fell upon a reſolution to attempt the ſtrangeſt action that ever was heard of. There had that day been interred in the ſame iſland an officer of the ſhip. The ſeaman took up the body out of the coffin; and having made a kind of oar of the upper board, ventured himſelf to ſea in it. It happened fortunately for him to be ſo great a calm, that the ſhip lay immoveable within a league and a half of the iſland. When his companions ſaw ſo ſtrange a float upon the waters, they imagined they ſaw a ſpectre; and were not a little ſtartled at the reſolution of the man, who durſt hazard himſelf upon that element in three boards ſlightly nailed together; though he had no reaſon to hope to be received by thoſe who had ſo lately ſentenced him to death. Accordingly it was put to the queſtion, whether he ſhould be received or not? ſome would have the ſentence put in execution; but at laſt mercy prevailed, and he was taken aboard, and came afterwards to Holland; where he lived in the town of Horn, and related to many how miraculouſly God had delivered him. *Manſlo's Travels, l. 3. p. 280.*

2. The French King, Charles the Eighth, through the weakneſs of Peter de Medicis in his government, had reduced the city of Florence unto ſuch hard terms, that he had the gates of it ſet open to him. He entered it (not profeſſing himſelf friend or foe to the eſtate) in a triumphant manner, himſelf and his horſe armed, with his lance upon his thigh. Many inſolencies were committed by the French, ſo that the citizens were driven to prepare to fight for their liberty. Charles propoſed intolerable conditions; demanding high ſums of money, and the abſolute rule of the ſtate, as by right of conqueſt, he having entered armed into it. But Peter Caponi, a principal citizen, catching theſe articles from the King's Secretary, and tearing them before his face, bade him ſound his trumpets, and they would ring their bells. Which bold and reſolute words made the French think better; and they came readily to

this agreement, that for forty thouſand pounds, and not half that money to be paid in hand, Charles ſhould not only depart in peace, but reſtore whatever he had in their dominion, and continue their aſſured friend. *Raleigh's Hiſt. World, l.* 2. *c.* 22. § 9. *p.* 472. *Heyl. Coſm. p.* 471. *De Serres Hiſt. of France, p* 447.

3. Henry, Earl of Alſatia, ſirnamed Iron (becauſe of his ſtrength) being gotten into great favour with Edward the Third King of England, by reaſon of his valour, was envied by the courtiers; who one day (in the abſence of the King) counſelled the Queen, that foraſmuch as the Earl was preferred before all the Engliſh Nobility, ſhe would make trial whether he was ſo nobly born as he gave out, by cauſing a lion to be let looſe upon him; ſaying, that "the lion would not touch Henry if he was truly noble." They got leave of the Queen to make this trial upon the Earl. He was uſed to riſe before day, and to walk in the lower court of the caſtle, to take the freſh air of the morning. The lion was let looſe in the night; and the Earl having a night-gown caſt over his ſhirt, with his girdle and ſword, came down ſtairs into the court, where he met with the lion, briſtling his hair and roaring; he, not in the leaſt aſtoniſhed, ſaid, with a ſtout voice, "Stand, you dog." At theſe words the lion couched at his feet, to the great amazement of the courtiers, who looked out of their holes to behold the iſſue of this buſineſs. The Earl laid hold of the lion, and ſhut him within his cage, and left his night-cap upon the lion's back, and ſo came forth without ſo much as looking behind him. "Now," ſaid the Earl (calling to them that looked out at the windows), "let him amongſt you all that ſtandeth moſt upon his pedigree, go and fetch my night-cap: but they, aſhamed and afraid, withdrew themſelves. *Lon. Theatr. p.* 576. *Crantz. Hiſt. Saxon. l.* 3. *c.* 24. *p.* 91. *Camerar. Oper. Subciſiv. cent.* 1. *c.* 22. *p.* 118.

4. In the court of Matthias, King of Hungary, there was a Polonian ſoldier in the King's pay, who boaſted much of his valour, and who in a bravado would often challenge the Hungarians to wreſtle, or ſkirmiſh with the ſword or pike, wherein he had always the advantage. One day as he ſtood by a great iron cage, in which a lion was kept, the greateſt and fierceſt that had been ſeen for a long time, he began to ſay to thoſe that were in his company, "Which of you dare to take a piece of fleſh out of this lion's throat when he is angry?" None daring to take it in hand: "You ſhall ſee," added the Polonian, "the proof of my ſpeech." All that day following the lion had not any meat given him; the next day they threw him the fore-quarters of a ſheep: the lion began to grunt, to couch down at his prey, and to eat greedily. Herewith the Polonian entered, and, locking the lion betwixt his legs, gave him a blow with his fiſt upon the jaw, crying, "Hah! you dog, give me the fleſh." The lion amazed at ſuch a bold voice, let go his hold, ſhewing no other countenance, but caſting his eye after the Polonian that carried the fleſh away. *Crantz. Hiſt. Sax. l.* 3. *c.* 24. *p.* 91. *Lon. Theatr. p.* 577.

5. The city of Rome being taken by the Gauls, and thoſe that fled to the Capitol beſieged: in this diſtreſs ſome of the Romans that were fled to Veientum, brought that ſame Camillus, whom before they had ungratefully forced into exile, to take upon him the ſupreme command. He anſwered, that "while thoſe in the Capitol were ſafe, he took them for his country, and ſhould obey their commands with all readineſs, but ſhould not obtrude himſelf upon them againſt their will." But all the difficulty was to ſend to them that were incloſed in the Capitol: by the way of the city it was impoſſible, as being full of enemies. But amongſt the young men of Ardea, where Camillus then was, there was one Pontius Cominius, of a mean birth, but deſirous of glory and honour, who offered himſelf to this piece of ſervice. He took no letters to them, leſt being taken, the deſign ſhould be betrayed to the enemy: but in a mean habit, and pieces of cork under it, he performed part of his journey by day-light; as ſoon as it grew dark, being near the city, becauſe the bridge was kept by the enemy, he could not paſs the river that way; with his light garment, therefore, bound about his head, and bearing up himſelf upon his cork, he ſwam over the river; and perceiving, by the fire and noiſe, that the guards were awake, he ſhunned them, and came to the Carmental gate; there all were ſilent, and the Capitoline hill was moſt ſteep and hard to aſcend. By this way he climbs up, and at laſt came to the centinels that watched upon the walls: he ſaluted them, and told them who he was. He was taken up, led to the magiſtrates, and acquainted them with all his buſineſs. They preſently created Camillus Dictator, and by the ſame way diſmiſſed Pontius: who with the ſame wonderful difficulty, eſcaped the enemy as before, and came ſafe to Camillus, and Camillus to the ſafety of his country. *Plut. Par.*

in Camillo, p. 141. *Liv. Hiſt. l.* 5. *p.* 102. *Zon. Annal. tom.* 2. *p.* 61.

6. In the reign of Tham, King of China, there was a Coloa, an officer not unlike that of our Duke, who having been tutor to the King, was very powerful with him, and, to preſerve himſelf in his grace and favour, ſtudied more to ſpeak what would pleaſe the King, than to tell him the truth for the good of his eſtate. The Chineſe forbore not to ſpeak of it amongſt themſelves, and to tax the flattery of this Coloa. Once ſome Captains of the guard were diſcourſing this point at the palace, when one of them being a little warmed with the diſcourſe, ſecretly withdrew himſelf, went into the hall where the King was, and kneeling down on his knees before him, the King aſked him "what he would have?" "Leave," ſaid he, "to cut off the head of a flattering ſubject." "And who is that?" ſaid the King. "Such a one who ſtands there," replied the other. The King in a rage; "What," ſaid he, "againſt my friend dareſt thou to propoſe this, and in my preſence too? Take him away and ſtrike off his head." When they began to lay hands upon him, he caught hold of a wooden banniſter; and as there were many pulling of him, and he holding with a great deal of ſtrength, it broke: by this time the King's heat was over; he commanded they ſhould let him go, and gave order that the banniſter ſhould be mended, and that they ſhould not make a new one, that it might remain a witneſs of the fact, and a memorial of a ſubject, that was not afraid to adviſe his King what he ought do. *Alv. Sem. Hiſt. Chin. part* 1. *c.* 22. *p.* 109, 110.

7. In a Parliament at Saliſbury, in the twenty-fifth year of King Edward the Firſt, the King requires certain of his Lords to go to the wars in Gaſcoigne, which needed a preſent ſupply, by reaſon of the death of his brother Edmund; but all the Lords made excuſes each for themſelves. Whereupon the King in great rage threatened they ſhould either go, or he would give their lands to others that would. Upon this, Humphry Bohun, Earl of Hereford, High Conſtable; and Robert Bigod, Earl of Norfolk, Marſhal of England, made their declaration, "That if the King went in perſon, they would attend him, otherwiſe not:" which anſwer offended the King more; and being urged again, the Earl Marſhal proteſted he would willingly go thither with the King, and march before him in the vanguard, as by right of inheritance he ought to do. But the King told him plainly he ſhould go with any other, though he went not himſelf in perſon. "I am not ſo bound," ſaid the Earl, "neither will I take that journey without you." The King ſwore, "By God, Sir Earl, you ſhall go or hang." "And I ſwear by the ſame oath," ſaid the Earl, "that I will neither go nor hang;" and ſo departed. *Bak. Chron. p.* 144.

8. Avidius being General of the army, when a part of the auxiliaries without his privity had ſlain three thouſand of the Samaritans upon the banks of the Danube, and returned with a mighty ſpoil; the Centurion expected mighty rewards, for that with ſo ſmall forces they had overthrown ſo great a number; but he commanded them to be ſeized and crucified. "For," ſaid he, "it might have fallen out, that by a ſudden eruption of the enemy from ſome ambuſh, the whole army might have been hazarded." But upon this order of his, a ſedition aroſe in the army; when he ſtraight went forth into the midſt of the mutineers unarmed, and without any guard, where he ſpake in this manner: "Kill me, if you dare, and give a glorious inſtance of your corrupted diſcipline." When they ſaw his undaunted boldneſs, they all grew quiet, and willingly ſubmitted themſelves to diſcipline; which thing not only preſerved the Romans themſelves in obedience, but ſtruck ſuch an awe into the Barbarians, that they ſent Ambaſſadors to Antonius to grant them peace for an hundred years; for they were aſtoniſhed above meaſure to find ſuch authority in military laws, as that by the judgment of the Roman General even they were condemned to die, who had glorioully (though unlawfully) overcome. *Dinoth. Memorab. l.* 3. *p.* 160.

9. Alexander the Great being in Cilicia, was detained with a violent diſeaſe; ſo that when all other phyſicians deſpaired of his health, Philip the Acarnanian brought him a potion, and told him, "If he hoped to live, he muſt take that." Alexander had newly received letters from Parmenio, wherein he adviſed him to repoſe no truſt in Philip, for he was bribed to deſtroy him by Darius with a mighty ſum of gold. Alexander held the letters in the one hand, took the potion in the other, and having ſipped it off, ſhewed Philip the contents of them; who, though incenſed at the ſlander caſt upon him, yet adviſed Alexander to confide in his art; and he recovered him. *Plut. in Alexand. p.* 675. *Val. Max. l.* 3. *c.* 8. *p.* 92. *Q. Curtius.*

10. Charles the Fifth, Emperor of Germany, had his forces and camp at Ingolſtadt, and was compaſſed about with a great number of confederate enemies; yet would he not fight, whether becauſe ſome forces he expected were not yet come, or that he foreſaw a ſafe and unbloody victory: in the mean time the enemy, that abounded with great guns, thundered amongſt his tents in ſuch manner, that ſix thouſand great ſhot was numbered in one day; ſo that the tents were every where bored through, the Emperor's own tent eſcaped not the fury of the guns: men were killed at his back and on each ſide of him, and yet the Emperor changed not his place, no nor his carriage, nor his countenance. And when his friends entreated him that he would ſpare himſelf, and all them in him; ſmiling, "he bade them be of good courage, for no Emperor was ever killed with a great gun." Theſe things are ſhort in the relation, but ſo mighty to conſider of, as to deſerve the memory and applauſe of ages to come. The like conſtancy and gravity in all his actions and behaviour accompanied him throughout his whole life. *Lipſ. Monit. l.* 1. *c.* 7. *p.* 110, 111.

11. In the reign of King Henry the Third was Simon Montford, Earl of Leiceſter; a man of ſo audacious a ſpirit, that he gave King Henry the lie to his face, and that in the preſence of all his Lords, and of whom it ſeems the King ſtood in no ſmall fear; for paſſing one time upon the Thames, and ſuddenly taken with a terrible ſtorm of thunder and lightning, he commanded to be ſet on ſhore at the next ſtairs, which happened to be at Durham-houſe, where Montford then lay; who coming down to meet the King, and perceiving him ſomewhat frighted with the thunder, ſaid unto him; "Your Majeſty need not fear the thunder, the danger is now paſt." "No Montford," ſaid the King, "I fear not the thunder ſo much as I do thee." *Bak. Chron. p.* 133.

CHAP. XXXVIII.

Of the immovable Conſtancy of ſome Perſons.

THIS admirable virtue is to the ſoul as ballaſt to a ſhip: it keeps it ſteady and preſerves it from fluctuation and uncertainty, at ſuch times as any tempeſt of adverſity ſhall aſſault it. It holds the middle place betwixt levity and obſtinacy of the mind, and renders a man truly reſpectable. Being now to give ſome examples thereof, let none be diſpleaſed that I make choice of one of the other ſex to begin with; ſeeing a more illuſtrious one is not very eaſily to be met with.

1. The Baron de Raymond having married the daughter of an Engliſh gentleman called William Barnſley, ſoon after, to comply with the great Duke of Muſcovy, he changed his religion. Now the law of the country is, "That if in a family the huſband or wife be of the eſtabliſhed religion, the reſt ſhall be forced to profeſs it; ſo that by this law his wife was to follow his example. Her huſband firſt uſed all the mild means imaginable, but finding ſo great a conſtancy on the other ſide, was forced to recur to the authority of the Great Duke and Patriarch. Theſe offered her at firſt great advantages; but ſhe, though but fifteen years of age (and the handſomeſt ſtranger in the country), caſt herſelf at the Duke's feet, praying him rather to take away her life, than to force her to a belief ſhe was not ſatisfied of in her conſcience. The father uſed the ſame ſubmiſſion: but the Patriarch put him off with kicks, and told him "that ſhe was to be treated as a child, and baptized whether ſhe would or no." Accordingly ſhe was dragged to a brook where ſhe was re-baptized, notwithſtanding the proteſtations ſhe made againſt it: when they plunged her in the water, ſhe drew in along with her one of the religious women; when they would oblige her to deteſt her former religion, ſhe ſpit in their faces, and would never abjure. After her baptiſm ſhe was ſent to Stuatka where her huſband was Governor, where ſhe ſtaid the three years of his government: thoſe expired, he returned to Moſco, and there died. She then thought ſhe might profeſs the Proteſtant religion, but that would not be permitted; her two ſons were taken from her, and ſhe, with her little daughter, was ſent to the Monaſtery of Beloſſora, where ſhe lived five years amongſt the Nuns; in all which time ſhe was not ſuffered to ſpeak with any, and but once (by the means of a German) heard of her friends. The Patriarch dying, ſhe got out of the Monaſtery, and his ſucceſſor allowed her liberty of conſcience at her own houſe, and to give and receive viſits. I often viſited this virtuous Lady in this condition, and have heard that ſhe died ſome two years ſince, conſtant in her religion to the laſt gaſp. I may add, that her father, William Barnſley, died in England not long ſince, aged one hundred and twenty-ſix years, after he had married a ſecond wife at one hundred. The

former hiſtory commenced Anno Dom. 1636. *Olear. Voyages and Travels of Ambaſſadors, l.* 3. *p.* 132, 133.

2. Tarquinius the ſon of Demaratus, in the Sabine war, had vowed a Temple to Jupiter Capitolinus. Tarquinius Superbus, the ſon of him that had vowed it, built it but dedicated it not,as being expelled Rome before it was perfectly finiſhed. Poplicola, one of the Conſuls, had a great deſire to dedicate this Temple; but the dedication thereof fell to M. Horatius his colleague in the Conſulſhip. All were aſſembled in the Capitol for this purpoſe. Horatius had commanded ſilence, other rites were performed, and now (as the cuſtom is) holding a poſt in his hands, he was beginning to ſpeak the words of dedication, when Marcus, the brother of Poplicola, who had long waited at the door for this occaſion, ſpake aloud, "Conſul, thy ſon is dead of a diſeaſe in the army." The aſſiſtants were perplexed at this news, but Horatius not moved in the leaſt; "Diſpoſe then," ſaid he, "of his carcaſe as you pleaſe, I ſhall not mourn at this time:" and ſo performed the reſt of his dedication. His news was not true, but merely feigned by Marcus to divert Horatius from the dedication in favour of his brother: but however the conſtancy of the man is memorable, whether he in a moment diſcerned the fraud, or whether, though he believed it, yet was unmoved. *Plut. Paral. in Poplicolâ. p.* 104.

3. Pomponius a Knight of Rome, was in the army of Lucullus againſt Mithridates, where (upon ſome engagement) he was ſorely wounded and made a priſoner. Being brought into the preſence of that King, he was aſked by him, "whether, when he had taken care of the cure of his wounds, he would be his friend?" Pomponius, with the conſtancy worthy of a Roman, replied: "That if he would be a friend to the people of Rome, he would then be his, otherwiſe not." *Fulgoſ. Ex. l.* 3. *c.* 8. *p.* 420.

4. Sylla had ſeized upon the city of Rome, and had driven out his enemies thence: and being in arms had called the Senate together for this purpoſe, that by them he might ſpeedily have C. Marius adjudged the enemy of the people of Rome. There was no man amongſt them found, who had the courage to oppoſe him in this matter; only Q. Scævola, the Augur, being aſked his opinion herein, would not declare his aſſent with the reſt. And when Sylla began to threaten him in a terrible manner; "Though," ſaid he, "you ſhew me all theſe armed troops wherewith you have ſurrounded this Court, and though you threaten me with death itſelf, yet ſhall you never bring it to paſs, that to ſave a little old blood, I ſhould judge Marius an enemy, by whom the city and all Italy itſelf hath been preſerved. *Val. Max. l.* 3. *c.* 8. *p.* 91.

5 It was the ſaying of Xantippe concerning Socrates her huſband, that although there were a thouſand perturbations in the Commonwealth, yet did Socrates always appear with the ſame manner of countenance, both going out and returning into his houſe: for he had a mind equally prepared for all things, and ſo well and moderately compoſed, that it was remote from grief, and above all kind of fears. *Ælian. Var. Hiſt. l.* 9. *c.* 7. *p.* 237.

6. C. Mevius was a Centurion in the army of Auguſtus in his war againſt Antony, wherein, after he had done many gallant things, he was at laſt circumvented by an unexpected ambuſh of the enemy, taken priſoner and carried to Alexandria. Being in the preſence of Antonius, he was by him aſked how he ſhould deal with him? "Cauſe," ſaid he, "my throat to be cut: for neither by the obligations of ſaving my life, nor by the puniſhment of any kind of death, can I ever be brought to ceaſe from being Cæſar's ſoldier, and begin to be thine." But with the greater conſtancy he ſhewed his contempt of life, by ſo much the more eaſily did he obtain it: for Antonius, in the admiration of his virtue, preſerved him. *Val. Max. l.* 3. *c.* 8. *p.* 92.

7. Modeſtus, the Deputy of Valens the Emperor, ſought to draw S. Baſil, after many other Biſhops, into the hereſy of Arius. He attempted it firſt with careſſes, and all the ſugared words that might be expected from one that was not uneloquent. Diſappointed in his firſt eſſay, he reinforced his former perſuaſions with threats of exile and torments, and death itſelf: but finding all theſe equally in vain, he returned to his Lord with this character of the man, *Firmior eſt quam ut verbis, præſtantior quam ut minis, fortior quam ut blanditiis vinci poſſit,* that is, "He is ſo ſolid, that words cannot overcome him, ſo reſolute that threats cannot move him, and ſo ſtrong that allurements cannot alter him." *Bp. Cowper's Serm. p.* 103.

8. Dion the ſon of Hyparinus, and ſcholar of Plato, was buſied in the diſpatch of public affairs, when it was told him that one of his ſons was fallen out of the window into the Court-yard, and was dead of the fall. Dion ſeemed to be nothing moved herewith, but with great conſtancy continued in the diſpatch of what he was about. *Ælian. Var. Hiſt. l.* 3. *c.* 4. *p.* 92.

9. Antigonus the Second, when his ſon was carried dead upon the ſhoulders of ſome ſoldiers that had thus brought him from battle, looked upon him without change of countenance, or ſhedding a tear; and having praiſed him for having died like a brave ſoldier and a valiant man, he commanded them to bury him. *Ælian. Var. Hiſt. l. 3. c. 5. p. 93.*

10. When the aged Polycarpus was urged to reproach Chriſt, he told the Proconſul Herod, that four-ſcore and ſix years he had ſerved Chriſt, and never was harmed by him; with what conſcience then could he blaſpheme his King that was his Saviour. And being threatened with fire if he would not ſwear by Cæſar's fortune, he told him, that it was his ignorance that made him expect it. "For," ſaid he, "if you know not who I am, hear me tell you, that I am a Chriſtian." And when at the fire they would have faſtened him to the ſtake, the brave Biſhop cried out "to let him alone as he was, for that God, who had enabled him to endure the fire, would enable him alſo, without any chains of theirs, to ſtand unmoved in the midſt of flames:" ſo with his hands behind him, unſtirred, he took his crown. *Felth. Reſolves, cent. 2. c. 11. p. 182.*

11. Valens, an Arian Emperor, coming to the city of Edeſſa, perceived that the Chriſtians did keep their aſſemblies in the fields (for their Churches were demoliſhed), whereat he was ſo enraged, that he gave the Preſident, Methodius, a box on the ear for ſuffering their meetings: commanding him to take with him a cohort of ſoldiers, and to ſcourge with rods, and knock down with clubs, as many as he ſhould find of them. This his order being divulged, there was a Chriſtian woman, who, with her child in her arms, ran with all ſpeed towards the place, and was got amongſt the ranks of thoſe ſoldiers that were ſent out againſt the Chriſtians: and being by them aſked, "whither ſhe went, and what ſhe would have?" She told them that ſhe made ſuch haſte, leſt ſhe and her little infant ſhould come too late to be partakers of the crown of Chriſt among the reſt of thoſe that were to ſuffer. When the Emperor heard this he was confounded, deſiſted from his enterprize, and turned all his fury againſt the Prieſts and Clergy. *Gualter. Tab. Chron. p. 287.*

12. Henry Prince of Saxony, when his brother George ſent to him, that if he would forſake his faith and turn Papiſt, he would leave him his heir. He made him this anſwer, "Rather than I will do ſo, and deny my Saviour Jeſus Chriſt, I and my Kate, each of us with a ſtaff in one hand, will beg our bread out of his country." *Luth. Colloq. Menſ. p. 248.*

13. Quintus Metellus Numidicus, when he perceived whereunto the dangerous endeavours of Saturninus the Tribune of the people tended, and of what miſchievous conſequence they would prove to the Commonwealth, unleſs they were vigorouſly oppoſed, rather than he would ſuffer the law he propoſed to paſs by his ſuffrage, he choſe to go into baniſhment. What greater conſtancy can there be than that of this man, who rather than to conſent to a hurtful law, would be forced from his country, wherein he had attained to the principal dignity and honour? *Val. Max. l. 3. c. 8. p. 93.*

CHAP. XXXIX.

Of the great Confidence of ſome Men in themſelves.

THIS manner of confident behaviour, if founded in extraordinary military ſkill and virtue, in an uncommon integrity and uncorruptneſs of manners, or ſome ſpecial improvement and proficiency in learning, for the moſt part hath a happy effect: but it is far otherwiſe when it proceeds from a humour of immoderate boldneſs or impudent boaſting. If theſe that follow had unuſual ſucceſſes, it was becauſe they were men of as admirable virtues.

1. The Roman army in Spain was oppreſſed, and the greater part of it cut off by the Punick forces. All the nations of that province had embraced the friendſhip of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that deſperation: when P. Scipio, at that time but twenty-four years of age, ſtepped up and promiſed that he would go; which confidence of his, gave hopes to the people of Rome both of ſafety and victory. The ſame confidence he uſed in Spain: for when he beſieged the town of Badia, and ſeveral perſons ſtood before his Tribunal, he adjourned to a houſe within the walls of the city, commanding them to make their appearance there upon the next day. Soon after he took the city, and at the time, and in the place aſcending his Tribunal, he did them juſtice. With the ſame confidence, though forbidden by the Senate, he paſſed out of Sicily into Africa, and when there, having taken ſome ſpies that Hannibal had ſent into his army, he neither puniſhed them, nor

enquired of the forces or order of the Carthaginians; but leading them through all his troops, he aſked if they had ſeen as much as they deſired? and ſo ſent them away in ſafety. Alſo when M. Nævius, Tribune of the People (or as others ſay, the two Petilii), had accuſed him to the people, he came into the Forum with a great retinue, and mounting the deſk, he put a triumphant crown upon his head, and thus ſpoke: "This day, ye Romans, I forced Carthage, whoſe hopes were then too high to ſtoop to your commands, and therefore it is but equal, that you with me ſhould go to the Capitol to render thanks to the gods." Glorious was the event of theſe words: for the whole Senate, and all the order of Knights, and the body of the Commons, accompanied him to the reſidence of Jupiter. The Tribune muſt now deal with the people in their abſence, for he was deſerted and left alone in the Forum, to his great reproach: ſo that to diſguiſe his ſhame, he was forced to follow the reſt unto the Capitol, and, inſtead of an accuſer, became the honourer of Scipio. *Val. Max. l.* 3. *c.* 7. *p.* 83, 84.

2. P. Furius Philus the Conſul, when the Province of Spain fell to him by lot, and Q. Metellus and Q. Pompeius, both Conſular perſons, and both his vehement enemies, had often upbraided him with his going thither, as a place he moſt deſired to go to; he compelled them both to go with him as his legates. A noble confidence this, that dared to have two ſharp enemies in ſuch a place about him, as was ſcarce ſafe to him, had they been his friends. *Val. Max. l.* 3. *c.* 7. *p.* 85.

3. L. Craſſus, in his Conſulſhip, had the Province of Gallia fallen to him by lot; whither when C. Carbo came (whoſe father he had condemned) as a ſpy upon all his actions, he not only did not remove him thence as he might have done, but he alſo did aſſign him a place in his Tribunal; nor did he take cognizance of any affair, but in his preſence and by his advice. So that fierce and vehement Carbo got nothing by this journey of his into Gallia, but only to underſtand, that his guilty father had been ſent into exile by the ſentence of a moſt upright perſon. *Val. Max. lib.* 3. *cap.* 7. *p.* 86.

4. Hannibal was an exile with Pruſias King of Bythinia, and adviſed the King to give battle. When the King told him, that the entrails of the ſacrifice did not portend well at that time; "And what," ſaid he, "wilt thou rather give credit to the liver of a calf, than to an old and experienced commander?" If you look upon the words, they are ſhort and conciſe; but conſidering the ſenſe, they are copious and full. For he therein laid before him at once the two Spains taken from the Romans; the force of Gaul and Liguria reduced under his power; a new paſſage made over the tops of the Alps; the memorial of his victory at the lake Thraſimene: the noble monument of the glorious atchievements at Cannæ; the poſſeſſion of Capua, and the endangering of all Italy itſelf; all which conſidered, he could not bear that the entrails of a ſingle ſacrifice ſhould be preferred to the glory he had acquired by a long experience. And indeed, for the exploration of warlike ſacrifices, and a right eſtimation of military affairs, more was to be allowed to the breaſt of Hannibal, than to all the little fires, and all the altars of Bythinia, Mars himſelf being the Judge. *Val. Max. l.* 3. *c.* 7. *p.* 88.

5. Cæſar, being in diſguiſe with three ſervants, entered a brigantine, intending to croſs the ſea: but coming down the river to enter the ſea, it was ſo troubled and tempeſtuous that the Pilot, not daring to paſs farther, would have returned. Then Cæſar diſcovered his face, and ſaid, "Fear not, thou carrieſt Cæſar and his fortune." *Chetw. Hiſt. Collect. cent.* 4. *p.* 97.

6. There were continual contentions betwixt Nicias and Cleon, in the adminiſtration of the Commonwealth at Athens; but Nicias had the reputation of the moſt ſkilful and experienced Commander. It fell out, that the Lacedæmonians being overthrown by the Athenians, four hundred Spartans retired into the Iſland Stagyra. The Athenians paſſionately deſired to have theſe men in their hands, and therefore beſieged them in the iſland with their forces; but the extremity of the weather, the fortification of the place, and the valour of the defendants, kept them from being maſters of their wiſhes; all the fault was laid upon Nicias who had the chief command in the buſineſs. Cleon often contended with him about it, and at laſt grew ſo fervent therein, that he openly ſaid, "That if the ſupreme command in that expedition ſhould be committed to him alone, he would render them a very good account of it in a ſhort time." This province was therefore decreed to Cleon alone: and ſuch a marvellous confidence he had, that at his departure from Athens he gave out, that within the compaſs of twenty days, he would have thoſe beſieged Lacedæmonians in his hands either dead or alive. Fortune favoured this boldneſs of his,

and that which Nicias, an experienced leader, thought very difficult to be accompliſhed at all, Cleon brought to paſs within the time he had engaged: and having ſeized the place, and ſlain ſome of the defendants, he brought the reſt priſoners to Athens. *Fulgoſ. Ex. l. 3. c. 7. p.* 501.

7. Ageſilaus, King of Sparta, was in his youth, when, to the terror of all the Grecians, the fame went, that the Perſians were reſolved upon the invaſion of Greece with a mighty army. At this time Ageſilaus made offer to his citizens, that with a ſmall army he would not only defend his country, but would alſo paſs over into Aſia, and there obtain of the Perſians a ſignal victory, or at leaſt an honourable peace. The Spartans, conceiving good hopes from this confidence of his, gave him the command of ten thouſand ſoldiers well armed: with theſe forces Ageſilaus went into Aſia, and overthrew the Perſians in battle; whence being recalled by his citizens, joyful and victorious, he brought home his army almoſt entire. *Fulgoſ. Ex. l. 3. c. 7. p.* 402.

8. Antigonus had newly taken upon him the name and dignity of King of Macedon. When it was told him, that the people were openly diſcontented therewith, he, conſcious to himſelf of his manifold virtues, in the ſight of the people, laid down his crown and ſceptre: then he recited the heads of thoſe things which he had performed with great valour and glory: after which he openly admoniſhed them, that, "If they knew any man more worthy of the kingdom than himſelf, that they ſhould, at their pleaſure, diſpoſe of the crown and ſceptre to that perſon." With this confidence of mind he ſo moved the people, that all of them, of their own accord, begged him to re-aſſume the kingdom, and beſought him thereunto with moſt earneſt entreaties; which yet he conſtantly refuſed to do, till they had puniſhed the authors of the ſedition. *Fulgoſ. Ex. l. 3. c. 7. p.* 405.

9. Cato the Elder ſhewed no leſs confidence, when he moved for the Cenſorſhip, againſt his competitors: for being got up into a place whence he might be conveniently heard, he ſpoke openly in theſe terms: "That the manners of the Romans ſtood in need of a ſharp and ſevere, and not a faint-hearted phyſician. That hereupon ſuch as were vicious, becauſe they knew him, did ſhun his Cenſorſhip, and gave their votes to his competitors, that they might have none to look into and correct their miſcarriages. If, therefore, the Roman people had any regard for virtue, and deteſtation of vice; if they deſired the manners of Rome ſhould be reſtored to their ancient uniformity, they ſhould then make choice of him and Valerius Flaccus to be their Cenſors." The people were moved with this oration, and preferring him before others, voted him the Cenſorſhip: which he adminiſtered with that integrity, that the people erected him a ſtatue in the Forum, with this inſcription: "That Cato, the Cenſor, had merited the honour of that ſtatue; for that, by his prudence, he had reduced the looſe manners of the Romans to their ancient frugality and virtue." *Fulgoſ. Ex. l. 3. c. 7. p.* 406.

10. Balthazar Coſſa applied his mind to his ſtudies for ſome time with great diligence at Bononia: thence he went towards Rome, and being aſked, why he would go to Rome? "That they may chooſe me Pope," ſaid he: and this he ſaid in good earneſt; for not long after he was made Cardinal by Alexander the Fifth, and ſucceeded him in the Popedom, by the name of John the Twenty-fourth. *Fulgoſ. Ex. l. 3. c. 7. p.* 418.

CHAP. XL.

Of the Great Reverence ſhewn to Learning and Learned Men.

1. "I Dwelt," ſaith Martinus Martinius, "in the city of Venxus, in a fair houſe. The city and people being all in a tumult, by reaſon of the approach of the Tartars, as ſoon as I underſtood it, I fixed over the faireſt gate of the houſe, a red paper, very long and broad, with this inſcription upon it:" 'Here dwells the European Doctor of the Divine Law.' "Likewiſe, at the entrance of the greater hall, I ſet out my greateſt and beſt bound books; to theſe I added my mathematical inſtruments, perſpective, and other optic glaſſes, and what elſe I thought might make the greateſt ſhew; and withal I placed the picture of our Saviour upon an altar, erected for that purpoſe: by which fortunate ſtratagem I not only eſcaped the violence and plunder of the common ſoldiers, but was invited and kindly entertained by the Tartarian Viceroy. *Martin. Martinii Bel. Tartar. p.* 284.

2. Alexander the Great having found amongſt the ſpoils of King Darius his perfumier, or caſket of ſweet ointments, richly embelliſhed with gold, coſtly pearls, and precious ſtones; when his friends

about him ſhewed him many uſes, that curious cabinet might be put to: "It ſhall ſerve," ſaid he, "for a caſe for Homer's works." Alſo, in the forcing and faccage of the city of Thebes, he gave expreſs commandment, that the dwelling-houſe, and the whole family of Pindar the Poet, ſhould be ſpared: he cauſed alſo the city where Ariſtotle his maſter had been born to be rebuilt: and ſeeing a meſſenger coming to him with a cheerful countenance, as one that brought him good news: "What," ſaid he, "canſt thou tell me that Homer is alive again?" *Lipſ. Mon. l.* 1. *c.* 8. *p.* 117. *Plin. l.* 7. *c.* 29. *p.* 171. *Lonicer. Theat. p.* 307.

3. Dionyſius the Tyrant, though otherwiſe proud and cruel, being advertiſed of the coming of Plato, that great Philoſopher, ſent out a ſhip to meet him adorned with goodly ſtreamers; and himſelf mounted on a chariot drawn with four white horſes, gave him the reception of a great King, at the haven where he diſembarked and came on ſhore. *Plin. l.* 7. *c.* 30. *p.* 171. *Solin. c.* 7. *p.* 197. *Sabell. Ex. l.* 7. *c.* 5. *p.* 388.

4. Pompey the Great, after he had ended the war with Mithridates, went to viſit Poſidonius, that renowned Profeſſor of learning; and when he came to his houſe, commanded his Lictors that they ſhould not (after their uſual manner with all others) rap at the door. This great warrior, to whom both the Eaſt and Weſt parts of the world had ſubmitted, veiled, as it were, the Roman faſces, and the enſigns of his authority, before the door of this philoſopher. *Plut. l.* 7. *c.* 30. *p.* 171. *Solin. c.* 7. *p.* 197. *Sabell. Ex. l.* 7. *c.* 5. *p.* 390.

5. The Kings of Egypt and Macedon gave a ſingular teſtimony how much they honoured Menander the Comic Poet, in that they ſent Ambaſſadors for him, and a fleet to waft him for his greater ſecurity; yet he eſteemed his private ſtudies more than all the honours deſigned for him by the bounty and favour of theſe great Princes. *Plut. l.* 7. *c.* 30. *p.* 172.

6. In the firſt publick library that ever was erected in Rome, there was alſo ſet up the ſtatue of M. Varro, that learned man; and for his greater honour, it was alſo done while he himſelf was yet living. *Plut. l.* 7. *c.* 30 *p.* 172.

7. Pomponius ſaith, in his fourth book of the Pandects, "By the reaſon of the deſire I have to learn (which to this ſeventy and eighth year of mine age, I have ever looked upon as the beſt account to deſire to live), I am mindful of this ſentence, which is ſaid to be one of Julian's; "Though I had one foot in the grave, yet ſhould I have a deſire to learn ſomething." *Zuing. Theat. vol.* 1. *l.* 1. *p.* 39.

8. Claudius Cæſar eraſed the name of a Greek Prince out of the roll of the Judges, becauſe he underſtood not the Latin Language, and ſent him to travel. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 39.

9. Solon the Athenian, travelled as far as Egypt, Cyprus, nay, ſurveyed all Aſia, and this for no other reaſon, than the deſire he had to increaſe his knowledge: which was ſo great and conſtant, that it was his ſaying, "By learning every day ſomething, I am grown old." About the time of his death, when he lay languiſhing upon his death-bed, he raiſed up his head to hearken to ſome friends of his diſcourſing at his bed-ſide, and when they aſked him, to what purpoſe he did ſo? he gave this noble anſwer, "That I may die the more learned." *Lipſ. Monit. l.* 1. *c.* 8. *p.* 115.

10. Theodoſius the Younger continually turned over the Greek and Latin hiſtorians, and that with ſuch eagerneſs, that whereas he ſpent one day in civil and military affairs, he ſet apart the night for the reading of them: and that neither himſelf might be diſturbed in his reading, nor any of his ſervants be conſtrained to watch with him, he cauſed a candleſtick to be made with that artifice, as to ſupply the light with oil, of its own accord, as oft as there was any want. *Lipſ. Monit. l.* 1. *c.* 8. *p.* 121.

11. The Greek Emperor, Leo, was exceedingly bountiful to learned men. And when once an Eunuch of his told him, "That ſuch expences were fitteſt to be beſtowed upon his men of war." "I would," ſaid he, "it might come to paſs in my time, that the ſalaries of the ſoldiers might be ſpent upon the profeſſors of the liberal arts." *Lipſ. Monit. l.* 2. *c.* 18. *p.* 411.

12. Alphonſus, that great King of Naples, uſed to ſay, "He had rather ſuffer the loſs of his kingdoms (and he had ſeven) than the leaſt part of his learning:" nor did he love it only in himſelf, but others. It is to this King that we are indebted for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomæus Faccius*, *Georgius Trapezuntius*, *Joannes Auriſpa*, *Jovianus Pontanus*, and a conſiderable number of juniors to them. He ſet up Univerſities, and erected or adorned Libraries up and down in his kingdoms, and a choice book was to him the moſt acceptable preſent of all others. On his enſigns he cauſed to be drawn an open book, importing that knowledge drawn from thence became Princes.

When he heard the King of Spain ſhould ſay, "That learning was below Princes," he ſaid angrily, "It was the voice of an ox and not a man." As for himſelf, he read Cæſar and Livy with great diligence: he tranſlated the epiſtles of Seneca into Spaniſh, with his own hand; and was ſo converſant in the ſacred writings, that he ſaid he had read over the Old and New Teſtament, with their gloſſes, fourteen times: all this he did being ſtricken in years; for he was fifty before he intermeddled with ſtudies, his improvement therein having been neglected in his younger time; and yet we may ſay of this Prince, a greater, both in virtue and fortune, Europe hath not ſeen. *Lipſ. Monit. l.* 1. *c.* 8. *p.* 123, 124.

13. The Emperor Charles the Fifth, being at Genoa, was entertained with an oration in Latin; and when he found that he could not fully comprehend the ſenſe of it, with a ſad countenance he made this ingenuous confeſſion, "that he now underwent the puniſhment of his youthful negligence, and that his maſter Hadrianus was but too true a prophet, when he told him (as he often had) that one day he would ſurely repent it. Paulus Jovius, who was then preſent, and an ear-witneſs, hath related thus much of that great Prince. *Lipſ. Monit. l.* 1. *c.* 8. *p.* 127.

14. It is reported of Magdalene Queen of France, and wife to Lewis the Eleventh, by birth a Scottiſh woman, that walking forth in an evening with her ladies, ſhe eſpied M. Alanus, one of the King's chaplains, an old hard-favoured man, lying faſt aſleep in an arbor. She went to him and kiſſed him ſweetly. When the young ladies laughed at her for it, ſhe replied "That it was not his perſon that ſhe did bear that reverence and reſpect unto, but the divine beauty of his ſoul." *Burt. Mel. par.* 3. § 1. *p.* 392. *Heidſ. in Sphin. c.* 15. *p.* 534, 535.

15. The great Theodoſius uſed frequently to ſit by his children, Arcadius and Honorius, whilſt Arſenius taught them: he commanded them to give their maſter the ſame reſpect as they would unto himſelf: and ſurpriſing them once ſitting, and Arſenius ſtanding, he took from them their princely robes, and reſtored them not till a long time after, and not without much intreaty. *Chetw. Hiſt. Coll. cent.* 2. *p.* 82.

16. Marcus Aurelius ſhewed great piety and reſpect to his teachers and inſtructors: he made Proculus Proconſul; and took Junius Ruſticus with him, in all his expeditions; adviſed with him in all his public and private buſineſs; ſaluted him before *Præfecti prætorio*; deſigned him to be ſecond time Conſul; and, after his death, obtained of the Senate publickly to erect his ſtatue. *Chetw. Hiſt. Collect. cent.* 3. *p.* 83.

17. Claudius Tacitus the Emperor, a great favourer of learned men, commanded the works of Tacitus the Hiſtorian to be carefully preſerved in every library throughout the Empire, and ten times every year to be tranſcribed at the public coſt; notwithſtanding which many of his works are loſt. *Speed, Hiſt. p.* 250.

CHAP. XLI.

Of the intenſe and unceaſing Application of ſome Men to their Studies.

THE power of unremitted application in any purſuit is wonderful; but in that of arts and learning, it is almoſt equal to genius itſelf: and when genius and induſtry are united, they ſeldom fail to beſtow immortality on their profeſſors. In ſome of the following inſtances we find the love of ſtudy ſo ſtrengthened by habit, that no conſideration whatſoever could engage theſe devotees to learning to remit their inceſſant toil.

1. Thuanus tells of a countryman of his called Franciſcus Vieta, a very learned man, who was ſo bent upon his ſtudies, that ſometimes for three days together he would ſit cloſe at it, *ſine cibo & ſomno, niſi quem cubito innixus, nec ſe loco movens, capiebat.* "Without meat or ſleep, more than what, for mere neceſſity of nature, he took leaning on his elbow, without moving out of his place. *Clark's Mirr. c.* 77. *p.* 349.

2. Dr. Reynolds, when the heads of the Univerſity of Oxford came to viſit him in his laſt ſickneſs, which he had contracted merely by his exceeding pains in his ſtudies, (whereby he brought his withered body to a mere ſkeleton) they earneſtly perſuaded him that he would not (*perdere ſubſtantiam propter accidentia*) "loſe his life for learning." He with a ſmile anſwered out of the poet,

Nec propter vitam vivendi perdere cauſas;

"Nor to ſave life, loſe that for which I live. *Clark's Mirr. c.* 82. *p.* 358.

3. Chærephon, the familiar friend of Socrates, was ſirnamed Nycteris, for that he was grown pale with nocturnal lucubrations, and was exceedingly emaciated and made lean thereby. *Zuing. Theatr. vol.* 4. *l.* 3. *p.* 682.

4. Thomas Aquinas ſitting at dinner with Philip, or (as Campanus ſaith) with Lewis King of France, was on the ſudden ſo tranſported in his mind, that he ſtruck the board with his hand, and cried out, *Adverſus Manichæos concluſum eſt:* "The Manichees are confuted." At which when the King admired, Thomas, bluſhing, beſought his pardon, ſaying, "That an argument was juſt then come into his mind, by which he could utterly overthrow the opinion of the Manichees." *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 23. *Fulgoſ. l.* 8. *c.* 7. *p.* 1044.

5. Bernardus, Abbot of Claravalla, had made a day's journey by the ſide of the lake Lauſanna; and at ſun-ſetting, being come to his inn, and hearing the Friars, that accompanied him, diſcourſing amongſt themſelves of the Lake, he aſked "Where that Lake was?" When he heard, he wondered, profeſſing that he had not ſo much as ſeen it, being all the time of his journey ſo intent upon his meditations. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 23.

6. Archimedes, who by his machines and various engines had much and long impeded the victory of M. Marcellus in the ſiege of Syracuſe, when the city was taken, was deſcribing mathematical figures upon the earth: and was ſo intent upon them, both with his eye and mind, that when a ſoldier, who had broke into the houſe, came to him with his drawn ſword, and aſked him who he was? he (out of an earneſt deſire to preſerve his figure entire, which he had drawn in the duſt) told not his name, but only deſired him not to break and interrupt his circle. The ſoldier conceiving himſelf ſcorned, ran him through, and ſo confounded the draught and lineaments of his art with his own blood. He loſt his life by not minding to tell his name, for Marcellus had given ſpecial order for his ſafety. *Val. Max. l.* 8. *c.* 7. *p.* 226. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 24.

7. I remember I have often heard it from Joſeph Scaliger's own mouth, that he being then in Paris, when the horrible butchery and maſſacre was there, ſat ſo intent upon the ſtudy of the Hebrew tongue, that he did not ſo much as hear the claſhing of arms, the cries of children, the lamentations of women, nor the clamours or groans of men. *Heinſii Orat.* 1. *p.* 4.

8. St. Auguſtine had retired into a ſolitary place, and was there ſat down with his mind wholly intent upon divine meditations concerning the myſtery of the ſacred Trinity: when a poor woman (deſirous to conſult with him upon a weighty matter) preſented herſelf before him; but he took no notice of her. The woman ſpoke to him, but neither yet did he obſerve her: upon which the woman departs, angry both with the Biſhop and herſelf, ſuppoſing that it was her poverty that had occaſioned him to treat her with ſuch neglect. Afterwards, being at church where he preached, ſhe was wrapped up in ſpirit; and in a kind of trance ſhe thought ſhe heard St. Auſtin diſcourſing concerning the Trinity; and was informed by a private voice, that ſhe was not neglected, as ſhe thought, by the humble Biſhop, but not obſerved by him at all, who was otherwiſe buſied: upon which ſhe went again to him, and was reſolved by him according to her deſire. *Sabell. Ex. l.* 2. *c.* 6. *p.* 86.

9. Thomas Aquinas was ſo very intent upon his meditations and in his readings, that he ſaw not ſuch as ſtood before him, nor heard the voices of ſuch as ſpoke to him; ſo that the corporeal ſenſes ſeemed to have relinquiſhed their proper offices to attend upon the ſoul, or at leaſt were not able to perform them, when the ſoul was determined to be thoroughly employed. *Sabell. Ex. l.* 2. *c.* 7. *p.* 91.

10. Mr. John Gregory of Chriſt's Church, by the relation of that friend and chamber-fellow of his who hath publiſhed a ſhort account of his life and death, did ſtudy ſixteen of every twenty-four hours for divers years together, and that with ſo much appetite and delight, as that he needed not the cure of Ariſtotle's drowſineſs to awake him. *Vid. his Life and Death, prefixed to Gregorii Poſthuma, p.* 3.

11. Sir John Jeffery was born in Suſſex, and ſo profited in the ſtudy of our municipal laws, that he was preferred ſecondary Judge of the Common Pleas, and thence advanced by Queen Elizabeth, in Michaelmas Term, the nineteenth year of her reign, to be Lord Chief Baron of the Exchequer; which place he diſcharged for the term of two years to his great commendation. This was he who was called the plodding Student; whoſe induſtry perfected nature, and was perfected by experience. It is ſaid of him, *Nullus illi per otium dies exit, partem noctium ſtudiis vindicat; non vacat ſomino, ſed ſuccumbit, & oculos vigilia fatigatos, cadenteſque in opere detinet.* "He ſpent no day idly, but part of the nights he devoted to ſtudy; he had no leiſure

to ſleep, but when ſurpriſed by it for want of reſt; his weary eyes, when cloſing and falling by reaſon of his overwatching, he ſtill held to their work, and compelled to wait upon him." *Lloyd's State Worthies, p.* 223.

12. Ariſtotle, the Philoſopher, is ſaid to have been ſo addicted to his meditations, that he unwillingly gave way to that neceſſary repoſe which nature called upon him for, and therefore, to repreſs the aſcent of vapours, and thereby to hinder his being overtaken with ſleep, he uſed ſometimes to apply a veſſel of hot oil to his ſtomach, and when he ſlept he would hold a brazen ball in his hand over a baſon, that ſo, when the ball ſhould fall down into it, he might again be awaked by the noiſe of it. *Laert. l. p.* 117, 118.

13. Calliſtus the Third hath this as part of his character, ſet down by the pen of Platina; that he was ſparing in his diet, of ſingular modeſty in his ſpeech, of eaſy acceſs; and that although he was arrived to fourſcore years of age, yet even then he remitted nothing of his uſual induſtry and conſtancy in his ſtudies, but both read much himſelf, and had others who read to him when he had any time to ſpare, from the great weight of his affairs. *Plat. de Vitis Pontif. p.* 320, 321.

14. Jacobus Milichius, a German Phyſician, was ſo enflamed with a paſſionate deſire of learning, that he would not ſpare himſelf even when ill in reſpect of his health, and when old age began to grow upon him. When ſome of his friends would reprehend this over-eagerneſs of his, and his too much attentiveneſs to his ſtudies, his reply was that of Solon, "I grow old in learning many things." He was ſo careful and ſparing afterwards of his time, that no man could find him at his own houſe, but he was either reading or writing ſomething, or elſe (which was very rare with him) he was playing at tables, a ſport which he much delighted in after dinner. After ſupper, and in the night, he was at his ſtudies and lucubrations; which was the reaſon that he ſlept but little, and was alſo the cauſe of that diſeaſe which took away his life: for the over-conſtant and unſeaſonable attention of his mind in his ſtudies, was doubtleſs the occaſion of that affliction which he had in his brain and ſtomach, ſo that he died of an apoplexy, Nov. 10th, 1559. *Melch. Adam. in Vit. Germ. Med. p.* 96.

15. Jacobus Schegkius, though he was blind many years together, had frequent fits of an apoplexy, was in extreme age, and found therein a deficiency of all his ſtrength, yet could not he indulge himſelf in idleneſs, but continued then intent upon his thoughts and meditations; and had one to read for him, and put forth moſt learned commentaries upon the topics of Ariſtotle. *Melch. Adam. in Vit. Germ. Med. p.* 295.

CHAP. XLII.

Of ſuch Perſons as were of Skill in the Tongues.

WHEN Baſilius Amerbachius heard of the death of Theodorus Zuingerus, a German phyſician, he ſighed, and broke out in theſe words: *Piget me vivere poſt tantum virum, cujus magna fuit doctrina; ſed exigua ſi cum pietate conferatur.* "It grieves me to live after ſo great a perſon, whoſe learning was great; but if compared with his piety but ſmall." The piety of theſe perſons underwritten, for aught I know, was as great as their learning. However, ſince the learning of moſt of them has ſurvived them, we have the leſs reaſon to be ſorry that we come after them. *M. Adam. Germ. Med. p.* 304.

1. Wonderful is that character which Vives gives of Budæus, himſelf being a man of eminent parts. "France," ſaith he, "never brought forth a ſharper wit, a more piercing judgment; one of more exact diligence, and greater learning; nor in this age, Italy itſelf. There is nothing written in Greek or Latin which he hath not read and examined. He was in both theſe languages excellent; ſpeaking both as readily (perhaps more than the French) as his mother-tongue. He would read out of a Greek book in Latin, and out of a Latin one in Greek. Thoſe things which we ſee ſo excellently written by him flowed from him extempore. He wrote more eaſily both in Greek and Latin, than the moſt ſkilful in thoſe languages underſtood. Nothing in thoſe tongues is ſo abſtruſe which he hath not ranſacked, and brought, as another Cerberus, out of darkneſs into light. Infinite are the ſignifications of words, figures, and properties of ſpeech, which, unknown to former ages, by the only help of Budæus, ſtudious men are now acquainted with: and theſe ſo great and admirable things he (without the direction of any teacher) learned merely by his own induſtry. I ſpeak nothing of his knowledge in the laws; which being in a manner ruined, ſeemed by him to have been reſtored: nothing of his philoſophy, whereof he hath given ſuch an inſtance in his

books, De Aſſe, which no man could compoſe without an aſſiduous converſation in the books of all the philoſophers." He adds, that, "notwithſtanding all this, he was continually converſant in domeſtic and ſtate affairs at home and abroad in embaſſies:" and concludes all with that diſtich which Buchanan made of him,

Gallia quod Græcia eſt, quod Græcia barbara non eſt,
Utraque Budæo, debet utrumque ſuo.

That France is turn'd to Greece, that Greece is
not turn'd rude;
Both owe them unto thee, their dear and learned
Bude.

Hakew. Apol. l. 3. *c.* 6. § 1. *p.* 226. *Vives in l.* 2. *de Civit. Dei, c.* 17.

2. "Toſtatus, Biſhop of Abulum, at the age of two-and-twenty years," ſaith Poſſevinus, "attained the knowledge of all arts and ſciences. For, beſides philoſophy and divinity, canon and civil laws, hiſtory and the mathematics, he was well ſkilled both in the Greek and Latin tongues." So that it was written of him by Bellarmin,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The wonder of the world; for he
Knows whatſoever known may be.

He was ſo true a ſtudent, and ſo conſtantly ſitting to it, that with Didymus, of Alexandria, he was thought to have a body of braſs: and ſo much he wrote and publiſhed, that a part of the epitaph engraved upon his tomb was,

Primæ natalis luci, folia omnia adaptans,
Nondum ſic fuerit pagina trina ſatis.

The meaning is, that if we ſhould allow three leaves to every day of his life from his very birth, there would be ſome to ſpare: yet withal, he wrote ſo exactly, that Ximenes, his ſcholar, attempting to contract his commentaries upon St. Matthew, could not well bring it into leſs than a thouſand leaves in folio; and that in a very ſmall print. Others have alſo attempted the like in his other works, but with the ſame ſucceſs. *Hakew. Apol. l.* 3. *c.* 6. § 1. *p.* 227.

3. Julius Cæſar Scaliger was thirty years old before he fell to ſtudy, yet was a ſingular philoſopher, and an excellent Greek and Latin poet. Voſſius calls him, "The miracle of nature, the chief cenſor of the ancients, and the darling of all thoſe that are concerned to attend upon the muſes." Lipſius highly admires him: "There are three," ſaith he, "whom I uſe chiefly to wonder at, as perſons who, though amongſt men, ſeem yet to have tranſcended all human attainments, Homer, Hippocrates, and Ariſtotle; but I ſhall add to them this fourth, that is, Julius Scaliger; who was born to be the miracle and the glory of our age." He verily thinks there was no ſuch acute and capacious wit as his ſince the age of Julius Cæſar. Methonius calls him a man of ſtupendous learning, and than whom the ſun hath ſcarce ſhined upon a more learned. Thuanus ſaith, "Antiquity had ſcarcely his ſuperior; 'tis certain his own age had not the like." *Leigh's Relig. and Learn. l.* 5. *c.* 12. *p.* 317, 318. *Lipſ. Ep. cent.* 2. *p.* 44. *Jano Douſæ filio.*

4. Amongſt the great heroes and miracles of learning moſt renowned in this latter age, Joſeph Scaliger hath merited a more than ordinary place. The learned Caſaubon hath given this character of him. "There is nothing," ſaid he, "that any man could deſire to learn, but that he was able to teach. He had read nothing (and yet, what had he not read?) but what he did readily remember. There was nothing in any Latin, Greek, or Hebrew author that was ſo obſcure or abſtruſe, but that, being conſulted about it, he would forthwith reſolve. He was thoroughly verſed in the hiſtories of all nations, in all ages, in the ſucceſſive revolutions of all empires, and in all the affairs of the ancient churches. He was able to recount all the ancient and modern names, differences, and properties of living creatures, plants, metals, and all other natural things. He was accurately ſkilled in the ſituation of places, the bounds of provinces, and their various diviſions, according to the diverſity of times. There was none of the arts and ſciences ſo difficult that he had left untouched. He knew ſo many languages ſo exactly, that if he had made that one thing his buſineſs throughout the whole compaſs of his life, it might have been worthily reputed a miracle." Hereunto may be annexed the teſtimony of Julius Cæſar Bulengerus, a Doctor of the Sorbon, and Profeſſor at Piſa: who, in the twelfth book of the hiſtory of his time, thus writes of the ſame Scaliger: "There followed the year 1609 an unfortunate year, in reſpect of the death of Joſeph Scaliger, than whom this age of ours hath not brought forth any of ſo great a genius or

ingenuity as to learning; and poſſibly the former ages have not had his equal in all kinds of learning." *Hakew. Apol. Advertiſem.* 3. *p.* 6, 7. *Heinſ. Oration. Orat.* 1. *in Funere Joſ. Scalig. per totum.*

5. That which Paſquier hath obſerved out of Monſhelet is yet more memorable. "Touching a young man, who, being not above twenty years old, came to Paris in the year 1445, and ſhewed himſelf ſo admirably excellent in all arts and ſciences, and languages, that if a man of an ordinary good wit and ſound conſtitution ſhould live an hundred years, and during that time ſhould ſtudy inceſſantly without eating, drinking and ſleeping, or any recreation, he could hardly attain to that perfection. Inſomuch that ſome were of opinion that he was Antichriſt, begotten of the Devil, or at leaſt ſomewhat above human condition." Caſtellanus, who lived at the ſame time, and ſaw this miracle of wit, made ſome verſes upon him; which may be thus Engliſhed,

A young man have I ſeen
At twenty years ſo ſkill'd,
That ev'ry art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Antichriſt, if he
Did read the ſame but once.

Hakew. Apol. l. 3. *c* 6. § 1. *p.* 228.

6. Beda was born in the kingdom of Northumberland, at Girroy, now Yarrow, in the biſhoprick of Durham, brought up by St. Cuthbert, and was the profoundeſt ſcholar of his age for Latin, Greek, Philoſophy, Hiſtory, Divinity, Mathematics, Muſic, &c. Homilies of his making were read, in his life-time, in the Chriſtian churches; a dignity afforded him alone: whence ſome ſay, his title of Venerable Beda was given him: it being a middle betwixt plain Beda, which they thought too little, and Saint Beda, which they thought too much while he was living. *Fuller's Ch. Hiſt. l.* 2. *cent.* 8. *p.* 98, 99. *Camb. Brit. p.* 743.

7. Roger Bacon was a famous Mathematician, and moſt ſkilful in other ſciences, accurately verſed in the Latin, Greek, and Hebrew; of whom Selden ſays thus: "Roger Bacon, of Oxford, a Minorite, an excellent Mathematician, and a perſon of more learning than any his age could afford." *Leigh on Relig. and Learn. l.* 3. *c.* 5. *p.* 125. *Selden de Diis Syr. Syntag.* 1. *c.* 2. *p.* 104.

8. Richard Pacie, Dean of St. Paul's, and ſecretary for the Latin Tongue to King Henry the Eighth: he was of great ripeneſs of wit, learning, and eloquence, and alſo expert in foreign languages. Pitſæus gives him this character: "A man endowed with moſt excellent gifts of mind, adorned with great variety of learning: he had a ſharp wit, a mature judgment, a conſtant and firm memory, a prompt and ready tongue, and ſuch a one as might deſervedly contend with the moſt learned men of his age for ſkill in the Latin, Greek, and Hebrew languages." *Leigh on Relig. and Learn. l.* 3. *c.* 10 *p.* 278.

9. Anicius Manlius Severinus Boëthius flouriſhed anno Dom. 520. He was very famous in his days, being Conſul at Rome, and a man of rare gifts and abilities: ſome ſay that in proſe he came not behind Cicero himſelf, and had none that exceeded him in Poetry. A great philoſopher, muſician, and mathematician. Politianus ſaith of him thus. "Than Boëthius, in logic who more acute, in mathematics more ſubtile, in philoſophy more copious and rich, or in divinity more ſublime? He was put to death by Theodoricus, King of the Goths, and after he was ſlain, peripatetick philoſophy decayed, and almoſt all learning in Italy: barbariſm wholly invaded it, and expelled good arts and philoſophy out of his borders. *Leigh on Relig. and Learn. l.* 4. *c.* 8. *p.* 140. *Polit. Miſc. cent.* 1. *c.* 1. *Hereboord. Ep. Ded. ad Diſp. ex Philoſoph. Sel.*

10. St. Auguſtine in his epiſtle to Cyril, Biſhop of Jeruſalem, writes concerning St. Jerome, that he underſtood the Hebrew, Greek, Chaldee, Perſian, Median, and Arabic tongues, and that he was ſkilled in almoſt all the learning and languages of all nations. The ſame St. Auguſtine ſaith of him, "no man knows that which St. Jerome is ignorant of." *Zuing. Theat. vol.* 1. *c.* 1. *p.* 34.

11. Mithridates, the great King of Pontus, had no leſs than twenty-two countries under his government, yet was he uſed to anſwer all theſe Ambaſſadors in the language of his country; ſo that he ſpake to them without the help of any interpreter. A wonderful evidence of a very ſingular memory, that could ſo diſtinctly lay up ſuch a diverſity of ſtores, and ſo faithfully, as that he could call for them at his pleaſure. *Plut. in Lucul. Plin. Nat. Hiſt. l.* 7. *c.* 24. *p.* 168. *Sabell. Ex. l.* 10. *c.* 9. *p.* 582. *Gell. l.* 17. *c.* 17.

12. Hugo Grotius was born at Delph, in the Low Countries, anno 1583. Voſſius ſaith of him, that he was the moſt knowing, as well in divine as

human things. "The greateſt of men," ſaith Meibomius, "the light of learning, of whom nothing ſo magnificent can be either ſaid or written, but that his wiſdom and erudition hath exceeded it." *Leigh Rel. and Learn. l.* 4. *c.* 3. *p.* 215.

13. Claudius Salmaſius was a learned French critic; of whom Rivet ſaith: "That incomparable perſon, the great Salmaſius hath wrote of the primacy of the Pope, after which Homer, if any ſhall write an Iliad, he will ſpend his pains to no purpoſe." "C. Salmaſius," ſaith Voſſius, "a man never enough to be praiſed, or to be named without praiſe." "The miracle of our age, and the Promus Condus of antiquity. He was the great ornament not only of his own country, France, but alſo of theſe Netherlands, and indeed the bulwark of the whole commonwealth of learning," ſaith Voſſius. *Leigh's Relig. and Learn. lib.* 5. *c.* 11. *p.* 313.

14. Hieronymus Alcander, did moſt perfectly ſpeak and write the Latin, Greek, and Hebrew, with many other foreign languages. He firſt taught Greek at Paris: ſoon after he was called to Rome by Pope Leo the Tenth, and ſent Ambaſſador into Germany: by Pope Clement the Seventh, made Biſhop of Brunduſium: and by Pope Paul the Third he was made Cardinal. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 34.

15. Andreas Maſius was a great Linguiſt; for beſides the Italian, French, Spaniſh, and the reſt of the languages of Europe: he was alſo famous for no mean ſkill in the Latin, Greek, Hebrew, and Syriack. Thuanus gives him this character; "A man of a ſincere, candid, and open diſpoſition, endowed with rare and abſtruſe learning, and who to the knowledge of the Hebrew, Chaldee, and the reſt of the Oriental Tongues had added exceeding piety, and a diligent ſtudy of the Holy Scriptures, as appears by his commentary. He wrote learnedly on Joſhua, and aſſiſted Arias Montanus in the edition of the King of Spain's bible; and firſt of all illuſtrated the Syriac idiom, with grammatical precepts and a Lexicon." *Leigh's Rel. and Learn. l.* 4. *c.* 11. *p.* 258.

16. Carolus Cluſius had an exact ſkill in ſeven languages, Latin, Greek, Italian, French, Spaniſh, Portugal, and Low Dutch; a moſt acute writer and cenſor of hiſtories that are not commonly known: as alſo moſt learned in Coſmography, ſaith Melchior Adam, in his Lives of the German Phyſicians. Lipſius thus ſported on him.

Omnia naturæ dum Cluſi arcana recludis
Cluſius haud ultra ſis, ſed aperta mihi.

Leigh's Rel. & Learn. l. 3. *c.* 12. *p.* 166.

17. Gulielmus Canterus, born 1542, beſides his own Belgick Tongue, was ſkilled in Latin, Greek, Hebrew, the German, French, and Italian; ſo that one ſaith of him: "If any would deſire the ſpecimen of a ſtudious perſon, and one who had wholly devoted himſelf to the advancement of learning, he may find it exactly expreſſed in the perſon of Gulielmus Canterus." *Leigh's Relig. and Learn. l.* 3. *c.* 9. *p.* 152.

18. Lancelot Andrews, born at All-Hallows Barking in London, Scholar, Fellow, and Maſter of Pembroke-Hall in Cambridge, then Dean of Weſtminſter, Biſhop of Chicheſter, Ely, and at laſt of Wincheſter. The world wanted learning to hear how learned this man was; ſo ſkilled in all, eſpecially the Oriental Languages, that ſome conceive he might (if then living) almoſt have ſerved as an Interpreter-General at the confuſion of Tongues. He died in the firſt year of the reign of King Charles the Firſt, and lies buried in the chapel of Saint Mary Overy's, having on his monument a large, elegant, and true epitaph. *Full. Ch. Hiſt. l.* 11. *cent.* 17. *p.* 126.

19. Gerhardus Johannes Voſſius, Profeſſor of Eloquence, Chronology, and the Greek Tongue at Leyden, and Prebend of Canterbury in England, was an excellent grammarian, and general ſcholar, and one of the greateſt lights in Holland. He hath written learnedly of almoſt all the arts. Bochartus ſaith thus of his book, De Hiſtoricis Græcis, "It is a work of wonderful learning; by the reading of which, I ingeniouſly profeſs myſelf to have been not a little profited." *Leigh's Rel. and Learn. l.* 6. *c.* 6. *p.* 358.

20. Iſaac Caſaubonus, a great Linguiſt, but a ſingular Grecian, and an excellent philologer. Salmaſius, calls him "an incomparable perſon, the immortal honour of his age, never to be named without praiſe, and never enough to be praiſed." "He had a rare knowledge in the Oriental Tongues, in the Greek ſcarce his ſecond, much leſs his equal," ſaith Capellus. *Leigh's Relig. and Learn. l. c.* 10. *p.* 156.

21. James Uſher, the hundredth Archbiſhop (from St. Patrick) of Armagh; "was a divine," ſaith Voetius, "of vaſt reading and erudition, and moſt ſkilful in eccleſiaſtical antiquity." "The great merit," ſaith Voſſius, "of that truly-learned perſon in the church, and in the whole republick

of learning, will cauſe a grateful celebration of his memory for ever, by all the lovers of learning." Fitz Simonds the Jeſuit, with whom he diſputed, though then very young, in one of his books gives him this title, " The moſt learned of all the Proteſtants." *Leigh's Rel. & Learn. l. 6. c. 6. p. 359.*

22. John Selden was a learned lawyer of the Inner-Temple, had great knowledge in antiquity and the Oriental Languages, which he got after he fell to the ſtudy of the law. He is honourably mentioned by many foreigners. Dr. Duck, ſaith thus of him, " To the exact knowledge of the laws of his country, he alſo added that of the Moſaical, and the laws of other nations, as alſo all other learning, not only Latin, Greek, and Hebrew, but alſo a ſingular underſtanding and knowledge of the Oriental nations." *Leigh. Rel. & Learn. l. 5. c. 13. p. 322.*

23. John Gregory, born at Amerſham in the county of Buckingham, 1607. He was bred in Chriſt-Church in Oxford, where he ſo applied to his book, that he ſtudied ſixteen hours in the four-and-twenty for many years together. He attained to ſingular ſkill in civil, hiſtorical, ritual, and Oriental learning; in the Saxon, French, Italian, Spaniſh, and all Eaſtern languages, through which he miraculouſly travelled without any guide, except that of Mr. Dod, the decalogiſt for the Hebrew tongue, whoſe ſociety and direction therein be enjoyed one vacation near Banbury. As he was an excellent linguiſt and general ſcholar, ſo his modeſty ſet a greater luſtre upon his learning. He was firſt Chaplain of Chriſt Church, and thence preferred Prebendary of Chicheſter and Sarum; and indeed, no church preferment, compatible with his age, was above his deſerts. After twenty years trouble with an hereditary gout, improved by immoderate ſtudy, it at laſt invaded his ſtomach, and thereof he died, anno 1646, at the age of thirty-nine years, at Kidlington, and was buried at Chriſt Church in Oxford. *Full. Worth. p. 136, 137. Vid. Account of his Life and Death, prefixed to Gregorii Poſthuma.*

24. Manutius, in his preface to his Paradoxes, tells us of one Creighton, a Scotchman, who at twenty years of age, (when he was killed by order of the Duke of Mantua) underſtood twelve languages, had read over all the fathers and poets, diſputed *de omni ſcibili*, and anſwered extempore, in verſe. *Ingenium prodigioſum, ſed defuit judicium.* " He had a prodigious wit, but was defective in judgment." *Chetw. Hiſt. Collect. cent. 3. p. 86.*

CHAP. XLIII.

Of the Firſt Authors of divers Famous Inventions.

THE Chineſe look upon themſelves as the wiſeſt people upon the face of the earth: they uſed, therefore to ſay, " That they ſee with both eyes, and all other nations but with one only." They give out, that the moſt famous inventions, that are ſo lately made known to the European world, have been no ſtrangers to them for a number of ages that are paſt. I know not what juſtice they may have in theſe pretenſions of theirs; but ſhall content myſelf to give ſome account of the moſt uſeful amongſt them, by whom, and when they were conveyed down to us.

1. The invention of that excellent Art of Printing, Peter Ramus ſeems to attribute to one John Fauſt, a Moguntine, telling us that he had in his keeping, a copy of Tully's Offices, printed upon parchment, with this inſcription, added in the end thereof, viz. " The excellent work of Marcus Tullius, I John Fauſt, a Citizen of Mentz, happily imprinted, not with writing ink, or braſs pen, but with an excellent art, by the help of Peter Gerneſhem, my ſervant, and finiſhed it in the year 1466: the fourth of February." Paſquier ſaith, the like had come to his hands: and Salmuth ſays, that one of the ſame impreſſion was to be ſeen in the Publick Library of Auſburg; another in Emanuel College in Cambridge; and a fifth, Dr. Hakewell ſaith he ſaw in the Publick Library of Oxford, though with ſome little difference in the inſcription. Yet Polydore Virgil, from the report of the Moguntines themſelves, affirms, that John Gutenburg, a Knight, and dwelling in Mentz, was the firſt inventor thereof, anno 1440; and with him agree divers learned perſons, believing he was the firſt inventor of this invaluable art; but Fauſtus was the firſt who, taking it from him, had made proof thereof in printing a book. Junius ſays it was the invention of Lawrence Jans, a Citizen of Haerlem, in the Low Countries, with whom joined Thomas Peters, a kinſman of his, for the perfection of it; and that the fore-mentioned John Fauſt ſtole his letters, and fled with them firſt to Amſterdam, thence to Collen, and afterwards to Mentz. Ac-

cording to their books they of China have uſed printing this 1600 years; but 'tis not like unto ours in Europe, for their letters are engraven on tables of wood. The author gives his manuſcript to the graver, who makes his tables of the ſame bigneſs with the ſheets that are given him, and paſting the leaves upon the table with the wrong ſide outwards, he engraves the letters as he finds them, with much facility and exactneſs: their wooden tables are made of the beſt pear-tree: So that any work which they print (as they do in great numbers) remains always intire in the print of the table, to be re-printed as oft as they pleaſe, without any new expence in ſetting for the preſs, as there is in our printing, which was brought into England by William Caxton of London, Mercer, anno 1471, who firſt practiſed it. Thoſe who wiſh to ſee more on this ſubject, may conſult *Bak. Chron. p.* 284. *Hakew. Apol. l.* 3. *c.* 10. § 2. *p.* 276, 277. *Ram. Schol. Mathem. l.* 2. *Stow's Annals, p.* 404. *Gaulbert. Tab. Chron. p.* 719. *Fulgoſ. Ex. l.* 8. *c.* 11. *p.* 1082. *Belg. Common-Wealth, p.* 57. *Heylin's Coſmog. p.* 384. *Hiſt. Man. Arts, c.* 5. *p.* 65. *Ames's Hiſt. Printing, &c.*

2. Gun-powder, Lipſius thinks, was the invention of devils, and not of men: and Sir Walter Raleigh will have it found out by the Indians; Petrarch and Valturius refer it to Archimedes, for the overthrow of Marcellus's ſhips at the ſiege of Syracuſe; yet the common opinion is, that it was firſt found out by a Monk of Germany. Forcatulus, in his fourth book of the Empire and Philoſophy of France, names him Berthold Swartz of Cullen; and Salmuth calls him Conſtantine Anklitzen of Friburg, but all agree that he was a German Monk, and that by chance a ſpark of fire falling into a pot of nitre, which he had prepared for phyſick or alchymy, and cauſing it to fly up, he thereupon made a compoſition of powder, with an inſtrument of braſs or iron, and putting fire to it found the concluſion to anſwer his deſire. The firſt public uſe of guns that we read of, was thought to be about the year 1380, as Magius, or 1400, as Ramus, in a battle betwixt the Genoeſe and the Venetians at Clodia Foſſa; in which the Venetians having got the invention from the Monk, ſo galled their enemies, that they ſaw themſelves wounded and ſlain, and yet knew not by what means nor how to prevent it, as witneſſeth Platina in the life of Pope Urban the Sixth. *Hakew. Apol. l.* 3. *c.* 10. *p.* 278, 279, 280. *Raleigh's Hiſt. World, l.* 1. *c.* 7. *p.* 4. *Heyl. Coſm. p.* 399. *Bak. Chron. p.* 222. *Lonicer. Theatr. p.* 361. *Stow's Annals, p.* 571. *& p.* 584.

3. The mariners compaſs is an admirable invention, of which Bodinus ſays, "Though there be nothing in the whole courſe of nature that is more worthy of wonder than the load-ſtone, yet were the ancients ignorant of the divine uſe of it." It points out the way to the ſkilful mariner, when all other helps fail him, and that more certainly, though it be without reaſon, ſenſe, or life, than, without the help thereof, all the wiſe men and learned clerks in the world, uſing the united ſtrength of their wits and cunning, can poſſibly do. Touching the time and author of this invention, there is ſome doubt. Dr. Gilbert, our countryman, who hath written in Latin a large and learned diſcourſe of this ſtone, ſeems to be of opinion that Paulus Venetus brought the knowledge of its uſe from the Chineſe. Oſorius, in his diſcourſe of the Acts of King Emanuel, refers it to Gama, and his countrymen the Portugueze, who, as he pretends, took it from certain barbarous Pirates roving upon the ſea. Goropius Becanus, thinks he hath good reaſon to give the honour of its diſcovery to his countrymen, the Germans; in as much as the thirty-two points of the wind upon the compaſs, borrow their names from the Dutch in all languages. But Blondus, who is therein followed by Pancirollus (both Italians) will not have Italy loſe the praiſe thereof; telling us, that, about anno 1300, it was found out at Malphis or Melphis, a city in the kingdom of Naples, in the province of Campania, now called Terra di Lovorador. For the author of it, one names him not, and the other aſſures us he is not known. Yet Salmuth, out of Ciezus and Gomara, confidently chriſtens him with the name of Flavius, and ſo doth Dubartas, whoſe verſes on this ſubject are thus tranſlated:

We're not to Ceres ſo much bound for bread,
Neither to Bacchus for his cluſters red,
As, Signior Flavio, to thy witty trial,
For firſt inventing of the Seamens dial;
Th' uſe of th' needle turning in the ſame,
Divine device! O admirable frame!
Whereby through ocean, in the darkeſt night,
Our largeſt veſſels are conducted right:
Whereby a ſhip that ſtormy winds have whirl'd,
Near (in one night) unto the other world,
Knows where ſhe is, and in the chart deſcries,
What degrees thence the Æquinoctial lies.

It may well be then, that Flavius the Melvitan, was the firſt inventor of the guiding of a ſhip by the turning of the needle to the north; but ſome German afterwards added to the compaſs the 32 points of the wind in his own language, whence other nations have ſince borrowed it. *Hakew. Apol. l* 3. *c.* 10. § 4. *p.* 281. *Stowe's Annal. p.* 811. *Verſteg. Reſtitut. of Intellig. c.* 2. *p.* 33. *Heyl. Coſm. p.* 71. & *p.* 1015.

4. Sailing coaches were invented by Simon Stevinius in the Netherlands; of which wonderful kind of coaches we are told that Peireſkius made trial in the year 1606. "Purpoſing to ſee Grotius (ſaith Gaſſendus) he diverted to Scheveling, that he might ſatisfy himſelf in the carriage and ſwiftneſs of a coach, a few years before invented and made up with that artifice, that with expanded ſails it would fly upon the ſhore, as a ſhip upon the ſea. He had formerly underſtood that Count Maurice, a little after his victory at Neuport, had put himſelf thereinto, together with Francis Mendoza his priſoner, on purpoſe to make trial thereof; and that within two hours they arrived at Putten, which is diſtant from Scheveling fourteen leagues, that is forty miles and more. He had therefore a mind to make experiment of it himſelf, and he would often tell us with what admiration he was ſeiſed, when he was carried with a quick wind, and yet perceived it not, the coach's motion being as quick as itſelf." *Gaſſend. in Vitâ Peireſkii, l.* 2. *p.* 55. *Hiſt. Manual Arts, c.* 3. *p.* 29.

5. In the reign of Leo Iſauricus, Caliph Zulciman beſieged Conſtantinople for the ſpace of three years, where, by cold and famine, 300,000 of the Saracens were conſumed. At this ſiege was that fire invented which, for the violence of it, was called wild-fire; and the Latins, becauſe the Greeks were the authors of it, call Græcus Ignis: by this invention the ſhips of the Saracens were not a little moleſted. It was invented by Callinicus, Anno 678. *Heyl. Coſm. p.* 630. *Gault. Tab. Chron. p.* 533.

6. The Lydians were the firſt inventors of dice, ball, cheſs, and the like games: neceſſity and hunger inforcing them thereunto. *Ingenii largitor venter*; "Famine ſharpens the brain as well as the ſtomach." In the time of Atys the ſon of Manes, the Lydians were vexed with famine, and then deviſed theſe games, every ſecond day playing at them they beguiled their hungry ſtomachs. Thus for twenty-two years, they continued playing and eating by turns. But then, ſeeing that they were more fruitful in getting and bearing children, than the ſoil was at that time fruitful in bringing forth ſuſtenance to maintain them, they ſent a colony into Italy, under the conduct of Tyrrhenus the ſon of Atys: who planted in that country firſt called Tyrrhenia, and ſince Tuſcany. *Herod. l.* 1. *p.* 40, 41.

7. The Phœnicians, by reaſon of their maritime ſituation, were great adventurers at ſea, trading in almoſt all parts of the then known world; they are ſaid to have been the firſt navigators, and firſt builders of ſhips: they firſt invented open veſſels; the Ægyptians ſhips with decks, and gallies with two banks of oars upon a ſide. Great ſhips of burden were firſt made by the Cyprians: cock-boats and ſkiffs by the Illyrians or Liburnians; brigantines by the Rhodians; light barks by the Cyrenians; men of war by the Pamphilians. As for tackle, the Bœotians invented the oar; Dædalus of Crete, maſts and ſails; Anacharſis grappling-hooks; the Tuſcans anchors. The rudder, helm, and art of ſteering, was the invention of Typhis, the chief Pilot in the famous Argo, who noting that a kite, when ſhe flew, guided her whole body by her tail, effected that in the devices of art, which he had obſerved in the works of nature. *Heyl. Coſm. p.* 1015.

8. The Sicilians were heretofore famous for many notable inventions. Pliny aſcribes to them the finding out of hour-glaſſes; and Plutarch of military engines, which were brought to great perfection by Archimedes their countryman. Palamedes, the ſon of Nauplius, is ſaid to have firſt inſtituted centinels in an army, and was the firſt inventor of the watch-word: the battle-ax was firſt found out by Pentheſilea, Queen of the Amazons, who came to the ſiege of Troy in aid of King Priamus, where ſhe was ſlain by Pyrrhus, the ſon of Achilles. *Heyl. Coſm. p.* 83.

9. The dying of purple, was firſt invented at Tyre, and that, as Julius Pollux ſaith, by a mere accident. A dog having ſeized upon the fiſh called Conchilis or Purpura, had thereby ſtained his lips with that delightful colour: This led to the diſcovery, and it was afterwards the richeſt and moſt deſirable colour to perſons of the greateſt quality, for ages together. *Heyl. Coſm. p.* 691.

10. The inhabitants of Sidon are ſaid to be the firſt makers of glaſs, the materials of the work being brough hither from the ſands of a river, running not far from Ptolemais, and only made fuſible in this city. About Anno Dom. 662, one Be-

nault a foreign Biſhop (but of what place I find not), brought the myſtery of making glaſs into England, to the great beautifying of our houſes and churches. *Ful. Ch. Hiſt. l.* 3. *cent.* 7. *p.* 84.

11. For verſes, and writing in that way, Ariſtotle aſcribes the firſt making of paſtoral eclogues to the Sicilians. Arion, an excellent muſician and eminent poet, is ſaid to be the firſt inventor of tragedies, and the author of the verſe called Dithyrambick: Sappho, an heroick woman, and called the tenth Muſe, was the author of the verſe called Sapphick: and Adelm the firſt Biſhop of Sherborn (when taken out of the Biſhoprick of Winchester by King Ina his kinſman) was the firſt of our Engliſh nation who wrote in Latin, and the firſt that taught Engliſhmen to make Latin verſe, according to his promiſe.

Primus ego in patriam mecum modo vita ſuperſit,
Aonio rediens deducam vertice Muſas.

"If life me laſt that I doe ſee that native ſoil of mine,
From Aon tops I'll firſt with me bring down the Muſes nine."

Heyl. Coſm. p. 671. *Camd. Brit. in Wiltſhire. Ful. Ch. Hiſt. l.* 2. *cent.* 8. *p.* 94, 95.

12. Unto the Flemings we are indebted for the making of cloth, which we learnt of them, and alſo for arras hangings; Dornix, the making of worſted, ſayes, and tapeſtries; they reſtored muſick and found out divers muſical inſtruments. To them belongeth alſo the invention of clocks, watches, chariots, the laying on of colours with oil, and the working of pictures in glaſs. *Heyl. Coſm. p.* 361.

13. Brachygraphy, or the art of writing by ſhort characters, is ſaid by Dion to be invented by Mecænas, the great favourite of Auguſtus Cæſar, *ad celeritatem ſcribendi*, "for the ſpeedier diſpatch of writing." Iſidor aſcribes it to Aquila the freedman of this Mecænas; and to Tertius, Perſannius, and Philargius, who had added to this invention; yet had all they their chief information from Tullius Tito, a freed-man of Cicero's, who had undertaken and compaſſed it in the propoſitions, but went no further. At the laſt it was perfected by Seneca, who brought this art into order and method, the whole volume of his contractions conſiſting of five thouſand words. *Heyl. Coſm. l.* 4. *p.* 921.

14. The boiling and baking of ſugar, as it is now uſed, is not above three hundred years old, and the refining of it more new than that, and was firſt found out by a Venetian in the days of our fathers; who is ſaid to have got above 100,000 crowns by this invention, and to have left his ſon a Knight; before which our anceſtors (not having ſuch luxurious palates) ſometimes made uſe of rough ſugar as it comes from the canes, but moſt commonly contented themſelves with honey. *Heyl. Coſm. p.* 1003.

15. Paper was the invention of the Ægyptians: for on the banks of the river Nilus grew thoſe ſedgy weeds called Papiri, which have ſince given name to paper. By means of this invention, Ptolemy Philadelphus was enabled to make his excellent library at Alexandria: but underſtanding that Attalus King of Pergamus (by the benefit of this Ægyptian paper) ſtrove to exceed him in this kind of munificence, he prohibited the carrying it out of Ægypt. Hereupon Attalus invented the uſe of parchment, made of the ſkins of calves and ſheep, from the materials called Membranæ, and Pergamena, from the place where it was invented. The convenience hereof was the cauſe that in a ſhort time the Ægyptian paper was worn out of uſe, in place whereof ſucceeded our paper made of rags, the author of which excellent invention our anceſtors have forgotten to commit to memory. My Lord Bacon reckons this amongſt the ſingularities of art, ſo that of all artificial matters there is ſcarce any thing like this: it derives its pedigree from the dunghill.

Uſque adeo magnarum ſordent primordia rerum.

Heyl. Coſm. p. 925. *Hiſt. of Manual Arts, c.* 4. *p.* 57.

16. Amongſt all the productions and inventions of human wit, there is none more admirable and uſeful than writing; by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and ſignify his pleaſure at a thouſand miles diſtance, and this by the help of twenty-four letters, and fewer in ſome places; by various joining and combining of which letters, all words that are utterable and imaginable may be framed. For the ſeveral ways of joining and combining theſe letters, do amount (as Clavius the Jeſuit hath taken the pains to compute) to 5852616738497664000 ways, ſo that all things

that are in heaven or earth; that are, or were, or ſhall be; that can be uttered or imagined, may be expreſſed and ſignified by the help of this marvellous alphabet, which may be deſcribed in the compaſs of a farthing. It ſeems this miracle has loſt its maſter, being put down with the *inventa adeſpota*, by Thomas Read, and thus ſung by him.

Quiſquis erat, meruit ſenii tranſcendere metas,
Et fati neſcire modum, qui myſtica primus
Senſa animi docuit, magicis ſignare figuris. That is,

Whoe'er he was that firſt did ſhew the way,
T' expreſs, by ſuch like magic marks, our mind,
Deſerv'd reprieve unto a longer day,
Than fate to mortals moſtly has aſſign'd.

Hiſt. of Manual Arts, c. 4. *p.* 46, 47.

17. Archimedes, the Syracuſan, was the firſt inventor of the ſphere, of which inſtrument he made one of that art and bigneſs, that a man, ſtanding within, might eaſily perceive the motions of every celeſtial orb, and an admirable agreement betwixt art and nature: this rare invention is celebrated by the praiſes of many, but eſpecially by Claudian, in an epigram he hath on purpoſe compoſed upon it, of which this is part.

Jupiter in parvo cum cerneret Æthera vitro,
Riſit & ad ſuperos talia dicta dedit:
Huccine mortalis progreſſa potentia curæ,
Jam meus in fragili luditur orbe labor, &c.

Heyl. Coſm. p. 84. *Claud. Ep. p.* 369.

CHAP. XLIV.

Of the admirable Works of ſome curious Artiſts.

WHEN learning (as to the generality) was at a kind of lower ebb in the world, it was common for ſuch as had had a more than ordinary knowledge in the mathematics, to paſs amongſt the vulgar ſort as men that were devoted to conjuration and necromancy. The illiterate could not believe that to be any lawful art which trod ſo near upon the heels of nature, and whoſe wonderful productions tranſcended the meaſure of their reaſon. Since then, the times have been more favourable to learning, and thereby art improved to that height, as ſome of the following examples will diſcover.

1. Petrus Ramus tells us of a wooden eagle and an iron fly, made by Regiomontanus, a famous mathematician of Nuremberg, whereof the firſt flew forth out of the city, aloft in the air, met the Emperor Maximilian a good way off, coming towards it; and, having ſaluted him, returned again, waiting on him to the city gates. The ſecond, at a feaſt, whereto he had invited his familiar friends, flew forth from his hand, and, taking a round, returned thither again, to the great aſtoniſhment of the beholders: both which the excellent pen of the noble Du Bartas rarely expreſſed:

Why ſhould I not that wooden eagle mention,
A learned German's late admir'd invention,
Which, mounting from his fiſt that framed her,
Flew far to meet the German Emperor?
And, having met him, with her nimble train
And pliant wings, turning about again,
Followed him cloſe unto the caſtle gate
Of Nuremberg; whom all their ſhews of ſtate,
Streets hang'd with arras, arches curious built,
Grey-headed ſenate, and youths gallantries,
Grac'd not ſo much as only this device.

He goes on, and thus deſcribes the fly:

Once as this artiſt, more with mirth than meat,
Feaſted ſome friends whom he eſteemed great;
Forth from his hand an iron fly flew out;
Which having flown a perfect round about,
With weary wings return'd unto her maſter:
And as judicious on his arm he plac'd her.
O! wit divine, that in the narrow womb
Of a ſmall fly, could find ſufficient room
For all thoſe ſprings, wheels, counterpoiſe and chains,
Which ſtood inſtead of life, and blood and veins.

Pet. Ram. Schol. Math. l. 2. *Hakew. Ap. l.* 3. *c.* 10. § 1. *p.* 223. *Verſteg. Reſt. of Decayed Intellig. c.* 2. *p.* 53. *Heyl. Coſm. p.* 399.

2. The ſilver ſphere (a moſt exquiſite piece of art, which was ſent by the Emperor Ferdinand to Solyman the Great Turk) is mentioned by Paulus Jovius and Sabellicus. It was carried (as they write) by twelve men unframed, and reframed in the Grand Seignor's preſence by the maker of it; who likewiſe delivered him a book, containing the myſtery of uſing it: of which Du Bartas writes thus:

Nor may we ſmother or forget ungrately,
The heav'n of ſilver that was ſent but lately,
From Ferdinando, as a famous work,
Unto Byzantium, to the Greateſt Turk:
Wherein a ſprite ſtill moving to and fro,
Made all the engine orderly to go.
And though one ſphere did always ſlowly glide,
And contrary the other ſwiftly ſlide:
Yet ſtill the ſtars kept all their courſes even,
With the true courſes of the ſtars in heaven.
The Sun, there ſhifting in the zodiack,
His ſhining houſes never did forſake
His pointing path; there in a month his ſiſter
Fulfill'd her courſe; and, changing oft her luſtre,
And form of face, now larger, leſſer ſoon
Follow'd the changes of the other moon.

Hakew. Apol. l. 3. *c.* 10 § 1. *p.* 274. *Verſteg. c.* 2. *p.* 52.

3. In the twentieth year of Queen Elizabeth, Mark Scaliot, a blackſmith, made a lock, conſiſting of eleven pieces of iron, ſteel and braſs, all which, together with a pipe-key to it, weighed but one grain of gold: he made alſo a chain of gold, conſiſting of forty-three links, whereunto having faſtened the lock and key before-mentioned, he put the chain about a flea's neck, which drew them all with eaſe. All theſe together, lock and key, chain and flea, being weighed, the weight of them was but one grain and a half. *Fayth. Ann. p.* 128.

4. Callicrates uſed to make piſmires, and other ſuch little creatures out of ivory, with that wonderful artifice, that other men could not diſcern one part from another without the help of glaſſes. *Plin. l.* 7. *c.* 21. *p* 167. *Ælian. Var. Hiſt. l.* 1. *c.* 17. *p.* 13.

5. Myrmecides was alſo excellent in that kind of workmanſhip. He wrought out of ivory a chariot, with four wheels and as many horſes, in ſo ſmall a compaſs, that a fly might cover them all with her wings. The ſame man made a ſhip, with all her tackling to it, ſo ſmall that a bee might hide it with her wings. *Plin. l.* 7. *c.* 21. *p.* 167. *Ælian. Var. Hiſt. l.* 1. *c.* 17. *p.* 13. *Servius de Ung. Armar. p.* 56.

6. Praxiteles was a curious worker in imagery; he made a ſtatue of Venus for the Gnidians ſo lively, that a certain young man became ſo amorous of it, that the exceſs of his love deprived him of his ſenſes. This piece of art was eſteemed at that rate by King Nicomedes, that, whereas the Gnidians owed him a vaſt ſum of money, he offered to take that ſtatue in full ſatisfaction for his debt. *Plin. l.* 7. *c.* 38. *p.* 175.

7. Cedrenus makes mention of a lamp, which (together with an image of Chriſt) was found at Edeſſa, in the reign of Juſtinian the Emperor. It was ſet over a certain gate there, and privily incloſed, as appeared by the date of it, ſoon after Chriſt was crucified: it was found burning (as it had done for five hundred years before) by the ſoldiers of Coſroes, King of Perſia, by whom alſo the oil was taken out and caſt into the fire; which occaſioned ſuch a plague, as brought death upon almoſt all the forces of Coſroes. *Citeſi Opuſ. Med. p.* 63, 64.

8. At the demolition of our Monaſteries here in England, there was found in the ſuppoſed monument of Conſtantius Chlorus (father to the Great Conſtantine) a burning lamp which was thought to have continued burning there ever ſince his burial, which is about three hundred years after Chriſt. The ancient Romans uſed in that manner to preſerve lights in their ſepulchres a long time, by the oil of gold, reſolved by art into a liquid ſubſtance. *Hake. Apol. l.* 2. *c.* 3. § 3. *Cam. Brit. in Yorkſ. Lud. Viv. de Civ. Dei. l.* 21. *c.* 6.

9. Arthur Gregory, of Lyme, in the county of Dorſet, had the admirable art of forcing the ſeal of a letter, yet ſo inviſibly, that it ſtill appeared a virgin to the exacteſt beholder. Secretary Walſingham made great uſe of him about the paquets, which paſſed from foreign parts to Mary Queen of Scotland. He had a penſion paid for his good ſervice out of the Exchequer, and died at Lyme about the beginning of the reign of King James. *Full. Worth. p.* 284. *in Dorſetſhire.*

10. Cornelius Van Drebble, that rare artiſt, made a kind of organ that would make an excellent ſymphony of itſelf, being placed in the open air, and clear ſun, without the fingering of an organiſt; which was (as is conceived) by the means of air incloſed, and the ſtrictures of the beams rarefying the ſame; for in a ſhady place it would yield no muſick, but only where the ſunbeams had the liberty to play upon it, as we read of Memnon's ſtatue. *Hiſt. Man. Arts, c.* 3. *p.* 33.

11. "I remember," ſaith Clavius, "that while (as yet) "I was but young, and ſtudied the mathematicks: for the great honour we had of Alexander Farneſius, we had invited that Prince into our ſchool, and amongſt other gifts and ſhews that were preſented him by the ingenious, a mathe-

matical one was impoſed upon me. Then was it that the force of a concave mirrour was happily ſerviceable to me: for by the virtue and power of it, I erected on high the name of Alexander Farneſius, and impreſſed it in the air, all the letters of it being radiant and ſhining. It was a monument indeed, but only of our obſervation and honour to, but very ſhort of, the greatneſs of the Farneſian family.

12. His Highneſs, the Duke of Holſtein, hath ordered a globe to be made in the city of Gottorp. It is a double globe, made of copper, ten feet and a half in diameter; ſo that within it ten perſons may ſit at a table, which with the ſeats about it is placed in the Nadir, or lower pole of the horizon: there a man may ſee (by means of an horizontal circle within the globe) how the ſtars and ſun itſelf, out of its centre, moves in its path, and riſeth and ſetteth regularly. The motion of this globe exactly followeth that of the heavens, and deriveth that motion from certain wheels, driven by water, which is drawn out of a mountain hard by. *Olea. Travels, p.* 339.

13. There was at Leige, anno 1635, a religious and induſtrious man of the Society of Jeſus, named Linus, by birth an Engliſhman. "He had," ſaith Kircher, "a vial or glaſs of water, wherein a little globe did float, with the twenty-four letters of the alphabet deſcribed upon it: on the inſide of the vial, was an index or ſtile, to which the globe did turn and move itſelf, at the period of every hour, with that letter which denoted the hour of the day ſucceſſively: as though this little globe kept pace and time with the heavenly motions." And Kircher himſelf had a veſſel of water, in which (juſt even with the ſurface of the water) were the twenty-four hours deſcribed. A piece of cork was ſet upon the water, and therein were put ſome ſeeds of the Heliotrope, or ſunflower, which, like the flower itſelf, did turn the cork about, according to the courſe of the ſun, and with its motion point out the day. *Gaſſ. in Pæireſk. l.* 5. *p.* 185. *Hiſt. Man. Arts, c.* 1. *p.* 10, 11.

14. I will ſhew an experiment," ſaith Galilæo, "which my laſt leiſure hours did produce," and ſo calling his ſervant he gave him his cloak, and taking out a round box, he went directly to the window, upon which at that time the ſun ſhone: and opening the box towards the ſun, till ſuch time as it had received the light of it, he deſired that the room ſhould be made as dark as might be: which done, turning to Clavius, then with him, "Did you not deſire," ſaid he, "that ſomething ſhould be ſhewed or made by us to-day? Pardon the extravagancy of the word; behold here the work of the firſt day: 'Let there be light,' and opening the concave box, a light ſhot itſelf into the dark, and aſcended by degrees as a vapour that is kindled by the ſun. As ſoon as it diſappeared, there was a great applauſe made him, by all the aſſiſtants that were then in preſence. *Forteſ. Seriæ Ac. p.* 123.

15. "I will produce," ſaith Grenibergius, "an experiment concerning voice, which I infuſed into a ſtatue: it was not made of braſs or ſolid marble, but of plaiſter, that ſo the winding receptacles of the voice (as it were included in the hollow belly) might receive the percuſſions of ſounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the diſtances of breath would permit, and ſo again I infuſed others at the like intervals. I then cloſely ſtopped up the entrance of the voice: at laſt, after divers windings, and various inflections, and ſuch impediments as promoted the deſign; what I had ſpoken, came to the head and face of the ſtatue, and foraſmuch as the force of the words was ſharp, and that there was a ſucceſſion of ſpirits; they did very expeditiouſly move the jaws and the tongue, (which were made moveable for that purpoſe) even to the variety of ſyllables." *Forteſ. Seriæ Ac. p.* 143.

16. Janellus Turrianus, a great maſter in the mathematics, did uſually delight the Emperor Charles the Fifth with miracles of ſtudy: ſometimes he ſent wooden ſparrows into the Emperor's dining-room, which flew about there and returned: at other times he cauſed little armed men to muſter themſelves upon the table, and artificially move according to the diſcipline of war; which was done ſo beyond example, that the Superior of the religious houſe of St. Jerome, being ignorant in the myſteries of that art, ſuſpected it for witchcraft. *Hiſt. Man. Arts, c.* 2. *p.* 22. *Habing. Obſ. on Hiſt. p.* 157, 158.

17. There were ſome young ſcholars with Albertus Durer, one of which (as it was uſual with him) gave evidence of his ſtrength in divers trials. Durer ſtroking him on the head, "Come," ſaid he, "let us ſee if you can do a very ſmall matter?" and ſhewed him two little tables of braſs, the one laid upon the other." "Take," ſaid he, "hold on the uppermoſt, and ſever it from the other that is under it. When he had aſſayed it, but in vain; and though he uſed more ſtrength, yet found it

was all one." The young man told him, "That he had deluded him, for the two tablets were rivetted together," and thereupon he deſiſted the further trial. When Duret himſelf, bending them downwards, eaſily performed it; for both being exactly poliſhed, they ſlipped one from the other. *Scal. de Sub. in Card. Exer.* 333. *p.* 1061.

18. There was an artificer in Rome who made veſſels of glaſs of ſo tenacious a temper, that they were as little liable to be broken as thoſe that are made of gold and ſilver: when therefore he had made a vial of this purer ſort, and ſuch as he thought a preſent worthy of Cæſar alone, he was admitted into the preſence of the then Emperor Tiberius: the gift was praiſed, and the ſkilful hand of the artiſt applauded, and the donation of the giver accepted. The artiſt, that he might enhance the wonder of the ſpectators, and promote himſelf yet further in the favour of the Emperor, deſired the vial out of Cæſar's hand, and threw it with ſuch force againſt the floor, that the ſolideſt metal would have received ſome damage or bruiſe thereby. Cæſar was not only amazed but affrighted with the act; but he taking up the vial from the ground (which was not broken, but only bruiſed together, as if the ſubſtance of the glaſs had put on the temperature of braſs) he drew out an inſtrument from his boſom, and beat it out to its former figure. This done, he imagined that he had conquered the world, as believing that he had merited an acquaintance with Cæſar, and raiſed the admiration of all the beholders: but it fell out otherwiſe, for the Emperor enquired if any other perſon beſides himſelf was privy to the like tempering of glaſs? when he had told him "No:" he commanded to ſtrike off his head, ſaying, "That ſhould this artifice come once to be known, gold and ſilver would be of as little value as the dirt of the ſtreet." Long after this, viz. 1610, we read, that amongſt other rare preſents, then ſent from the Sophy of Perſia to the King of Spain, were ſix glaſſes of malleable glaſs ſo exquiſitely tempered that they could not be broken. *Peter Say, p.* 68, 69. *Plin. l.* 36. *c.* 26. *Sueton. in Tiberio. Xiph. in Tib. p.* 56. *Knowl. Turk. Hiſt, p.* 1273.

19. At Dantzick, a city of Pruſſia, Mr. Morriſon (an ingenious traveller of this nation) ſent a mill, which without help of hands did ſaw boards, having an iron wheel, which did not only drive the ſaw, but alſo did hook in and turn the boards unto the ſaw. Dr. John Dee mentions the like ſeen by him at Prague; but whether the mill moved by wind or water, is ſet down by neither of them. *Hiſt. Man. Arts, c.* 3. *p.* 33.

20. At the Mint of Segovia in Spain, there is an engine that moves by water, ſo artificially made, that one part of it diſtends an ingot of gold, into that breadth and thickneſs as is requiſite to make coin of. It delivereth the plate that it hath wrought unto another that printeth the figure of the coin upon it; and from thence it is turned over to another that cutteth it according to the print in due ſhape and weight. And, laſtly, the ſeveral pieces fall into a coffer in another room, where the officer, whoſe charge it is, finds treaſure ready coined. *Sir Kenelm Digby's Bodies, c.* 23. *p.* 207.

21. Oſwaldus Norhingerus, the moſt excellent Artiſan of this or any former ages, made 1600 diſhes of turned ivory, all perfect and complete in every part; yet ſo ſmall, thin, and ſlender, that all of them were included at once in a cup turned out of a pepper-corn of the common bigneſs. Johannes Carolus Shad, of Mitelbrach, carried this wonderful work with him to Rome, ſhewed it to Pope Paul the Fifth, who ſaw and counted them all by the help of a pair of ſpectacles; they were ſo little as to be almoſt inviſible to the eye; he then gave liberty to as many as would to ſee them, amongſt whom were Gaſpar Scioppius, and Johannes Faber, of Bamberge, phyſician in Rome. *Petr. Servii Diſſert. de Ung. Armario, p.* 66, 67.

22. Johannes Baptiſta Ferrarius, a Jeſuit, not long ſince ſhewed openly, cannons of wood with their carriages, wheels, and all other their military furniture (ſmall and ſlender ones you muſt think), for twenty-five of theſe, together with thirty cups turned out of wood, and neatly made, were all together contained and included in one ſingle pepper-corn, which yet was ſuch as exceeded not the comman bigneſs. *Servii Diſſert. de Armario, p.* 67, 68.

23. "George Whitehead, an Engliſhman, made a ſhip with all her tackling, to move itſelf on a table, with rowers plying the oars, a woman playing on the lute, and a little whelp crying on the deck," ſaith Schottus in his Itinerary. *Hiſt. Man. Arts, c.* 12. *p.* 148.

24. The grounds of chymical philoſophy go thus; that ſalt, ſulphur, and mercury, are the principles into which all things do reſolve; and that

the radical and original moiſture whereby the firſt principle of ſalt conſiſteth, cannot be conſumed by calcination, but the forcible tinctures and impreſſions of things, as colour, taſte, ſmell, nay, and the very forms themſelves, are inviſibly kept in ſtore in this firm and vital principle. To make this good by experiment, they take a roſe, gillyflower, or any kind of plant whatſoever; they take this ſimple in the ſpring-time in its fulleſt and moſt congruous conſiſtence; they beat the whole plant in a mortar, roots, ſtalks, flowers, leaves, and all, till it be reduced to a confuſed maſs. Then after maceration, fermentation, ſeparation, and other workings of art, there is extracted a kind of aſhes, or ſalt including theſe forms and tinctures under their power and chaos. Theſe aſhes are put up in glaſſes, written upon with the ſeveral names of the herbs or plants, and ſealed hermetically; that is, the mouth of the glaſs heated in the fire, and then the neck of it wrung about cloſe, which they call the ſeal of Hermes their maſter. When you would ſee any of theſe vegetables again, they apply a candle or ſoft fire to the glaſs, and you ſhall preſently perceive the herbs or plants by little and little to riſe up again out of their ſalt or aſhes, in their ſeveral proper forms, ſpringing up as at firſt, but in a ſhorter time than they did in the field. But remove the glaſs from the fire, immediately they return to their own chaos again. And though this went for a great ſecret in the time of Quercetan, yet Gaffarell ſaith, "That now it is no rare matter;" for Monſieur de Claves, one of the moſt excellent chymiſts of theſe days, uſed to make ſhew of this at any time.

25. There was one in Queen Elizabeth's time that wrote the Ten Commandments, the Creed, the Pater Noſter, the Queen's name, and the year of our Lord, within the compaſs of a penny; and gave her Majeſty a pair of ſpectacles of ſuch an artificial making, that by the help thereof, ſhe did plainly and diſtinctly diſcern every letter. *Dr. Heylin's Life of K. Charles, p. 1.*

26. One Francis Alumnus was ſo notable in the myſtery of writing, that he wrote the Apoſtle's Creed, and the fourteen firſt verſes of St. John's Goſpel, in the compaſs of a penny, and in full words: this he did in the preſence of the Emperor Charles the Fifth, and Pope Clement the Seventh, as is related by Gelebrard in his chronology, and Simon Marolus out of him, who had alſo in his own poſſeſſion ſuch a miracle (as he calls it) or the very ſame I believe: for in his twenty-fourth colloquy, theſe are his words: *Nos domi idem miraculum ſervamus*, "I have the ſame miracle at home in my keeping." *Hiſt. Man. Arts, c. 3. p. 43.*

27. There are certain Æoli Sclopi, or wind-muſkets, which ſome have deviſed to ſhoot bullets without powder, or any thing elſe but wind or air compreſſed in the bore of it, or injected by a ſpring; and theſe, they ſay, diſcharge with as much force as others with powder. The deſcription of their conſtruction may be ſeen in all treatiſes on pneumatics. *Hiſt. Man. Arts, c. 3. p. 34.*

28. "I ſaw at Leghorn a clock, brought thither by a German to be ſold, which had ſo many rarities in it, as I ſhould never have believed if my own eyes had not ſeen it; for, beſides an infinite number of ſtrange motions, which appeared not at all to the eye, you had there a company of ſhepherds, ſome of which played on the bagpipe, with ſuch harmony and exquiſite motion of the fingers, as that one would have thought they had been alive: others danced by couples, keeping exact time and meaſure; whilſt others capered and leaped up and down with ſo much nimbleneſs, that my ſpirits were wholly raviſhed with the ſight." *Gaffar. Curioſ. c. 7. p. 236.*

29. There was a clock, which was the great and excellent work of Copernicus, in which there was not only to be heard a number of different ſounds, occaſioned by its various motions, but alſo moſt exactly to be diſcovered the motions of all the celeſtial orbs, the diſtinctions of days, months, and years; there the Zodiack ſhewed its ſigns, performing the circle of the year; the playful Ram began the ſpring, Cancer produced the ſummer, Libra enriched it with autumn, and the ſlothful Scorpio produced the winter. Here alſo the Moon changed in the nones, ſhone out more bright in the ides, and ſhamefully concealed her conjunction with the Sun in the calends. But thoſe things which the ingenious artificer preſented, and, as it were, produced in the ſcene, upon the entrance of every hour, marvellouſly delighted the ſpectators with the ſhew of ſome myſtery in our faith. The firſt creation of light, the powerful ſeparation of the elements, and all other intermediate myſteries he had traced upon this engine, even to the great eclipſe that was when our Saviour ſuffered on Mount Calvary. To inſiſt upon the particulars, would be the work of an age; the eye, that is the devourer of ſuch beautiful objects, embraces more in one hour than the tongue of the moſt eloquent

is able to repreſent in a conſiderable ſpace of time. *Forteſ. Seriæ Academ. p.* 58, 59, 60.

30. At Straſburg there is a clock, of all other the moſt famous, invented by Conradus Daſipodius, in the year 157. Before the clock ſtands a globe on the ground, ſhewing the motions of the heavens, ſtars, and planets. The heavens are carried about by the firſt mover, in twenty-four hours; Saturn, by his proper motion, is carried about in thirty years; Jupiter in twelve, Mars in two, the Sun, Mercury, and Venus in one year; and the Moon in one month. In the clock itſelf there are two tables on the right and left hand, ſhewing the eclipſes of the Sun and Moon from the year 1573, to the year 1624. The third table in the middle is divided into three parts. In the firſt part, the ſtatues of Apollo and Diana ſhew the courſe of the year and the day thereof, being carried about in one year; the ſecond part ſhews the year of our Lord, and the Equinoctial days; the hours of each day, the minutes of each hour, Eaſter-day, and all other feaſts, and the Dominical Letter. The third part hath the geographical deſcription of all Germany, and particularly of Straſburgh, and the names of the inventor, and of all the workmen. In the middle frame of the clock is an aſtrolabe, ſhewing the ſign in which each planet is every day, and there are the ſtatues of the ſeven planets upon a round piece of iron, lying flat; ſo that every day the ſtatue of the planet that rules the day comes forth, the reſt being hid within the frames till they come out by courſe at their day, as the ſun upon Sunday, and ſo for all the week. And there is alſo a terreſtrial globe, which ſhews the quarter, the half-hour, and the minutes. There is alſo the ſkull of a dead man, and ſtatues of two boys, whereof one turns the hour glaſs, when the clock hath ſtruck, the other puts forth the rod in his hand at each ſtroke of the clock. Moreover there are the ſtatues of the ſpring, ſummer, autumn, and winter, and many obſervations of the moon. In the upper part of the clock are four old men's ſtatues, which ſtrike the quarters of the hour; the ſtatue of Death comes out at each quarter to ſtrike, but is driven back by the ſtatue of Chriſt, with a ſpear in his hand for three quarters; but in the fourth quarter that of Chriſt goes back, and that of Death ſtrikes the hour, with a bone in his hand, and then the chimes ſound. On the top of the clock is an image of a cock which twice in the day crows aloud, and claps his wings. Beſides, this clock is decked with many rare pictures: and, being on the inſide of the church, carries another frame to the outſide of the wall, wherein the hours of the ſun, the courſes of the moon, the length of the day, and ſuch other things, are ſet out with great art. *Morriſon's Itinerary, part* 1. *c.* 3. *p.* 31.

31. In the Duke of Florence's garden at Pratoline, is the ſtatue of Pan ſitting on a ſtool with a wreathed pipe in his hand, and that of Syrinx beckoning him to play on his pipe. Pan, putting away his ſtool, and ſtanding up, plays on his pipe; this done, he looks on his miſtreſs, as if he expected thanks from her, takes the ſtool again, and ſits down with a ſad countenance. There is alſo the ſtatue of a laundreſs beating a buck, turning the clothes up and down with her hand and battledore, wherewith ſhe beats them in the water. There is the ſtatue of Fame loudly ſounding her trumpet; an artificial toad creeping to and fro, a dragon bowing down his head to drink water, and then vomiting it up again, with divers other pieces of art, that adminiſter wonder and delight to the beholders. *Morriſon's Itinerary, p.* 602. *Hiſt. Man. Arts, c.* 3. *p.* 36, 37.

32. At Tibur or Tivoli near Rome, in the gardens of Hippolitus d'Eſte, Cardinal of Ferrara, there are the repreſentations of ſundry birds ſitting on the tops of trees, which by hydraulick art, and ſecret conveyances of water through the trunks and branches of the trees, are made to ſing and clap their wings; but at the ſudden appearance of an owl out of a buſh of the ſame artifice, they immediately become all mute and ſilent. It was the work of Claudius Gallus, as Poſſevinus informs us. *Hiſt. Man. Arts, c.* 3. *p.* 37.

33. At Dantzick in Poland, there was ſet up a rare invention for weaving of four or five webs at a time without any human help. It was an engine that moved of itſelf, and would work night and day. This invention was ſuppreſſed, becauſe it would have ruined the poor people of the town, and the artificer was ſecretly deſtroyed, as Lancelotti, the Italian Abbot, relates from the mouth of M. Muller, a Polonian, who had ſeen the device. *Hiſt. Man. Arts, c.* 7. *p.* 35.

34. In Florida, and other places of the Weſt Indies, the inhabitants made garments of feathers with marvellous art and curioſity, as alſo rare and exquiſite pictures: for in thoſe countries there are birds of rare and exquiſite plumage, of very gay and gaudy colours, ſuch as put down all the pride of the peacock; they mingle variety of colours in

ſuch an admirable medley, that they make a very glorious ſhew. Fernando Cortez, the Spaniard, found abundance of theſe curious works in the Palace of Montezuma, the Emperor of Mexico, which were ſo excellent, that none could make in ſilk, wax, or needle-work, any thing comparable to them. Nay, he adds, that they were ſo artificial and neat, that they cannot be deſcribed in writing, or preſented to the imagination, except a man ſees them. *Hiſt. Man. Arts, cap.* 7. *p.* 99.

35. Keneth, King of Scotland, had ſlain Cruthlintus the ſon, and Malcolmus Duffus the King, and kinſman of Fenella: ſhe, to be revenged of the murderer, cauſed a ſtatue to be framed with admirable art. In one of the hands of it was an apple of gold ſet full of precious ſtones, which, whoſoever touched, was immediately ſlain with many darts, which the ſtatue threw or ſhot at him. Keneth, ſuſpecting nothing, was invited to this place, and being ſlain in this manner, Fenella eſcaped over into Ireland. *Delvio. Diſq. Magic. l.* 1. *c.* 3. *qu.* 4. *p.* 40.

36. Hadrianus Junius ſaw at Mechlin in Brabant, a cherryſtone cut in the form of a baſket, wherein were fourteen pair of dice diſtinct, each with their ſpots and number eaſily to be diſcerned with a good eye; and anno 1524, the city of Colonia Agrippina was painted with much exactneſs, yet in ſo little a ſpace, that a fly might cover it. *Zuing. Theatr. vol.* 2. *l.* 7. *p.* 625. *Peach. Com. Gent. c.* 9. *p.* 79.

37. At Heidelberg in Germany, upon the townhouſe, was a clock with divers motions; and when the clock ſtruck, the figure of an old man pulled off his hat, a cock crowed and clapt his wings, ſoldiers fought with one another, &c. but this curious piece of workmanſhip, with the caſtle and town, were burnt by the French, who committed at the ſame time the moſt inhuman barbarities upon the people, when they took thoſe garriſons, in the year 1693. *Brown's Trav.*

38. That excellent philoſopher and truly great man, the honourable Mr. Boyle, invented a pneumatic engine, commonly called the air-pump, that accurately examines the elaſtical power, preſſure, weight, expanſion, and weakneſs of that element; and has found out ſo many curioſities relating to the height and gravity of the atmoſphere, the nature of a vacuum, the flame and excandeſcence of coals, firing of gunpowder, propagations of ſounds, fluidity, light, freezing, reſpiration, and other conſiderable inventions and experiments in natural philoſophy, that, to deſcribe them all, or commend them according to their merits, would be no leſs a taſk than to tranſcribe all the works of that learned author. *Tranſ. Philoſ.*

39. The ſame ever-honourable perſon was the inventor of the barometer, which is now of general uſe to the world: by being filled with quickſilver, and having the degrees exactly calculated, and marked thereon, it will never fail to make a true diſcovery of the weather for many years together, as has been experimented by the learned Dr. Wallis of Oxford. *Ibid.*

40. And whilſt I am mentioning the name of that learned perſon, Dr. Wallis, D. D. profeſſor of geometry in Oxford, and fellow of the Royal Society; let me not forget that he was the firſt in England that made art ſupply the defects of nature, in learning perſons that were deaf and dumb to ſpeak and write diſtinctly and intelligibly. Mr. Nathaniel Whaly, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-ſix years of age, (who had been deaf and dumb above twenty years) in the year 1662, and that in the ſpace of one year. At the ſame time the Doctor taught a ſon of the Lord Wharton's, that was born deaf and dumb, and afterwards Mr. Popham; but Dr. Holder laying (though unjuſtly) ſome claim to the laſt performance, and the ſtrangeneſs of the thing being the diſcourſe all over England, Mr. Whaly was had before the royal Society, and there diſcourſed to their entire ſatisfaction. King Charles II. alſo hearing of it, deſired to ſee Mr. Whaly, who appearing before him, his Majeſty aſked him ſeveral queſtions, and was ſatisfied with his pertinent anſwers; among others, he aſked Mr. Whaly, "Who taught him to ſpeak and write?" To which he replied, "Dr. Wallis did." This worthy Doctor, in a treatiſe, has given us the method how to teach deaf and dumb folks to ſpeak and write a language, and more particularly in a letter to Mr. Thomas Beverly, ſecretary to the Royal Society, dated September 30, 1698, and printed in the Philoſophical Tranſactions for the month of October, 1698, *numb.* 245. *p.* 349.

41. The Abbot of Baigne, a man of great wit, and who had the art of inventing new muſical inſtruments, being in the ſervice of Lewis XI. King of France, was ordered by that Prince to get him a concert of ſwines voices, thinking it impoſſible. The Abbot was not ſurpriſed, but aſked money for the performance, which was immediately delivered him; and he wrought a thing as ſingular as

ever was ſeen. For out of a great number of hogs, of ſeveral ages, which he got together, and placed under a tent or pavillion, covered with velvet, before which he had a table of wood, painted, with a certain number of keys, he made an organical inſtrument, and as he played upon the ſaid keys, with little ſpikes, which pricked the hogs, he made them cry in ſuch order and conſonance, as highly delighted the King and all his company. *Bayle's Dict. vol.* 3. *Artic. Lewis XI.*

CHAP. XLV.

Of the Induſtry and Pains of ſome Men, and their Hatred of Idleneſs.

THAT of the Areopagites is the moſt honourable court in the city of Athens; and there it was moſt diligently enquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he ſuſtained himſelf and his family. They were taught to follow ſome honeſt courſe of life, as knowing they were to give a public account thereof: and if any man was convicted of idleneſs or a reprovable way of living, he had a note of infamy upon him, or elſe was ejected the city as an unprofitable member thereof. No doubt but by this procedure of theirs, they put ſlothfulneſs out of all countenance, and filled their city with examples of every kind of induſtry, without fear of incurring the danger of a public accuſation, as,

1. Pliny tells of one Creſin, who manured a piece of ground, which yielded him fruit in abundance, while his neighbours lands were extremely poor and barren; for which cauſe he was accuſed to have inchanted them, otherwiſe, ſaid his accuſer, his inheritance could not raiſe ſuch a revenue, while others ſtand in ſo wretched a condition. But he pleading his cauſe, did nothing elſe but bring forth a luſty daughter of his, well fed and well bred, who took pains in his garden; alſo he ſhewed his ſtrong carts and ſtout oxen which ploughed his land, his various implements of huſbandry, and the whole equipage of his tillage in very good order. He then cried out aloud before the judges, "Behold the art, magick, and charms of Creſin!" The judges acquitted him with honour and praiſe, his land's fertility being the effects of his induſtry and good huſbandry. *Cauſ. H. C. in the Treat. of Paſſions*, § 6. *p.* 15. *Plin. Nat. Hiſt. l.* 18. *c.* 6. *p.* 556.

2. There was one Miſes, who preſented the great King Artaxerxes, as he rode through Perſia, with a pomegranate of a wonderful bigneſs; which the King admiring, demanded "Out of what Paradiſe he had gotten it?" who anſwered, "That he gathered it out of his own garden." The King was exceedingly pleaſed with it, and gracing him with royal gifts, ſwore by the ſun, that the ſame man, with like diligence and care, might of a little city make a great one. *Ælian. Var. Hiſt. l.* 1. *c.* 33. *p.* 29.

3. The Emperor Theodoſius the younger devoted the day to the Senate, to military, judicial, and other affairs; but a conſiderable part of the night to his ſtudies and books; having his lamp ſo made, that it would put in oil of itſelf to renew the light, that ſo he might neither loſe time, nor occaſion an unſeaſonable diſturbance to his ſervants. *Lipſ. Ep. cent.* 4. *Ep.* 31. *p.* 880.

4. Cleanthes was a young man, and being extremely deſirous to be a hearer of Chryſippus the philoſopher, but wanting the neceſſary proviſions for life, he drew water, and carried it from place to place in the night, to maintain himſelf with the price of his labour, and then all day he was attending upon the doctrines of Chryſippus; where he ſo profited, and withal ſo retained that induſtry he had while young, that he read conſtantly to his auditors, to the ninety and ninth year of his age. Others ſay Zeno was his maſter, and that wanting wherewith to buy paper, he wrote memorials from him upon the broken pieces of pots. Thus fighting in the night againſt poverty, and in the day againſt ignorance, he became at laſt an excellent perſon. *Val. Max. l.* 8. *c.* 7. *p.* 227. *Zuing. Theatr. vol.* 3. *l.* 2. *p.* 670. *Laert. Vit. Phil.*

5. St. Jerome ſaith, that he himſelf had read ſix thouſand books that were written by Origen, who daily wearied ſeven notaries and as many boys in writing after him. *Sabell. Ex. l.* 1. *c.* 7. *p.* 45.

6. Demoſthenes, afterwards the moſt famous orator of all Greece, in his youth was not able to pronounce the firſt letter of that art which he ſo affected; but he took ſuch pains in the correction of that defect in his pronunciation, that afterwards no man could do it with greater plainneſs. His voice was naturally ſo ſqueaking, that it was unpleaſant to the auditory: this alſo he ſo amended by continual exerciſe, that he brought it to a juſt

maturity and gracefulneſs. The natural weakneſs of his lungs he rectified by labour, ſtriving to ſpeak many verſes in one breath, and pronouncing them as he ran up ſome ſteep place. He uſed to declaim upon the ſhores where the waters with greateſt noiſe beat upon the rocks, that he might acquaint his ears with the noiſe of a tumultuous people: he alſo accuſtomed himſelf to ſpeak much and long, with little ſtones in his mouth, that he might ſpeak the more freely when it was empty. Thus he combated with nature itſelf, and went away victor, overcoming the malignity of it by the pertinacious ſtrength of his mind; ſo that his mother brought forth one, and his own induſtry another Demoſthenes. *Val. Max. l.* 8. *c.* 7. *p.* 225.

7. Elfred, a King of the Weſt Saxons here in England, deſigned the day and night, equally divided into three parts, to three eſpecial uſes, and obſerved them by the burning of a taper ſet in his chapel: eight hours he ſpent in meditation and reading; eight hours in proviſion for himſelf, his repoſe, and health; and the other eight about the affairs of his kingdom. *Baker's Chron. p.* 332. *Clerk's Mirr. c.* 74. *p.* 322.

8. Almoſt incredible was the painfulneſs of Baronius, the compiler of the voluminous annals of the church, who, for thirty years together, preached three or four times a week to the people. *Full. Stat. l.* 2. *c.* 9. *p.* 76.

9. A gentleman in Surry had land worth two hundred pounds per annum, which he kept in his own hands; but running out every year, he was neceſſitated to ſell half to pay his debts, and let the reſt to a farmer for one and twenty years. Before that term was expired: the farmer one day bringing his rent, aſked him if he would ſell his land? “Why,” ſaid he, “will you buy it?” “If it pleaſe you,” ſaith the farmer. “How,” ſaid he, “that's ſtrange: tell me how this comes to paſs, that I could not live upon twice as much land, being my own, and you upon one half thereof, though you have paid rent for it, are able to buy it?” “Oh,” ſaith the farmer, “but two words made the difference; you ſaid go, and I ſaid come.” “What's the meaning of that?” ſaid the gentleman. “You lay in bed,” replied the farmer, “or took your pleaſure, and ſent others about your buſineſs; and I roſe betimes, and ſaw my buſineſs done myſelf.” *Chetw. Hiſt. Col. cent.* 3. *p.* 79. *Trenchfield's Counſ. to his Son, p.* 133.

10. Marcus Antonius the Emperor, as he was a perſon of great induſtry himſelf, ſo did he alſo bear ſo great a hatred unto idleneſs, that he withdrew the ſalaries of ſuch men as he found to be ſlothful and lazy in their employments; ſaying, “That there was nothing more cruel, than that the commonwealth ſhould be fed upon by ſuch as procured no advantage thereunto by their labours.” *Paræi Medul. tom.* 2. *p.* 380.

11. Joannes Viſcherus, rector of the univerſity of Tubing, when in the ſixty-third year of his age, though weak in body, and thereby at liberty, in reſpect of the ſtatutes of the univerſity, from his office of teaching; yet as before, ſo then, in the laſt act of his life he followed his buſineſs: and ſo long as he had any ſtrength or ability, ſo long as his voice and ſpirits permitted, he was conſtant in his meditations, comments, and teaching. And when, by reaſon of the inclemency of the air, he could not perform his part in the public auditory of phyſicians, he ſtrenuouſly continued to profeſs in private at his own houſe. When his wife oftentimes adviſed and beſought him that he would not do it, but have ſome regard to his own health, as a man that could ſcarce ſpeak or ſtand on his feet, and utterly unfit to ſpeak, ſo moleſted by a cough as he was, he replied, “That which a man doth with a willing mind, is no ways troubleſome to him: ſuffer me to ſpeak and walk ſo long as the ſtrength of my body will permit; for ſo ſoon as I ſhall betake myſelf to my bed, I ſhall not be pulled from thence till ſuch time as four bearers come to carry me to the church-yard.” *Melch. Adam. in Vit. Germ. Medic. p.* 287.

12. Conradus Geſnerus was a man of infinite ſtudy, diligence, and induſtry, in ſearching after the knowledge of all parts of nature; but particularly he bent himſelf to obſerve thoſe things that were delivered concerning metals, plants, and living creatures: and the noble hiſtorian Thuanus ſaith of him moſt truly, that, “to his laſt breath, he was inflamed with an incredible deſire, and endeavoured after the advancement of learning; ſo that when he was ſeized with the plague, and that his ſtrength began to deſert him, he roſe out of his bed, not to diſpoſe the affairs of his houſe and family, but to ſet in order the papers in his ſtudy, that what he could not ſet forth in his lifetime, might after his death be made public to the benefit of the commonwealth.” *Melch. Adam. in Vit. Germ. Medic. p.* 155. *Thuan. l.* 36.

13. Æleas, a King of Scythia, uſed to ſay, that he thought himſelf no better than his horſekeeper, when he was idle. *Plut. Moral. p.* 394.

14. Dionyſius the elder being aſked if he was at leiſure, and had no buſineſs at preſent? "The gods forbid," ſaid he, "that it ever ſhould be ſo with me; for a bow (as they ſay), if it be over-bent, will break; but the mind breaks if it be over-ſlack." *Plut. Moral. p.* 394.

CHAP. XLVI.

Of the Dexterity of ſome Men in the Inſtruction of ſeveral Creatures.

MAN is ſeldom ſo fortunate a teacher as when he hath himſelf for his ſcholar; but ſhould he employ at home that ingenuity and induſtry which he ſometimes makes uſe of abroad, what a wonderful proficient would he be in all kind of virtue! for there is ſcarce any thing that may ſeem ſo difficult, but his care and conſtancy has overcome; as the following examples will be ſufficient to account for.

1. The Count of Stolberg, in Germany, had a deer, which he beſtowed on the Emperor Maximilian the Second, that would receive a rider on his back, and a bridle in his mouth, and would run a race with the fleeteſt horſe that came in the field, and outſtrip him too. *Hiſt. of Manual Arts, c.* 11. *p.* 167, 168. *Marbal. Ep. l.* 15. *Ep.* 96.

2. At Prague, in the King of Bohemia's palace, Mr. Morriſon ſaw two tame leopards that would, at a call, leap behind the huntſman when he went abroad a-hunting, and ſit like a dog on the hinder parts of the horſe, and would ſoon diſpatch a deer. *Morriſ. Itinerary. Arts, c.* 11. *p.* 199.

3. Scaliger ſaw a crow in the French King's court, that was taught to fly at partridges, or any other fowl, from the falconer's fiſt. *Senec. de Ira, l.* 2.

4. Elephants have been taught not only to dance upon the earth, but alſo upon the rope. The manner of teaching them to dance is thus; they bring ſome young elephant upon a floor of earth that has been heated underneath, and they play upon a cittern or tabor, while the poor beaſt lifts up his ſtumps very often from the hot floor, more by reaſon of the heat than any deſire to dance. And this they practiſe ſo often, until the beaſt has got ſuch a habit of it, that when he hears any muſic he falls a dancing. Buſbequius ſaw a dancing elephant in Conſtantinople; and the ſame elephant playing at ball, toſſing it to a man with his trunk, and receiving it back again. *Scalig. Exercit.* 232. *p.* 728. *Hiſt. Man. Arts, c.* 11. *p.* 172.

5. Michael Neander ſaw in Germany a bear brought from Poland, that would play on the tabor, and dance within the compaſs of a large round cup, which he would afterwards hold up in his paw to the ſpectators, to receive money, or ſome other gift, for his pains. *Hiſt. Man. Arts, c.* 11. *p.* 173.

6. A baboon was ſeen to play upon the guitar; and a monkey, in the King of Spain's court, was very ſkilful at cheſs, ſays Balthazar Caſtilion de Aulico. *Hiſt. Man. Arts, c.* 11. *p.* 174.

7. Cardinal Aſcanio had a parrot that was taught to repeat the apoſtle's creed, verbatim, in Latin; and in the court of Spain there was one that could ſing the gamut perfectly. If at any time he was out, he would ſay, "nova bueno," that is, not well; but when he was right, he would ſay, "bueno va," now it is well. As John Barnes, an Engliſh friar, relates in his book De Æquivocatione. *Hiſt. Man. Arts, c.* 11. *p.* 194.

8. The elephant is a creature of a very docile and capable nature to learn almoſt any thing: they have been taught by their keepers "to adore the King," ſays Ariſtotle, "to dance, to throw ſtones at a mark; to caſt up arms in the air, and catch them again in their fall; to walk upon ropes, which Galba was the firſt that exhibited at Rome, ſays Suetonius. And theſe things they learn with that care, that they have often been found practiſing in the night what had been taught them in the day." "They write too," ſays Pliny, ſpeaking of one who wrote in the Greek tongue, *Ipſi ego hæc ſcripſi, & ſpolia Celtica dicavi.* "I myſelf ſaw," ſays Ælian, "one of them writing Roman letters upon a tablet with his trunk, and the letters he made were not ragged, but ſtraight and even; and his eyes were fixed upon the tablet as one that was ſerious and intent upon his work." In the plays that Germanicus Cæſar ſhewed at Rome, in the reign of Tiberius, there were twelve elephants, ſix males and ſix females: theſe were clothed as men and women. At the command of their keeper, they danced and performed all the geſtures of a mimic. At laſt, they were brought where they were to feaſt; a table was covered with all kind of dainties, and goblets of gold, with other little cups of wine, placed, and beds covered with purple carpets, after the manner of the Roman eating, for them to lie upon. Upon theſe they laid down, and, at the

ſignal given, they reached out their trunks to the table, and with great modeſty fell to eating, and eat and drank as a ſort of civil men would do. *Lipſ. Epiſt. cent.* 1. *Ep.* 50. *p.* 102. *Suet. l.* 7. *c.* 6. *p.* 273. *Ælian. de Animal. l.* 2. *c.* 11. *p.* 84.

9. In the time of the war betwixt Auguſtus Cæſar and M. Antonius, when there were uncommon chances, and no mean rewards of the victory; all the world ſtood at gaze, which way Fortune would incline itſelf. There was then a poor man at Rome, who, purpoſing to provide for himſelf againſt all events, had this contrivance: he bred up two crows with his utmoſt diligence, and brought it to paſs, that in their prattling language, one would ſalute Cæſar, and the other Antonius. This man, when Auguſtus returned conqueror, met him upon the way with his crow upon his fiſt, which every now and then came out with his *Salve Cæſar, victor, Imperator:* "Hail, Cæſar, the conqueror and Emperor." Auguſtus, delighted herewith, purchaſed the bird of him at the price of twenty thouſand deniers of Rome. *Heidfeld in Sphing. c.* 6. *p.* 141.

10. Pezelius gives the relation of a wonderful dog. "A tinker," ſaith he, "brought him to Conſtantinople, and a great concourſe of people there was to behold the feats he would do. Many of them laid their rings upon a heap confuſedly together before this dog; and yet, at the command of his maſter, he would reſtore to every particular man his own without any miſtake. Alſo when his maſter aſked him in the preſence of many, which of the company was a captain, which a poor man, which a wife, which a widow, and the like: he would diſcover all this without error, by taking the garment of the party enquired after in his mouth." *Pezel. Mellific. Hiſt. tom.* 2. *p.* 328.

11. I myſelf ſaw a dog at Rome, whoſe maſter had taught him many pretty tricks; amongſt others he gave us this experiment: he ſoaked a piece of bread in a certain drug, which was indeed ſomniferous and ſleepy; but he would have it thought alſo to be a deadly potion. The dog having ſwallowed it down (as he was taught) began to quake, tremble, and ſtaggered as if he had been ſtupified: in the end he ſtretched out himſelf, and lay as ſtiff as one dead, ſuffering himſelf to be pulled and drawn away like a block. But afterwards, when he underſtood by that which was ſaid and done, that his time was come, and that he had catched the hint for his recovery, he began at firſt to ſtrive by little and little, as if awaked from a dead ſleep, and lifting up his head began to look to and fro, at which all the beholders wondered not a little. Afterwards he aroſe upon his feet, and went directly to him unto whom he was to go, jocund and merry. This was performed by him ſo naturally, that all thoſe who were preſent, and the Emperor himſelf (for Veſpaſian the father was there in perſon within the theatre of Marcellus) took exceeding great pleaſure and delight therein. *Plut. Moral. de Comp. Terreſtr. p.* 967.

CHAP. XLVII.

Of the Taciturnity of ſome Men intruſted with Secrets.

IT was a rare commendation that Spintharus gave of Epaminondas the Theban, "That he had rarely had converſation with any perſon that knew more, and ſpake leſs." It is equal prudence to know when to ſpeak, as well as how; and leſt we ſhould be over-prodigal or unſeaſonable in our ſpeech, nature hath taken care that the tongue ſhould be confined within a double incloſure of the lips and teeth. Many a man hath dearly paid for the intemperance of this little member, which was one reaſon why Numa preſcribed the veneration of Tacita to the Romans, as a tenth muſe, not inferior to any of the nine; by which great enterprizes are conducted with ſafety, which would otherwiſe be fruſtrated or hazardous.

1. In the time of Pope Eugenius, the Signory of Venice had a Captain named Cremignola, by whoſe treaſon their army had received the overthrow. It was debated in the Senate what to do with him; and concluded, that being dangerous to recall him, the beſt way was, at preſent, to diſſemble the matter, and at his return to repay him with death. This determination of theirs was deferred and ſlept for eight months, but ſhut up in each breaſt with ſuch ſecrecy, that his ears (in all that time) could reach no ſuppoſition thereof. This was queſtionleſs a matter of no ſmall wonder, conſidering the number of the Senators, amongſt whom were divers much endeared to Cremignola; ſome in nearneſs of blood, others in friendſhip, many of them poor, and ſo liable to be corrupted with rewards, whereof the Captain had no want of ability to offer and beſtow; all which notwithſtanding, this honourable ſeal of ſecrecy was ſet with ſuch aſſurance upon every ſoul, that eight months

being expired. Cremignola was kindly recalled to Venice, entertained with embraces and befitting ceremonies; but on the morrow after ſurprized, and before the Senate condemned to loſe his head; which ſentence was accordingly executed. *Treaſury of Ancient and Modern Times, l. 1. c. 17. p. 39.*

2. The ſecret counſels of the Senate of Rome were divulged by no Senator for many ages together, only C. Fabius Maximus; and he alſo, through imprudence, meeting with Craſſus as he went into the country, told him of the third Punick war ſecretly decreed in the Senate, for he knew he was made Queſtor three years before, but knew not that he was not yet choſe into the order of the Senators by the Cenſors, which was the only way of admittance. But though this was an honeſt error of Fabius, yet was he ſeverely reprehended by the Conſuls for it: for they would not that privacy (which is the beſt and ſafeſt bond in the adminiſtration of affairs) ſhould be broke. Therefore, when Eumenes, King of Aſia, a friend of their city, had declared to the Senate, that Perſes, King of Macedon, was preparing to war upon the people of Rome, it could never be known what he had ſaid in the Senate-houſe, or what anſwer the fathers had made to him, till ſuch time as it was known that King Perſes was a priſoner. So that you would have thought, that which was ſpoke in the ears of all, had been heard by none. *Val. Max. l. 2. c. 2. p. 36.*

3. It is reported of the Egyptians, "That they undergo tortures with a wonderful patience; and that an Egyptian will ſooner die in torments, than diſcover the ſecret he hath been entruſted with." *Ælian. Var. Hiſt. l. 7. c. 18. p. 209.*

4. It was heretofore a cuſtom that the Senators of Rome carried their ſons with them; and thither did Papyrius Prætextatus follow his father. Some great affair was conſulted of, and deferred to the next day: charge being given that none ſhould diſcloſe the ſubject of their debate before it was decreed. The mother of the young Papyrius, at his return, enquired of him what the fathers had done that day in the Senate; who told her "That it was a ſecret, and that he might not diſcover it." The woman was the more deſirous to know for this anſwer he had made her, and therefore proceeds in her enquiry with more earneſtneſs and violence. The boy, finding himſelf urged, invented this witty lie: "It was," ſaith he, "debated in the Senate, which would be moſt advantageous to the commonwealth; that one man ſhould have two wives, or that one woman ſhould have two huſbands." The woman in a terrible fright leaves the houſe, and acquaints divers other Ladies with what ſhe had heard. The next day came a troop of women to the door, crying and beſeeching, "That rather one woman might marry two men, than that one man ſhould marry two women." The Senators entering the court, enquired what this intemperance of the women meant, and what their requeſt intended. Here young Papyrius ſtepped into the midſt of the court, and told them what his mother had deſired to know, and what anſwer he had given. They commended his wit and ſecrecy, and then made an order that no Senators ſons ſhould enter their court, ſave only Papyrius. *A. Gell. Noct. Attic. l. 1. c. 23. p. 40. Sabellic. Exempl. l. 1. c. 3. p. 17. Bruſon. Facetiar. l. 4. c. 1. p. 257.*

5. Eumenes was informed that Craterus was coming againſt him with an army: he kept this private to himſelf; and did not acquaint the moſt intimate of his friends therewith, but gave out that it was Neoptolemus that came to fight him; for he well knew that his own ſoldiers, who reverenced Craterus for his glory, and were lovers of his virtue, had Neoptolemus in contempt. When therefore the battle came to be fought, Eumenes was victorious, and Craterus, unknown, was killed amongſt the reſt: ſo that this battle was gained by his taciturnity, and his friends rather admired than reprehended him for it. *Plut. de Garrulit. p. 506.*

6. The Ambaſſadors of the King of Perſia were at Athens invited to a feaſt, whereat alſo were preſent divers philoſophers; who, to improve the converſation, diſcourſed of many things both for and againſt. Amongſt the which was Zeno, who being obſerved to ſit ſilent all the while, the Ambaſſadors pleaſantly demanded what they ſhould ſay of him to the King their maſter? "Nothing," ſaid he, "further than this, that you ſaw at Athens an old man, who knew how to hold his tongue." *Plut. de Garrulit. p. 194.*

7. Metellus the Roman General was once aſked by a young Centurion, "What deſign he had now in hand?" who told him, "That if he thought his own ſhirt was privy to any part of his counſel, he would immediately pluck it off, and burn it." *Plut. de Garrulit. p. 406.*

8. Leæna was an Athenian Strumpet that could play well upon the harp, and ſing ſweetly unto it. She was familiarly acquainted with Harmodius and

Ariſto

Ariſtogiton, and privy to their plot and project touching the murder of Piſiſtratus the Tyrant: yet would ſhe never reveal this purpoſe and intention of theirs to the Tyrant or his favourites, though ſhe was put to moſt exquiſite torments about it. The Athenians therefore, deſirous to honour this woman for her reſolute and conſtant ſecrecy, and yet loth to be thought to make ſo much of ſuch a harlot, deviſed to repreſent the memorial of her and her act by a beaſt of her name, and that was a lioneſs; the ſtatue of which they gave order to Iphicrates to make, and that he ſhould leave out the tongue in the head of this lioneſs; for ſome ſay that, fearing leſt her torment ſhould cauſe her to betray her friends, ſhe bit it off, and ſpit it in the face of the Tyrant and tormentors. *Plin. l.* 34. *c.* 8. *p.* 500. *Fulgoſ. Ex. l.* 3. *c.* 3. *p.* 353.

9. When the King of Ala goes to war, he aſſembleth his chief men into a grove near the Palace; where they dig a ditch in a round circle, and there every man declareth his opinion. After this conſultation the ditch is cloſed, and under pain of treaſon and death all which hath been ſpoken muſt be concealed. *Purch. Pilgr. tom.* 1. *l.* 6. *c.* 14. *p.* 807.

10. A countryman having killed Lucius Piſo, Governor of Spain, was expoſed to tortures, thereby to extort from him a confeſſion of his confederates: he endured the firſt day's torments with invincible courage; but fearing the ſecond, as he was going to the rack, he ſlipped out of the hands of his leader, and daſhed his head with that violence againſt a ſtone wall, that he died immediately, leſt he ſhould, through extremity of pain, be enforced to diſcloſe that which he had ſworn to conceal. *Mariana Hiſt. de Eſp. p.* 147.

11. Zeno Eleates was a perſon extremely well verſed in the nature of things, and one that knew how to excite the minds of young men to vigour and conſtancy; he gained reputation to his precepts by the example of his own virtue. For whereas he might have lived in all ſecurity in his own country, he left it, and came to Agrigentum, that then was in miſerable ſlavery: he hoped by his ingenuity and manner of deportment to have converted a Tyrant, and ſuch a one as Phalaris, from his cruelties. But finding that wholeſome counſel would do nothing with him, he inflamed the noble youth of that city with a deſire of liberty, and freeing their country. When this was made known to the Tyrant, he called the people together in the Forum; and expoſing the Philoſopher unto cruel torments before their faces, he frequently demanded of him, who they were that were his confederates? Zeno named not one of them; but all ſuch as were of moſt credit with the Tyrant, theſe he rendered ſuſpected to him; and reproaching the citizens with their fear and cowardice, he excited them to ſo ſudden and vehement impulſe of mind, that they ſtoned the Tyrant Phalaris in the place. *Val. Max. l.* 3. *c.* 3. *p.* 77. *Lon. Theatr. p.* 586.

12. Theodorus, a wiſe and excellent perſon, wearied the hands of all the tormentors that Hieronymus the Tyrant expoſed him to. The ſeverity of his ſcourges, the racks he was ſtretched upon, the burning irons he was tortured with, could not extort from him a confeſſion of the names of them that were with him in the conſpiracy, or make him betray the ſecret he was intruſted with; but inſtead of this, in the extremity of his ſufferings, he impeached the principal favourite of the Tyrant, and that perſon he moſt relied upon in the Government; and thereby deprived him of one that was moſt faithful to him. *Val. Max. l.* 3. *c.* 3. *p.* 78. *Lon. Theatr. p.* 587.

CHAP. XLVIII.

Of ſuch who having advanced their Fortunes have been mindful of their low Beginnings.

AT the coronation of the Emperors of Conſtantinople, it was cuſtomary to preſent them with ſeveral ſorts of marbles, and of different colours, by the hand of a maſon, who was then to addreſs the new Emperor to this purpoſe;

"Chooſe, mighty Sir, under which of theſe ſtones,
Your pleaſure is that we ſhould lay your bones."

They brought him patterns for his grave-ſtone, that the proſpect of death might contain his thoughts within the due bounds of modeſty and moderation in the midſt of his new honours. And it was, doubtleſs, to keep them humble, that the following perſons were mindful of their obſcure beginnings.

1. Pope Benedict the Eleventh was born of mean parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the monaſtery, his mother was a laundreſs to the Monks; and being now made

Pope, he ſent for her to come to him. She came; and the greateſt ladies ſuppoſing it unfit to preſent her to his Holineſs in her homely attire, had furniſhed her in ſuch manner, that ſhe now appeared almoſt another woman. Being thus brought into the preſence of her ſon; the Pope diſſembled his knowledge of her. “And what mean you?” ſaid he, “bring me my mother; as for this lady, I know her not, my mother is a laundreſs, and it is with her that I deſire to ſpeak.” They therefore withdrew her from the preſence, ſtripped her of all her coſtly ornaments, and having dreſſed her up in her old rags, they again returned with her: then the Pope embraced her. “In this habit,” ſaid he, “did I leave my mother, in this I know her, and in this I receive her.” *Drex. Oper. l.* 3. *c.* 8. § 4. *p.* 425. *Cauſin. Holy Court, tom.* 1. *l.* 3. § 31. *p.* 95.

2. The Emperors of China elect their wives out of their own ſubjects; and provided they are otherwiſe accompliſhed in beauty and inclinations to virtue, they regard not their eſtate or condition; ſo that for the moſt part they are the daughters of artizans. One of theſe was the daughter of a maſon; and when ſhe was Queen, kept ever by her an iron trowel: when the Prince her ſon upon any occaſion behaved himſelf more haughtily than became him, ſhe ſent to ſhew him that inſtrument with which his grandfather uſed to lay ſtones for his living; by which means ſhe reduced him to better temper. *Alvar. Sem. Hiſt. China, par.* 1. *c.* 23. *p.* 120.

3. Agathocles, who from the ſon of a potter came to be King of all Sicily, would never wear the diadem, nor have any guard about him. He alſo cauſed his name to be engraven in Greek letters upon veſſels of earth. Theſe veſſels he diſpoſed amongſt the richeſt of his pots of ſilver and gold, that he might be thereby reminded from whence he deſcended. *Camer. Oper. Subciciv. cent.* 2. *p.* 230.

4. Willegis, Archbiſhop of Mentz, from a low condition aſcended to the higheſt dignities; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean quality to his ſucceſſors. Being of a poor houſe, and ſon to a carter, he cauſed theſe words following to be written in great letters in his lodging-chamber, “Willegis, Willegis, recole unde veneris.” Willegis, Willegis, remember whence thou cameſt. He cauſed alſo the wheels and other inſtruments of a cart to be there hung up in remembrance of his pedigree. *Camer. Oper. Subciſiv. cent.* 2. *c.* 54. *p.* 232.

5. Leſc, the ſecond of that name, of a mean deſcent, was, for his virtues, choſen King of Polonia, anno 780. But he ruled as a prince deſcended from ancient kings: and all his life-time, upon ſolemn days, when he was to appear in his royal robes, he cauſed a garment of coarſe cloth, which he had worn before, to be caſt over them, thereby to keep in remembrance his former life. *Camer. Oper. Subciſiv. cent.* 2. *c.* 54. *p.* 232.

6. When Libuſſa, Princeſs of Bohemia, had firſt ennobled, and then married Primaſlaus, the third of that name, who before was a plain huſbandman; in remembrance of his firſt condition, he brought with him (at ſuch time as he was to receive the royalties) a pair of wooden ſhoes: and being aſked the cauſe, he anſwered, “That he brought them to that end, that they might be ſet up for a monument in the caſtle of Viſegrade, and ſhewed to his ſucceſſors, that all might know, that the firſt Prince of Bohemia was called from the cart to that high dignity; and that he himſelf, who, from a clown, was brought to wear a crown, might remember he had nothing whereof to be proud.” Theſe ſhoes are ſtill kept in Bohemia as a precious relick; and the prieſts of Viſegrade carry them about in proceſſion upon every coronation-day. This Prince, having increaſed his kingdom, built the city of Prague, and walled it about, did long reign happily, and left a numerous poſterity. *Camer. Oper. Subciſiv. cent.* 2. *c.* 54. *p.* 232.

7. Thomas Cromwell was born at Putney, in Surrey. His father was a blackſmith; and though he could do little to his education, by reaſon of his poverty, yet ſuch were the abilities and ſucceſs of the ſon, that, after various fortunes and accidents, he was firſt knighted by King Henry the Eighth, then made Maſter of his Jewel-houſe, then one of the Privy Council, then Maſter of the Rolls, then Knight of the Garter, and laſtly, Earl of Eſſex, Great Chamberlain of England, and the King's Vicegerent to repreſent his own perſon. It ſometimes happens that men, advanced from mean and low ſtations to high dignity, grow proud, forgetting what they were and whence they came, and caſting off their old friends who were formerly beneficial to them: but it was far otherwiſe with this noble Earl, as appears by ſundry examples. Riding in his coach with Archbiſhop Cranmer, through Cheapſide, he eſpied a poor woman of Hounſlow, to whom he was indebted for ſeveral old reckonings to the value of forty ſhillings: he cauſed her to be called unto him, and

aſked her, “whether he was not ſome way indebted to her?” She ſaid, “Yes; but ſhe never durſt call upon him for it, though now ſhe ſtood in great need of it.” He therefore ſent her to his houſe with one of his men; and, when he came from court, did not only diſcharge his debt, but gave her a yearly penſion of four pounds, and a livery every year ſo long as ſhe lived after. He alſo took ſpecial notice of Freſcobald, the Florentine, who had relieved him in his youthful neceſſities, as we have before related. And at another time, being with other Lords at the Monaſtery of Sheen, as he ſat at dinner, he eſpied afar off a certain poor man, who uſed to ſweep the cells and cloyſters of the monks, and to ring the bells, whom, when the Lord Cromwell had well noted, he called him to him, and before all preſent took him by the hand; and, turning to the Lords, “My Lords,” ſaid he, “ſee you this poor man? This man's father was a great friend to me in my neceſſity, and hath given me many a meal's meat.” Then ſaid he to the poor man, “Come unto me, and I will ſo provide for thee, that thou ſhalt not want while I live.” *Clark's Marrow of Eccl. Hiſt. part* 2. *l.* 2. *p.* 46.

8. Mr. Ignatius Jordan was born at Lynn Regis, in the county of Dorſet; and when he was young he was ſent by his friends to the city of Exeter, to be brought up in the profeſſion of a merchant. In this city, having paſſed through the ſeveral inferior offices, he at laſt aſcended to the higheſt place of honour, to be Mayor, and was Juſtice of the Peace for twenty-four years together: yet his beginning was but very ſmall; and this, upon occaſion, he was ready to acknowledge. When ſome threatened him with law-ſuits, and not to give over till they had left him not worth a groat, to theſe he cheerfully replied, “That he ſhould then be but twopence poorer than when he came firſt to Exeter; for,” ſaid he, “I brought but ſix-pence with me hither.” He would often ſay, “that he wondered what rich men meant, that they gave ſo little to the poor, and raked ſo much together for their children: do ye not ſee,” ſaid he, “what becomes of it?” And would reckon up divers examples of ſuch as heaped up much for their children, and they, in a ſhort time, conſumed the whole. On the other ſide, he ſpoke of ſuch as had ſmall beginnings, and afterwards became rich, or of a competent eſtate; giving a particular inſtance of himſelf: “I came,” ſaid he, “but with a ſix-pence in my purſe to this city; had I had a ſhilling in my purſe, I had never been Mayor of Exeter.” *Clark's Marrow of Eccleſ. Hiſt. part* 2. *p.* 471.

CHAP. XLIX.

Of ſuch as have deſpiſed Riches, and the laudable Poverty of ſome Illuſtrious Perſons.

SEbaſtianus Foſcarinus, ſometime Duke of Venice, cauſed to be engraved on his tomb, in St. Mark's church, this which follows: *Accipite, cives Veneti, quod eſt optimum in rebus humanis—res humanas contemnere.* “Hear, O ye Venetians! and I will tell you which is the beſt thing in the world; it is to contemn and deſpiſe riches.” This is a hard ſaying; and few there are amongſt all the living that can digeſt the ſermon of this dead Prince. Yet ſome choicer ſpirits there are to be found, who ſeem to have been preſent at ſuch a lecture as this; and to have brought it along with them, firmly engraven upon their hearts. *Burton's Melanch. part* 2. § 3. *p.* 305.

1. Johannes Gropperus, of Cologne, a German, was offered a Cardinalſhip by Pope Paul the Fourth: but that dignity, and the vaſt riches annexed thereunto, which other mortals, for the moſt part, have the moſt fervent ambition and deſire to attain to, he, with a modeſty and greatneſs of mind rare to be met with in this or any other age, refuſed when freely proffered him. *Thuan. Hiſt. tom.* 1. *l.* 16. *p.* 310. *Leigh's Rel. and Learn. c.* 3. *p.* 214.

2. Thirty Mahometan Kings, the chief of whom was Smaragdus, aſſailed the kingdom of Caſtile, with a purpoſe to drive the Chriſtians out of Spain, which they held already as good as conquered. Whereupon Sancho, King of Navarre, levied an army, conſiſting of a ſmall number of men, but courageous and moſt reſolute ſoldiers: with theſe he defeated, put to rout, and utterly diſperſed the army of the Barbarians: which done, all the Chriſtian Captains and ſoldiers came running to him in crowds to kiſs his hands and knees, and to do him all poſſible honours; crying, with loud voices, “God ſave the invincible Captain, and the moſt valorous warrior!” Afterwards, when they came to ſhare the booty, which was very great (the riches of thirty kings being then aſſembled in one heap), there was no man but confeſſed, that how great a part ſoever Sancho ſhould preſerve to himſelf, it would yet be leſs than his deſerts.

There was found a huge quantity of ſilver and gold, ſome ready coined, much caſt into ingots; a number of pearls and ſtones of rich value; great ſtore of hangings and rich veſtures; a large quantity of curious houſehold-ſtuff, ſuch as the Moors uſe, who are exceſſive and pompous in war: almoſt innumerable arms of all ſorts, forged, wrought, and curiouſly enriched; horſes of ſervice great ſtore; incredible numbers of ſaddles, bridles, &c. and priſoners by hundreds, out of which might be drawn great ranſoms. All the Caſtilians, and thoſe of Navarre, beſought Sancho to take to himſelf of this rich booty what he ſhould pleaſe; who by his cheerful countenance ſhewing the pleaſure he took in this liberal offer of his army, "As for me," ſaid he, "I deſire nothing but this iron chain, which I have hewed aſunder in your ſight, and that precious ſtone which I have beaten down with my hands," pointing at Smaragdus (which ſignifies an emerald), lying dead on the ground, and weltering in his blood. In memory of this victory, the arms of Navarre were afterwards, chains borne croſſwiſe, and diſpoſed into a ſquare, and thoſe chains ſet with emeralds. *Camerar. Oper. Subciſiv. cent.* 1. *cap.* 78. *p.* 359.

3. After the winning of a famous battle, Themiſtocles came to view the bodies of the dead; and ſpying many rich booties lying here and there very thick, he paſſed by, ſaying to a favourite of his, "Gather, and take to thee, for thou art not Themiſtocles." *Camerar. Oper. Subciſiv. cent.* 1. *cap.* 78. *p.* 358.

4. Ammianus Marcellinus magnifies Julian the Emperor, who ſhared a great prize amongſt the ſoldiers, according to every man's valour and demerits; but as his cuſtom was, for his own part, to be content with a little, he reſerved nothing for himſelf but a dumb child, which was preſented to him, who knew many things, and made them underſtood by convenient countenances and geſtures. *Camerar. Oper. Subciſiv. cent.* 1. *cap.* 78. *p.* 358.

5. Numerianus was a teacher of boys in Rome, when moved with a ſudden and wonderful impulſe, he left both his boys and his books; he paſſed over haſtily into Gaul; there, pretending that he was a Senator, and commiſſioned by Severus the Emperor, he began to raiſe an army, with which he vexed Albinus, the enemy of Severus. He had routed divers of his troops of horſe, and with a youthful ardour had gallantly acquitted himſelf in divers enterpriſes. Severus being informed hereof, and, ſuppoſing him to be one of the ſenatorial order, he wrote a letter to him, wherein, having given him due praiſes for the ſervice he had done, he deſired him to increaſe his forces. This he ſpeedily performed; and having done things worthy of admiration, he ſent to Severus one thouſand ſeven hundred and fifty myriads of drachms. This done, without fear he preſented himſelf to the Emperor, and openly declared who he was; yet he neither requeſted (upon the ſcore of his victories) that he might really be made one of the Senate; nor did he petition for any honour, or increaſe of wealth, but only received from Severus ſome ſmall thing to maintain him alive, and ſo retired into the country, where he ſpent the reſt of his life in privacy and poverty. *Cæl. Rhod. lib.* 13. *cap.* 66. *p.* 608.

6. Crates Thebanus was a Nobleman by birth, had many ſervants, an honourable attendance, much wealth, many manors, rich apparel, and was univerſally beloved; but when he apprehended that all the wealth of the world was but brittle, uncertain, and not neceſſary to live well, he caſt off his burden, renounced his eſtate, and threw his treaſure into the ſea. *Laert. Vit. Philoſoph. lib.* 6. *p.* 158. *Burton's Melanch. part* 2. § 3. *p.* 297.

7. Epaminondas, that great General of the Thebans, after his glorious exploits and famous victories, lived in ſuch meanneſs and extreme poverty, that he had but one upper garment, and that a poor one; ſo that if at any time he had occaſion to ſend it to the Fuller, or to mending, he was conſtrained, for want of another, to ſtay at home till it was returned. At his death, they found nothing in his houſe but a little iron ſpit, nor wherewithal to commit him to the ground; ſo that he was buried at the publick charge: yet had this great man the offer of a conſiderable ſum in gold ſent him by the Perſian King, whereof he would not accept; "and in mind," ſaith Ælian, "he ſhewed himſelf more generous in the refuſal, than the other did in the gift of it." *Juſtin. Hiſt. lib.* 6. *p.* 62. *Ælian. Var. Hiſt. lib.* 5. *cap.* 5. *p.* 172. *Cæl. Rhod. lib.* 19. *cap.* 31. *p.* 920.

8. Ariſtides, who, by his valour, prudence, and juſtice, had made the Athenians rich and honourable, at his death was ſo poor, that nothing in his houſe being found to do it withal, he was buried at the charge of the Commonwealth. *Plut. in Vita Ariſtid. p.* 337.

9. Frederick Duke of Saxony's virtues were ſo great, that, unanimouſly, the Electors choſe him for Emperor, while he as earneſtly did refuſe; but,

for the reverence they bore him, when he would not accept it himſelf, they would yet have one that he ſhould recommend, which was Charles the Fifth; who, out of his gratitude for the putting of him into that place, ſent him a preſent of 30,000 florins. But he that could not be tempted by the imperial Crown, ſtood proof againſt the blaze of gold; and when the Ambaſſador could faſten none upon him, he deſired but his permiſſion to leave 10,000 amongſt his ſervants. To which he anſwered, “They might take it if they would; but he that took but a piece from Charles, ſhould be ſure not to ſtay a day with Fredrick.” *Feltham's Reſol. cent. 2. cap. 35. p. 230.*

10. Audentius, upon the death of Baſſianus Caracalla, was proffered the Roman Empire, which yet he utterly refuſed, and could not by any perſuaſions be wrought upon to accept it. *Imper. Hiſt. p. 208.*

11. Alexander the Great having overcome Darius, of the Perſian ſpoils he ſent Phocion, the Athenian, an hundred talents of ſilver: but when the meſſengers brought him this gift, he aſked them, “Why Alexander gave him ſo great a gift, rather than to any of the Athenians?” “Becauſe,” ſaid they, “he eſteemeth thee only to be a good and honeſt man.” “Then,” ſaid Phocion, “let him give me leave to remain that which I ſeem, and am, ſo long as I live.” The meſſengers would not leave him ſo, but followed him home to his houſe, where they ſaw his great frugality and thriftineſs; for they found his wife herſelf baking, and he drew water to waſh his feet. But when they were more earneſt with him than before to accept of their maſter's preſent, and were offended with him, ſaying, “That it was a ſhame for the friend of Alexander to live ſo miſerably and beggarly,” Phocion, ſeeing a poor man paſs by, aſked them, “Whether they thought him worſe than that man?” “No, the gods forbid,” replied they. “Yet,” anſwered he, “he lives with leſs than I do, and yet is contented and hath enough.” To be ſhort, he ſaid, “If I ſhould take the ſum of money, and not employ it, it is as much as if I had it not: again, if I ſhould employ it, I ſhould occaſion all the city to ſpeak evil of the King and me both.” And ſo he ſent back this great preſent: ſhewing thereby, that he was richer that needed not ſuch ſums, than he that gave them. *Plut. in Phocion. p. 749. Clark's Mirror, cap. 15. p. 59. Sabell. Ex. lib. 2. cap. 1. p. 59.*

12. Paulus Æmilius was ſent by the Senate of Rome into Spain, where they were all up in arms; in which journey he twice overcame the barbarous people in main battle, and ſlew about 30,000 of them; he took alſo two hundred and fifty cities, and ſo leaving the country quiet, he returned to Rome, not enriched by all theſe victories the worth of one groat. He ſo little regarded the world, that although he was Conſul twice, and twice triumphed, yet when he died all the eſtate he left was little enough to ſatisfy his wife's jointure. *Val. Max. lib. 4. cap. 4. p. 130. Clark's Mirr. cap. 113. p. 556.*

13. Vergerits, the Pope's Legate, was ſent by his maſter to Luther (when he firſt began to preach againſt the corruptions of the church of Rome) to proffer him a Cardinal's cap, if he would relinquiſh his opinions: to whom he anſwered, *contemptus eſt à me Romanus & favor & furor.* “I do equally deſpiſe the favour and fury of Rome.” Another time there were propoſals made of a great ſum of money to be ſent unto him; but one of the Cardinals who was then preſent, cried out, *Hem Germana illa beſtia non curat aurum.* “That beaſt of Germany does not care for money.” Luther alſo tells us, that when ſome of the Cardinals were by the Pope ſent to him, to tempt him with promiſes of great wealth and honour; turning himſelf, ſaith he, to God; *Valde proteſtatus ſum me nolle ſic ſatiari ab eo.* “I earneſtly proteſted, that they ſhould not put me off with ſuch mean matter.” *Clark's Mirr. cap. 113. p. 356.*

14. Deiotarus, King of Galatia, being a very old man, ſent for Cato Uticenſis to come to him, intending to recommend to him the care of his ſons; and when he was arrived, the King ſent to him divers rich preſents of all ſorts, intreating him that he would accept of them. This ſo much offended Cato, that he ſtayed very little with him, and the next day returned. But he had not gone one day's journey, when he found greater gifts that tarried for him, with letters from the King, in which he earneſtly requeſted him to accept of them, or if not, that yet at leaſt he would ſuffer them to be divided amongſt his friends, who did every way deſerve them, and the rather, becauſe Cato had not enough of his own wherewithal to content them. But Cato would by no means either accept of this royal bounty himſelf, or ſuffer his friends to meddle with any of it, ſaying “That his friends ſhould always have part with him of that which was his

own juſtly." *Plut. in Catone, p.* 765, 766. *Clark's Mirr. cap.* 113. *p.* 557.

15. The Romans ſent their Ambaſſadors to Corinth, to ſeparate thoſe cities which had been under the government of Philip from the councils of the Achaians; but the Ambaſſadors were beaten by the Achaians, and ill uſed. The Romans could not digeſt this affront; and therefore ſent Q. Metellus, who overthrew them at Thermopylæ, and their General Critolaus poiſoned himſelf. In his ſtead they ſet up Dracus their General, whom L. Mummius the Conſul overcame: thereupon all Achaia was yielded up to the Conſul, who demoliſhed Corinth by order of the Senate, becauſe it was there where their Ambaſſadors had been affronted. Thebes and Chalcis were alſo utterly ſubverted, becauſe they had aſſiſted the Corinthians. At this time it was that the Conſul L. Mummius ſhewed himſelf a rare example of abſtinence; for of all the brazen images, marble ſtatues and pillars, the painted pieces of ableſt artiſts, and infinite riches and ornaments that were found in this moſt opulent city, he touched not one, nor cauſed any the leaſt thing of all the ſpoils to be transferred unto his own houſe. *Strigel. in Juſtin. Comment. p.* 300.

16. Atilius Regulus, the glory of the firſt Punick war, and the greateſt loſs we had in it, when by his frequent victories he had broken and waſted the wealth of inſolent Carthage in Africa, and underſtood that, by reaſon of his diſcreet and fortunate managing his affairs, his command was continued to him another year; he wrote unto the Conſuls, that his Bailiff, which he had to overſee his field of ſeven acres, was dead; and that a hired ſervant had thereupon taken occaſion to depart, and to ſteal all his inſtruments of huſbandry: whereupon he deſired they would ſend him a ſucceſſor, leſt, his field being untilled, his family ſhould be in want of food. Upon this report by the Conſuls to the Senate, they ordered his field to be tilled, his wife and family provided for, and his inſtruments of huſbandry redeemed at the publick charge. *Val. Max. lib.* 4. *p.* 110.

17. In the ſecond Punick war, Cn. Scipio wrote out of Spain to the Senate, deſiring that a ſucceſſor might be ſent him, inaſmuch as he had a virgin daughter who was now of mature age, and that without him a portion could not be provided for her. The Senate, leſt the commonwealth ſhould be deprived of a good Captain, took upon them the office of the father: they conſulted with the wife and kindred of Scipio, married his daughter, and gave her a portion out of the publick treaſury. *Val. Max. lib.* 4. *p.* 111.

CHAP. L.

Of ſuch Perſons as have preferred Death before the Loſs of their Liberty, and what ſome have endured in the Preſervation of it.

THE ancients Romans had ſo high an eſteem for liberty, that they thought it worthy of veneration; for they made it one of their goddeſſes, and erected and dedicated temples in honour of it. The contrary to it they had in ſuch deteſtation, that they puniſhed their greateſt offenders with interdiction, relegation, deportation, and the like. And in general, all ſorts of men are ſo tenacious of their liberty, that they will undergo every kind of hardſhip, and ſacrifice their chief and moſt valuable poſſeſſions, and expoſe even life itſelf (as precious as it is) to the utmoſt hazards to preſerve it. *Cl. Mirr. cap.* 78. *p.* 352.

1. When Maximinus fought againſt the city of Aquileia, the matrons and women cut off the hair from their heads to ſupply the want of bow-ſtrings, to ſhoot arrows againſt the invaders of their liberties. The like alſo was once done at Rome heretofore; ſo that, in honour of the Ladies, the Senate did conſecrate a temple to Venus the Bald. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 219.

2. The caſtle of Maſſada being built by Herod the Great, was a moſt impregnable fortreſs, and furniſhed with proviſion for many years; having wine, oil, and dates that had continued good and ſweet for one hundred years; it had alſo in it nine thouſand and ſixty men, beſides women and children. Theſe being beſieged, and ſo diſtreſſed by the Romans, that they had no hope of eſcape from ſervitude and bondage, they, by an unanimous conſent, choſe out ten men who ſhould kill all the reſt; who having diſpatched them, they caſt lots whoſe turn it ſhould be to diſpatch his ſurviving fellows. The man on whom the lot fell, having killed them, fired the palace, and killed himſelf: only two women and five children, who hid themſelves in a vault, eſcaped, and gave the Romans an account of what had happened. *Joſeph. de Bello Judaico, lib.* 7. *cap.* 28. *p.* 761.

3. The Iſle of Gaza, near unto Malta, being taken by the Turks, a certain Sicilian that had

lived long there, and had married a wife, by whom he had two fair daughters (being then in ſtate to be married), ſeeing this laſt calamity of the loſs of liberty approaching, rather than he would ſee his wife and daughters brought into ſhameful ſervitude, called them to him, and firſt ſlew with his ſword his two daughters, and then their mother. This done, he made towards his enemies, of whom he ſlew two at the firſt encounter; and afterwards fighting a while with his ſword (being environed with a multitude of Turks), brought himſelf to the end of his moſt unhappy life. *Purch. Pilgr. vol. 2. p.* 878. *Clark's Mirr. cap.* 78. *p.* 852.

4. Perdiccas had beſieged the city of Iſaurum in Piſidia. Two days he had aſſaulted it, wherein it was defended with great courage, though with the loſs of many gallant men, that were ready to die rather than to part with their liberty. Upon the third day many being ſlain, and for want of men the walls being but ſlenderly manned, the Iſaurians, perceiving they could no longer maintain the place, and reſolving not to undergo a puniſhment that was joined with reproach, they took this remarkable courſe; having ſhut up their parents, wives and children in their houſes, they ſet fire to them, and into theſe flames they caſt all their riches, and whatſoever they thought might be of any uſe to the enemy. Perdiccas, wondering at what was done, again aſſaulted it with all his forces in ſeveral parts; but then the Iſaurians, repairing to their walls, threw down the Macedonians on all ſides. Perdiccas, aſtoniſhed at this, demanded the reaſon, why they who had delivered up their houſes, and all that was dear to them to the flames, ſhould yet ſo obſtinately defend their walls? At laſt, when Perdiccas and the Macedonians were retreated from the aſſault, the Iſaurians threw himſelves into the fire, and ſo periſhed together with their houſes and relations. *Diodor. Sicul. Biblioth. Lib.* 17. *p.* 590, 591.

5. Philip, King of Macedon, had beſieged the city of Abydus, both by ſea and land; when the inhabitants defended it againſt him with great courage, till at laſt the enemy had undermined and overthrown the outward wall, and were now, by their mines, approaching that other wall which the inhabitants had made up within inſtead of the former; then the beſieged, apprehenſive of their danger, ſent Ambaſſadors to Philip, offering him the ſurrender of their city, upon condition that the Rhodians and ſoldiers of Attalaus ſhould be freely diſmiſſed, and that every freeman ſhould have liberty to depart whither he pleaſed. Philip returned them this anſwer, "That either they ſhould reſolve to ſurrender at diſcretion, or elſe fight it gallantly. They of Abydus, made deſperate by theſe means, conſulted together, and reſolved upon this courſe; to give liberty to all ſlaves, that they might aſſiſt them with greater cheerfulneſs; to ſhut up all their wives in the temple of Diana; their children and nurſes in the publick ſchools; to lay all their ſilver and gold upon a heap in the market-place, and to put their moſt precious furniture into two galleys. This done, they choſe out fifty perſons of ſtrength and authority, whom, in preſence of all the citizens, they cauſed to ſwear, "That as ſoon as they ſhould perceive the enemy to be maſter of the inward wall, they ſhould kill all their wives and children, burn the galleys, and caſt the ſilver and gold into the ſea." They all ſwore to defend their liberty to the laſt breath: and indeed, when the walls were fallen, all the ſoldiers and inhabitants maintained the ruins of them with that obſtinacy, that few remained alive or unwounded: and when the city was taken, Philip was amazed to ſee the reſt kill their wives and children, caſt themſelves headlong from houſes into pits, and running upon any kind of death; ſo that few of that city could be perſuaded to outlive the loſs of their liberty, unleſs ſuch as were bound, and by force preſerved from doing violence upon themſelves. *Polyb. l.* 16. *p.* 338, 339.

6. At Numantia in Spain, four thouſand ſoldiers withſtood forty thouſand Romans for fourteen years together: in which time having often valiantly repulſed them, and forced them unto two diſhonourable compoſitions, at laſt, when they could hold out no longer, they gathered all their armour, money, and goods together, and laid them on an heap, which having fired, they voluntarily caſt themſelves alſo into the flames, leaving unto Scipio nothing but the bare name of Numantia to adorn his triumph with. *Oroſ. Hiſt. l.* 5. *c.* 7. *p.* 192. *Clark's Mir. c.* 78. *p.* 351.

7. The city of Saguntum had been beſieged by Hannibal for the ſpace of nine months; in which the famine was ſo great, that the inhabitants were enforced to eat man's fleſh. At laſt, when they could hold out no longer (rather than they would fall into the hands of their enemy) they made a fire, in which themſelves and their city was conſumed to aſhes. *Clark's Mir. c.* 78 *p.* 351.

8. Perdiccas made war upon Ariarathes, King of Cappadocia, who had noway provoked him:

yet although he overcame the King in battle, he carried thence nothing but hazards and wounds, inſtead of rewards: for the flying army being received into the city, each man ſlew his wife and children; ſet fire to their houſes and furniture; and, having laid upon one heap all their riches at once, conſumed them to aſhes; they then threw themſelves headlong from towers and high places into the flames: ſo that the victorious enemy enjoyed nothing of theirs, beſides the ſight of thoſe flames which devoured the ſpoils they hoped to have divided amongſt them. *Juſtin. l. 13. p. 159.*

9. When Brutus had beſieged the city of the Xanthii, in Licia, they themſelves ſet fire to their own city, ſome of them leaped into the flames and periſhed, others fell upon their own ſwords. A woman was ſeen hanging from the roof of her houſe with an infant, newly ſtrangled, about her neck; and in her right hand a burning torch, that ſhe might that way have burnt down the houſe over her. *Strigel. Comment. in Juſtin. p. 28.*

CHAP. LI.

Of ſuch as in high Fortunes have been mindful of human Frailty.

THE Lamæ (who are the Prieſts of the Thibetenſes) when they prepare to celebrate prayers, ſummon the people together with the hollow whiſpering ſounds of certain pipes, made of the bones of dead men: they have alſo roſaries, or beads, made of them, which they carry always about them; and they drink continually out of a ſkull. Being aſked the reaſon of this ceremony by Anthony Andrada, (who firſt found them out) one that was the chief among them told him, that “They did it, *ad fatorum memoriam*.” They did therefore pipe with the bones of the dead, that thoſe ſad whiſpers might warn the people of the ſwift and inviſible approach of death, whoſe muſick they termed it. The beads they wore did put them in mind of the frail eſtate of their bodies; their drinking in a ſkull did mortify their affections, repreſs pleaſures, and imbitter their taſte, leſt they ſhould reliſh too much the delights of life: and certainly theſe great and excellent perſons hereafter mentioned, did therefore carry along with them the commemoration of death, as finding it a powerful antidote againſt thoſe exceſſes and deviations whereunto the nature of man (eſpecially in proſperity) has ſo notable a proneneſs. *Vaugh. Flor. Solut. p. 162.*

1. Maximilianus the Firſt, Emperor of Germany, for three years (ſome ſay two) cauſed his coffin, made of oak, to be carried along with him in a waggon before he felt any ſickneſs; and when he drew near to his death, he gave orders in his laſt will, that they ſhould wrap up his dead body in coarſe linen, without any embowelling at all; and that they ſhould ſtop his mouth, noſtrils, ears, and all open paſſages of his body, with unſlaked lime. This was the only embalming he required: and that for this purpoſe, that his body might (by this eating and conſuming thing) be the ſooner reſolved into its earth. *Lipſ. Monit. l. 2. c. 14. p. 339. Paræti Hiſt. Prof. Medulla, tom. 2. p. 116.*

2. Saladine, that great Conqueror of the Eaſt, after he had taken Jeruſalem, perceiving he drew near unto his death, by his laſt will forbad all funeral pomp; and commanded that only an old and black caſſock, faſtened at the end of a lance, ſhould be born before his body; and that a Prieſt, going before the people, ſhould ſing aloud theſe verſes, as they are remembered by Boccace:

Vixi divitiis, regno, tumiduſque trophæis,
Sed pannum heu nigrum nil niſi morte tuli.

“Great Saladine, the Conqu’ror of the Eaſt,
Of all the ſtate and glory he poſſeſs’d,
O frail and tranſitory good! no more
Hath borne away, than the poor ſhirt he wore.”

Jovii Elog. p. 30. Sandy’s Relat. l. 2. p. 107. Polyd. Virg. Ang. Hiſt. l. 14. p. 251.

3. The Emperor Severus, after many wars, growing old, and upon the point of death, called for an urn, in which (after the ancient manner) the aſhes of their burnt bodies were to be beſtowed; and after he had long looked upon it, and held it in his hands, he uttered theſe words: “Thou,” ſaid he, “ſhalt contain that man whom all the world was too narrow to confine.”

Mors ſola fatetur——
Quantula ſint hominum corpuſcula.

“’Tis only death that tells
How ſmall he is that ſwells.”

Lipſ. Monit. l. 2. c. 14. p. 338.

4. Philip, King of Macedon, had a fall; and, after he was riſen, perceiving the impreſſion of his body upon the ſand, "Good Gods!" ſaid he, "what a ſmall parcel of earth will contain us, who aſpire to the poſſeſſion of the whole world?" *Lipſ. Monit. l. 2. c. 14. p.* 338.

5. Luther, after he had ſucceſsfully oppoſed the Pope, and was admired by all the world as the invincible champion of the true Chriſtian faith, not long before his death, ſent a fair glaſs to Dr. Juſtus Jonas, his friend, and therewith the following verſes:

Dat vitrum vitro Jonæ, vitrum ipſe Lutherus,
Se ſimilem ut fragili noſcat uterque vitro.

"Luther a glaſs, to Jonas Glaſs, a glaſs doth ſend,
That both may know ourſelves to be but glaſs,
my friend."

Luth. Colloq. Menſal. p. 471.

6. Antigonus lay ſick a long time of a lingering diſeaſe, and afterwards, when he was recovered and well again, "We have gotten no harm," ſaid he, "by this long ſickneſs; for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man." And when Hermodorus the Poet, in certain poems which he wrote, had ſtyled him "The ſon of the Sun;", he, to check that unadviſed ſpeech of his, "He who uſeth to empty my cloſe-ſtool," ſaid he, "knoweth as well as I that it is not ſo." *Plut. Moral. l. de Apoth. Reg. p.* 414.

7. Crœſus, the rich King of Lydia, ſhewed unto Solon his vaſt riches, and aſked of him "Who it was that he could eſteem a happier man than he?" Solon told him, "that Riches were not to be confided in; and that the ſtate of a man, in this life, was ſo tranſitory and liable to alteration and change, that no certain judgment could be made of the felicity of any man till ſuch time as he came to die." Crœſus thought himſelf contemned and deſpiſed by Solon, while he ſpake to him in this manner: and being in his great proſperity at that time, thought there was little in his ſpeech that concerned him: but afterwards being overthrown by King Cyrus in a battle, his city of Sardis taken, and himſelf made priſoner: when he was bound and laid upon a pile of wood, to be publickly burnt to death in the ſight of Cyrus and the Perſians, then it was that he began to ſee more deep into that conference he heretofore had with Solon. And being now ſenſible of the truth of what he had heard, he cried out three times, "O! Solon, Solon, Solon!" Cyrus admired this exclamation, and demanded the reaſon, and what that Solon was? Crœſus told him who he was, and what he had ſaid to him about the frailty of man, and the change of condition he is ſubject to in this life. Cyrus, at the hearing of this, like a wiſe Prince, began to think, that the height of his own fortune could as little excuſe him from partaking in this viciſſitude as that of Crœſus had done: and therefore, in a juſt ſenſe and apprehenſion of thoſe ſudden turns which fate uſually allots to mankind, he pardoned Crœſus, ſet him at liberty, and gave him an honourable place about him. *Pet. Gregor. de Repub. l.* 6. *c.* 3. *p.* 183. *Plut. in Solon. p.* 93, 94.

8. Antiochus at firſt ſtood mute, and afterwards burſt into tears, when he ſaw Achæus, the ſon of Andromachus, who had married Laodice, the daughter of Mithridates, and who alſo was the Lord of all that country about the Mountain Taurus, brought before him bound, and lying proſtrate upon the earth. That which gave the occaſion to theſe tears of his was, the conſideration of the ſuddenneſs of theſe blows which fortune gives, and how impoſſible it is to guard ourſelves from them, or prevent them. *Polyb. Hiſt. l.* 8. *p.* 527. *Pet. Gregor. de Repub. l.* 6. *c.* 3. *p.* 183.

9. Seſoſtris was a potent King of Egypt, and had ſubdued divers nations; which done, he cauſed to be made for him a chariot of gold, and richly ſet with ſeveral ſorts of precious ſtones: four Kings, by his appointment, were yoked together herein, that they, inſtead of beaſts, might draw this conqueror as oft as he deſired to appear in his glory. The chariot was thus drawn upon a great feſtival, when Seſoſtris obſerved, that one of the Kings had his eyes continually fixed upon the wheel of the chariot that was next him. He demanding the reaſon thereof; the King told him, that, "he did wonder and was amazed at the unſtable motion of the wheel that rolled up and down, ſo that one while this and next that part was uppermoſt, and the higheſt of all immediately became the loweſt." King Seſoſtris did ſo conſider of this ſaying, and thereby conceived ſuch apprehenſions of the frailty and uncertainty of human affairs, that he would no more be drawn in that proud manner. *Petr. Gregor. de Repub. l.* 6. *c.* 3. *p.* 183.

10. Xerxes ſon of Darius, and nephew to Cyrus, after five years preparation came againſt the Grecians (to revenge his father's diſgraceful repulſe,

by Miltiades) with ſuch an army that his men and cattle dried up whole rivers. He made a bridge over the Helleſpont, and looking back on ſuch a multitude, conſidering man's mortality, he wept, knowing, as he ſaid, " That no one of all thoſe ſhould be alive after an hundred years." *Steph. in Voc. p.* 2092. *Camer. Oper. Subciſiv. cent.* 1. *c.* 12. *p.* 79, 80.

CHAP. LII.

Of ſuch as had unuſual good Fortune and Succeſs in their Undertakings.

MEN, in a dream, find themſelves much delighted with the variety of thoſe images which are preſented to their waking fancies; that felicity, and the happineſs which moſt men count ſo, and pleaſe their thoughts with, is more imaginary than real, more of ſhadow than ſubſtance, and hath ſo little of ſolidity and ſtability in it, that it may be fitly looked upon as a dream. All about us are ſo liable to the blows of fortune, and ſhe beſtows thoſe blows with ſuch blindneſs and prodigality, that we eſteem thoſe happy men that have felt leaſt of her frowns: in which reſpect,

1. Lucius Metellus may well paſs for one of theſe fortunate perſons, for he was one of the Quindecimviri, that is, one of the fifteen men appointed for the keeping of the Sibylline oracles, and to ſee that ſacrifice and all ceremonial rites were duly performed. He was General of the Horſe; twice Conſul; chief Pontiff; the firſt that ſhewed elephants in his triumph, and a perſon in whom all thoſe ten ornaments met, which may befal a moſt happy citizen in a moſt flouriſhing city; for he was a ſtout warrior, a good orator, a fortunate leader, performed greater matters being perſonally preſent, had aſcended to the greateſt honours, was very wiſe, a complete Senator, had attained great riches by honeſt means, left many children, and was moſt eminent in the moſt celebrious city. *Godw. Rom. Antiq. l.* 2. § 2. *p.* 52, 53. *Sabell. Ex. lib.* 7. *c.* 8. *p.* 409, 410. *Plin. Nat. Hiſt. l.* 7. *c.* 43. *p.* 177.

2. Quintus Metellus, by inceſſant degrees of indulgent fortune from the day of his birth to that of his death, at laſt arrived to the top of a moſt happy life. He was born in a city that was the princeſs of the world, and of noble parents; he had rare gifts of the mind, and a ſufficiency of bodily ſtrength to undergo labour and travel; and he had a wife conſpicuous at once for her chaſtity and fruitfulneſs; he had borne the office of a Conſul, been General of an army, and had gloriouſly triumphed; he had three ſons of Conſular degree, one whereof had been Cenſor, and alſo triumphant; and the fourth was a Prætor; he had three daughters beſtowed in marriage, whoſe children he had with him. How many births and cradles? how many of his deſcendants at man's eſtate? how many nuptials? what honours, governments, and what abundant congratulations did he behold in his family? And all this felicity at no time interrupted with any funeral, any ſighs, or the leaſt cauſe of ſadneſs. The laſt act of his life was agreeable to all the reſt; for having lived to a great age, he expired by a gentle and eaſy way of death, amongſt the kiſſes and embraces of his relations; and when dead, was borne upon the ſhoulders of his ſons, and ſons-in-law, through the city; and by them laid upon his funeral fire. *Val. Max. l.* 7. *c.* 1. *p.* 187. *Sabell. Ex. l.* 7. *c.* 8. *p.* 409, 410. *Plin. Nat. Hiſt. l.* 7. *c.* 44. *p.* 178.

3. The very ſame day that Philip King of Macedon had the city of Potidæa ſurrendered up to him, there came a meſſenger that brought him word of a great victory that Parmenio his General had obtained over the Illyrians. Another brought him news that his horſe had won the prize and victory at the Olympick games. And then came a third to acquaint him, that Olympias his Queen was delivered of a young Prince, which afterwards proved the unconquerable Alexander. *Juſt. Hiſt. l.* 12.

4. It is a rare happineſs of the family of St. Lawrence, Barons of Hoath in Ireland, that the heirs thereof for four hundred years together have always been of age before the death of their fathers. *Full. Holy War.*

5. Polycrates of Samos was a petty King, but had ſuch a ſeries of proſperity in all his affairs, that he was adviſed by Amaſis King of Egypt, his ally, to apply ſome remedy to his over-great fortune; and that he might have ſome occaſion of trouble, exhorted him to caſt away what he moſt eſteemed, in ſuch manner as he ſhould be ſure never more to hear of it. He therefore threw into the ſea that precious emerald of his which he uſed as his ſignet: but not long after it was found again in the belly of a fiſh that was dreſſed for his table. *Herodot. l.* 2. *p.* 178. *Camer. Oper. Subciſiv. cent.* 2. *c.* 57. *p.* 242.

6. One Anderſon, a townſman and merchant, talking with a friend on Newcaſtle-bridge, and fingering his ring, before he was aware, let it fall into the river, and was much troubled with the loſs thereof, until the ſame was found in a fiſh caught in the river, and reſtored unto him. *Full. Worthies, p.* 370.

7. It is ſaid of the Emperor Antoninus Pius, that his affairs had ſo good ſucceſs, that he never repented him of any thing he did, that he was never denied any thing he aſked, and that he never commanded any thing wherein he was not obeyed. And being aſked by a ſenator (who marvelled at theſe things) the reaſon of them, “Becauſe,” ſaid he, “I make all my doings conformable to reaſon; I demand not any thing which is not rightful; I command not any thing which redoundeth not more to the benefit of the commonwealth than mine own profit.” *M. Hurault's Polit. Max. l.* 2. *c.* 1. *p.* 159, 160.

8. A marvellous happy accident fell out to a rower in a Tyrian veſſel: he was cleanſing the deck, when a wave took him on the one ſide, and ſtruck him into the ſea, and ſoon after a contrary wave hoiſted him up into the ſhip again; and the lamentations of his misfortune were mixed with congratulations for his ſafety. *Val. Max. l.* 1. *c.* 8. *p.* 31.

9. L. Sylla might well be ſirnamed the Happy; for whereas he had attained the Dictatorſhip with many hazards, and therein had put to death two thouſand ſix hundred knights of Rome, had ſlain ten conſuls, proſcribed and exiled ſo many, and forbid ſo many others the rights of burial; yet, when he had voluntarily reſigned the Dictatorſhip, and diveſted himſelf of ſo great a power, all Rome beheld him ſecurely walking in the Market-place, and no man attempted to revenge upon him ſo great miſeries as he had occaſioned to that city. *Fulgoſ. Ex. l.* 4. *c.* 1. *p.* 437.

10. Arnulphus, Duke of Lorrain, when he had dropped his ring into the Moſelle, had it reſtored to him again from the belly of a fiſh. *Zuing. Theatr. vol.* 3. *l.* 1. *p.* 635.

11. Matthias, King of Hungary, cauſed his money and other things to be ſtamped with the figure of a crow, carrying a ring, with an emerald in her bill; whereof I find this to be the reaſon: having upon ſome occaſion laid his ring, with an emerald in it, beſide him, a crow came and ſnatched it away; the King followed the crow, ſhot her with a piſtol bullet, and thereby became again the maſter of his ring. *Zuing. Theatr. vol.* 3. *l.* 1. *p.* 605.

12. Timotheus, a general of the Athenians, had Fortune ſo favourable and propitious to him, that in every war he had an eaſy and aſſured victory. So that his rivals in glory at that time, envying his great proſperity, painted Fortune caſting cities and towns into his lap as he lay ſleeping beſide it. Timotheus, once beholding this emblem, ſaid, “If I take cities while I ſleep, what think you ſhall I do when I am awake?” *Joh. Textor. Officin. l.* 2. *c.* 23. *p.* 97.

13. Xanthus writes of Alcimus, King of the Lydians, that he was a prince of ſingular piety and clemency; and that he not only had an uncommon proſperity in the matters relating to his perſon, but withal, throughout the whole courſe of his reign, the Lydians lived in a moſt happy tranquillity; and ſo ſecure of peace, that every man was void of fear, and without apprehenſions of any deſigns againſt them, in the midſt of a great abundance of riches, in which they had long flouriſhed. *Cæl. Rhod. l.* 19. *c.* 29 *p.* 919.

14. Alexander paſſed the Helleſpont, and came to Troy, where he ſacrificed to Pallas, and made a libation to the heroes: he alſo poured oil upon the tomb of Achilles; and, according to the accuſtomed manner, he with his friends ran round about it naked, and placed a crown upon it, pronouncing of Achilles, that he was a moſt happy and fortunate perſon; for that while he lived he had ſo good a friend as Patroclus, and when dead, that he had ſo famous a publiſher of his actions as Homer. *Plut. p.* 672. *in Alexand.*

15. Matilda, or Maud, the Empreſs, had the ſame happineſs for which Pherenice is admired. She was daughter of a king, viz. Henry the Firſt; mother of a king, viz. Henry the Second of England; and wife of a king, viz. Henry the Fourth, Emperor of Germany. On her was made this epitaph.

Ortu magna, viro major, ſed maxima prole,
Hic jacet Henrici filia, nupta, parens.

Chet. Hiſt. Collect. cent. 2. *p.* 32.

16. Alexander the Great was a happy and a fortunate perſon in divers reſpects: he had Philip for his father, the nobleſt warrior of his time; and he had for his maſter (in his youth) the prince of philoſophers, Ariſtotle. Beſides which, Juſtin obſerves of him, that he never gave battle to any

enemy, whom he did not overcome; never laid ſiege to any city, which at laſt he did not take; nor ever came unto any nation, whom he did not ſubdue. *Juſt. Hiſt. l.* 12. *p.* 151.

17. Appius, a Roman, was proſcribed by a triumvirate; this being known unto him, he divided his wealth among his ſervants; and with them got into a ſhip, intending to ſail into Sicily. In his paſſage there aroſe a mighty tempeſt; whereupon his ſervants let him down from the ſhip into a little boat, telling him that he ſhould therein be ſafeſt from the tempeſt; in the mean time away they ſailed with the ſhip, and all his riches therein. The event was, that the ſervants and ſhip were caſt away, and Appius, by force of the winds, was driven with his little boat unto his deſired Sicily, where he abode in ſafety. *Fulgoſ. Ex. l.* 6. *c.* 11. *p.* 832.

CHAP. LIII.

Of the Gallantry wherewith ſome Perſons have received Death, or the Sentence of it.

AS they, who remember they are but ſojourners in their hired lodgings, depart thence without any affliction or trouble of mind; ſo thoſe who conſider that nature hath lent them this tabernacle of the body but for a little time, are well contented to remove as ſoon as they receive a ſummons.

1. Theodorus being threatened with death by Lyſimachus, "Speak in this manner," ſaid he, "to thy purple minions; for to Theodorus, it is all one, whether he putrefy under ground, or on a croſs above it."

2. Sophoniſba was the Queen of Syphax, the Numidian; and he being made a priſoner to the Romans, ſhe came and yielded herſelf to Maſſaniſſa, and beſought him that ſhe might not be delivered into the hands of the Romans. Her youth and excellent beauty ſo commended her ſuit, that he forthwith granted it; and to make good his promiſe, married her himſelf that very day, having been contracted with her before her marriage with Syphax. But Scipio, the Roman general, gave him to underſtand, that the Romans had title to her head, and that ſhe was a miſchievous enemy of theirs, and therefore adviſed him not to commit a great offence upon a little reaſon. Maſſaniſſa bluſhed and wept; and finally, having promiſed to be governed by Scipio, he departed to his tent; where, after he had ſpent ſome time in agony, he called to him a ſervant, and tempering a potion for Sophoniſba, ſent it her with this meſſage, "That gladly he would have had her to live with him as his wife; but ſince they who had power to hinder him of his deſire would not yield thereto, he ſent her a cup that ſhould preſerve her from falling alive into the hands of the Romans; willing her to remember her birth and eſtate, and accordingly to take order for herſelf." At the receipt of this meſſage and preſent, ſhe only ſaid, "That if her huſband had no better preſent for his new wife, ſhe muſt accept of this:" adding, "That ſhe might have died more honourably, if ſhe had not wedded ſo lately before her funeral;" and then boldly drank off the poiſon. *Raleigh's Hiſt. Wor. l.* 5. *c.* 3. § 18. *p.* 484.

3. Calanus, the Indian, was of great fame and name for philoſophy, and held in much reverence by Alexander the Great: when he had lived ſeventy-three years in perfect health, and was now ſeized upon by diſeaſe; accounting that he had arrived at that term of felicity which both nature and fortune had allotted him, he determined to depart out of life; and to that purpoſe deſired of Alexander a funeral pile to be erected, and that as ſoon as he had aſcended to the top of it, he would appoint his guard to ſet fire to it. The King, not able to divert him from his purpoſe, commanded the pile to be erected: an innumerable multitude of people flocked together to behold ſo unuſual a ſpectacle. Calanus, as he had ſaid, with a marvellous alacrity aſcended the top of the pile, and there laid him down, and was conſumed to aſhes. *Diod. Sicul. l.* 17. *p.* 575.

4. When the Tyrant ſent his meſſenger of death to Canius to tell him that he muſt die that day; Canius was then playing at cheſs, and therefore deſired the meſſenger not to interrupt his play till the game was out; which he played in the ſame manner, and with as much unconcern as he did before the meſſenger came. The game being over, he ſubmitted to the ſentence that was paſſed upon him. *Heyw. Hier. l.* 4. *p.* 233.

5. Queen Anne, the wife of Henry the Eighth, when ſhe was led to be beheaded in the Tower, called one of the King's privy chamber to her, and ſaid unto him, "Commend me to the King, and tell him, he is conſtant in his courſe of advancing me; for, from a private gentlewoman he made me a marchioneſs, from a marchioneſs a queen; and now that he hath left no higher degree of worldly

honour for me, he hath made me a martyr." *Bak. Chron. p.* 408.

6. Dr. Fecknam was ſent to the Lady Jane Gray, that ſhe muſt prepare herſelf to die the next day; which meſſage was ſo little diſpleaſing to her, that ſhe ſeemed rather to rejoice at it. The Doctor being earneſt with her to leave her new religion, and to embrace the old, ſhe anſwered, "That ſhe had now no time to think of any thing, but preparing herſelf to God by prayer." Fecknam thinking ſhe had ſpoken this, to the end ſhe might have ſome longer time of life, obtained of the Queen three days longer, and then came and told ſo much to the Lady Jane; whereat ſhe ſmiling, ſaid, "You are much deceived if you think I had any deſire of longer life; for I aſſure you, ſince the time you went from me, my life has been ſo odious to me, that I long for nothing ſo much as death; and ſince it is the Queen's pleaſure, I am moſt willing to undergo it." *Bak. Chron. p.* 458.

7. Rubrius Flavius being condemned to death by Nero, and brought to the block; when the executioner ſpoke to him, that he would boldly ſtretch out his neck, "Yes," ſaid he, "and I wiſh thou wouldſt as boldly ſtrike off my head." *Heyw. Hier. l.* 4. *p.* 241.

8. Ludovicus Corteſius, a rich lawyer at Padua, commanded by his laſt will, that no funeral ſhould be kept for him, no man ſhould lament; but as at a wedding, muſic and minſtrels to be provided; and inſtead of black mourners, he ordered that twelve virgins clad in green ſhould carry him to the church. His will and teſtament was accordingly performed, and he was buried in the church of St. Sophia. *Burt. Melan. part* 2. § 3. *p.* 318. *Kornman. de Mir. Mort. l.* 8. *c.* 3. *p.* 2.

9. Cardinal Brunduſius cauſed this epitaph in Rome to be inſcribed upon his tomb, both to ſhew his willingneſs to die, and to tax thoſe that were loth to depart.

Exceſſi è vitæ ærumnis faciliſque, lubenſque,
Ne pejora ipſâ morte dehinc videam.

"With eaſe and freedom I reſign'd this breath,
Leſt I ſhould longer ſee what's worſe than death."

Bur. Melan. part 3. § 3. *p.* 230.

10. "The words of dying Plotinus," ſaith Cælius, "are worthy to be wrote in letters of gold; or if there be any thing that is more precious than it, inaſmuch as they preſcribe each of us what to do in the like caſe. He lay, as I ſaid, dying when Euſtachius went to Puteoli to viſit him." 'Hitherto,' ſaid Plotinus, 'I expected thee: and even now I am labouring to return that which is divine in us, unto that Divinity which informs and enlivens the whole univerſe.' "And having ſaid theſe words, he gave up the ghoſt." *Cæl. Rhod. l.* 21. *c.* 11. *p.* 977.

The END of BOOK III.

THE

THE
WONDERS OF THE LITTLE WORLD:
OR,
A General Hiſtory of Man.

BOOK IV.

CONCERNING
THE VICES OF MANKIND.

CHAP. I.

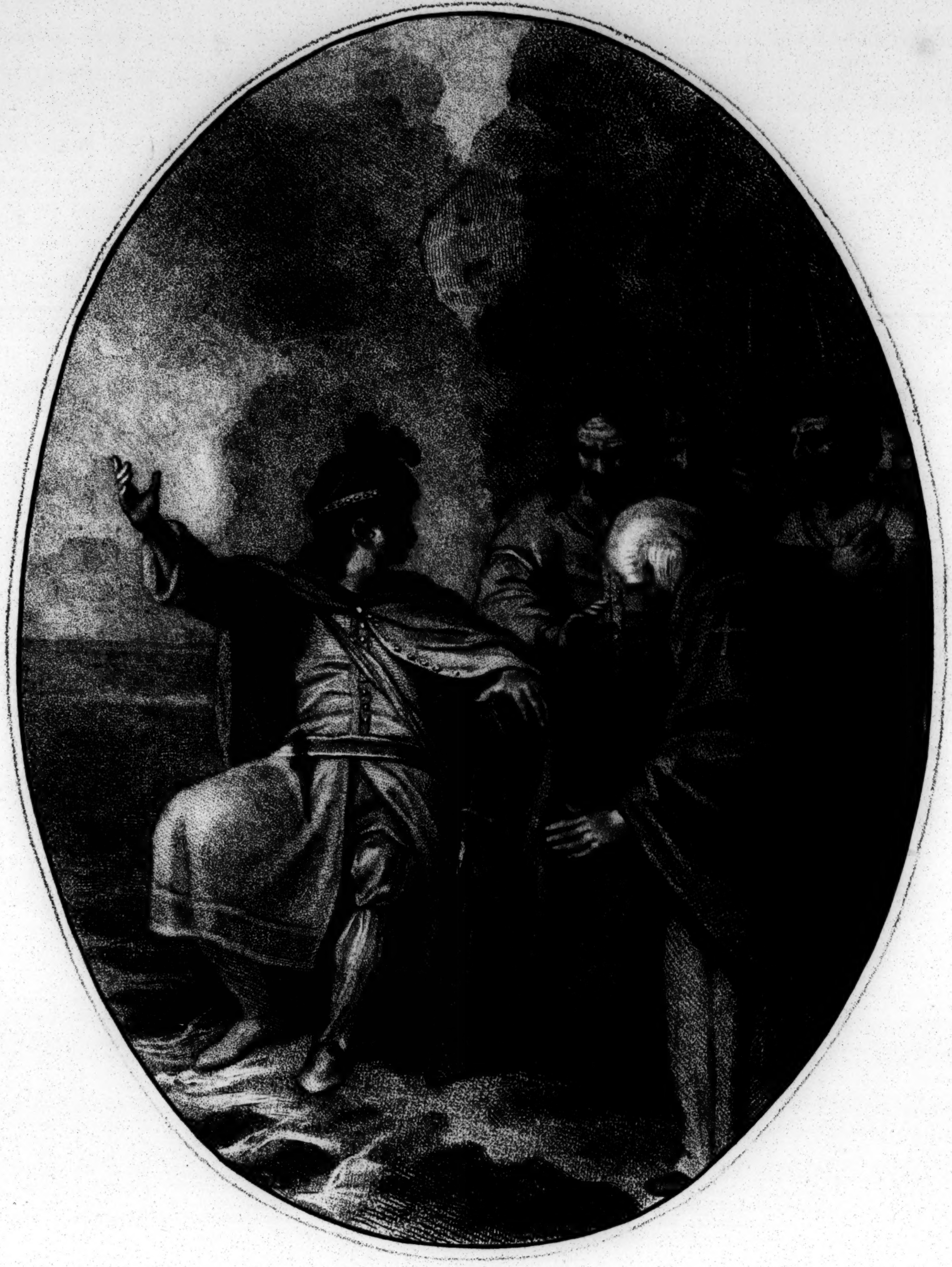
Of Atheiſts, and ſuch as have made no Account of Religion: with their Sacrilegious Actions and the Puniſhments thereof.

THAT was a worthy law which was made by Numa Pompilius amongſt the Romans, viz. "That men ſhould not ſerve the gods *in tranſitu*, as they paſſed by; nor when they were in haſte, or were about any other buſineſs: but that they ſhould worſhip and pray to them when they had time and leiſure, and had ſet all other buſineſs apart." He thought that the gods could never be attended upon with reverence and devotion enough: whereas, many of thoſe that follow, were ſo much of the contrary mind, that they would abſtain from no kind of affronts and abuſes, both in word and deed, towards them whom they eſteemed as their deities; moſt of thoſe have been made as exemplary in their puniſhments, as they have been preſumptuous in their impieties.

1. A young Florentine, anno 1527, eſteemed a man very brave and valiant in arms, was to fight with another young man, who, becauſe he was melancholy and ſpoke little, was called Forchebene. They went together with a great company to the place appointed, which was without the port of St. Gal; whither being come, a friend to the former went to him and ſaid, "God give you the victory!" The proud young man adding blaſphemy to his temerity, anſwered, "How ſhall he chooſe but give it me?" They came to uſe their weapons, and after many blows given and taken, both by the one and the other, Forchebene, as if the miniſter and inſtrument of God, gave him a thruſt in the mouth with ſuch force, that having faſtened his tongue to the pole of his neck (where the ſword went through above the length of a ſpan), he made him fall down dead, the ſword remaining in his mouth, to the end that the tongue, which had ſo grievouſly offended, might, even in this world, endure puniſhment for ſo horrible a ſin. *Lord Remy's Civil Conſiderations, c.* 59. *p.* 152.

2. When Cambyſes, King of Perſia, had conquered Egypt, ſeeing the ox that is conſecrated to Apis, he ſmote him in the hip, ſo that he died:

Book IV.



CANUTE reproving his flatterers.

London, Publish'd June 1.st 1788 by C. Taylor Holborn, T. Thornton & E. Jefferies.

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died: the more wicked in this, that what he did to that idol beaſt, he did, as he ſuppoſed, to the true God, in contempt of all religion. But not long after the counterfeit Smerdis rebelling againſt him, and having ſeized the greateſt part of Perſia, as Cambyſes was mounting his horſe, with a purpoſe to march againſt him, his ſword fell out of the ſcabbard, the ſame ſword with which he had before ſlain the ox; by this he received a wound in his hip in the ſame place wherein he had given one to the ox, and of this wound in a ſhort time he died. *Herodot. l.* 3. *p.* 187. *Fulgoſ. Ex. l.* 1. *c.* 2. *p.* 52.

3. Urracha, the Queen of Arragon, made war with her ſon Alphonſus; and when ſhe wanted money, ſhe determined to rifle the ſhrine of St. Iſidore at Leon in Spain: ſuch as went with her feared to touch thoſe treaſures; ſhe therefore with her own hands ſeized upon many things: but as ſhe was going out of the temple, ſhe fell down dead. So dangerous it is to adventure upon that which ourſelves are perſuaded is ſacrilege, though it ſhould not be ſo in itſelf. *Fulgoſ. Ex. l.* 1. *c.* 2. *p.* 57.

4. Dionyſius, the Tyrant of Syracuſe, having rifled the temple of Proſerpina in Locris, and ſailing thence with a proſperous wind: "See," ſaid he, ſmiling to his friends, "what a good voyage the gods grant to them that are ſacrilegious." From Jupiter Olympius he pulled off a garment of gold of great weight, which Hiero King of Syracuſe, had dedicated out of the ſpoils of the Carthaginians: and inſtead thereof cauſed a woollen one to be put upon him, ſaying, "That a garment of gold was too heavy in ſummer, and too cold in winter, but a woollen one was convenient for both ſeaſons." He cauſed the golden beard of Eſculapius at Epidaurus to be taken off, ſaying, "It was not fit that he ſhould have a beard, when his father Apollo was beardleſs." He took out of the Temples alſo the tables of gold and ſilver; and thereon being wrote (according to the cuſtom of Greece), "That theſe were the goods of the gods;" he ſaid, "He would make uſe of their goodneſs." Alſo the golden goblets and crowns, which the ſtatues held out in their hands, he took from thence; ſaying, "He did but receive what was given; and that it was great folly to refuſe what was proffered from their hands to whom we pray that we may receive." *Val. Max. l.* 1. *c.* 1. *p.* 7, 8. *Dinoth. Memorab. l.* 8. *p.* 576.

5. Heliogabalus would needs be married to one of the Veſtal Virgins. He cauſed the perpetual fire, which was ever preſerved burning in honour of Veſta, to be put out: and, as one that intended to wage war with the gods, he violated indifferently all the rites and ceremonies of religion in Rome; by which impiety he ſo provoked gods and men againſt him, that he was aſſaulted and ſlain by his own ſoldiers. *Lamprid. Herod. Dinot. Mem. l.* 8. *p.* 577. *Fulg. Ex. l.* 1. *c.* 2. *p.* 47.

6. Alphonſus, the tenth King of Spain, would uſually blame Providence, and ſay, "That had he been preſent with Almighty God in the creation of the world, many things ſhould have been better ordered and diſpoſed than they were." But let it be obſerved, that he was thruſt out of his kingdom, made a private man, died in infamy, and hated by all men. *Lipſ. Monit. l.* 1. *c.* 4. *p.* 43.

7. Julianus, at firſt, feigned himſelf to be a Chriſtian, and (as ſome ſay) was entered into orders for a Deacon: from a worſhipper of Chriſt, he afterwards turned a great perſecutor and mocker of the Chriſtians, and Chriſtianity itſelf: in contempt of which, he permitted the Jews to re-edify their Temple, which had been ruined under Titus; and the care of that affair was committed to Antiochenus Philippus: but the divine power ſhewed forth itſelf to the terror of men; for ſo ſoon as they had laid the ſtones in the foundation of it, the earth began to make a horrid noiſe, and exceedingly trembled; it caſt out the foundation of the wall, ſent forth a flame that ſlew the workmen, and conſumed all the tools and inſtruments that were there, as well iron as other. This occaſioned the work to be laid aſide. The next night there were divers croſſes found upon the garments of many men, and thoſe in ſuch manner ſet on, that they could not be waſhed, or any way got out thence. At laſt this Julianus, waging war with the Perſians, by an unknown hand he received a deadly wound betwixt his ribs: when filling his hands with his own blood, and throwing it up towards heaven, he brake out into theſe words: "Satisfy thy malice, O Galilean! (ſo he called Chriſt) for I acknowledge I am overcome by thee." *Fulg. Ex. l.* 1. *c.* 2. *p.* 53, 54. *Id. l.* 1. *c.* 6. *p.* 170, 171.

8. Pope Leo the Tenth, admiring the huge maſs of money, which, by his indulgences, he had raked together, ſaid (moſt atheiſtically) to Cardinal Bembus, *Vide quantum hæc Fabula de Chriſto nobis profuit*; "See what a deal of wealth we have

gotten by this fable of Chriſt." And when he lay upon his death-bed, the ſame Cardinal rehearſing a text of Scripture to comfort him, his reply was, *Apage has nugas de Chriſto:* "Away with theſe baubles concerning Chriſt." *Clark's Mir. c.* 88. *p.* 386.

9. Nero the Emperor ſpoiled temples and altars, without any difference, and thereby ſhewed that religion was not only deſpiſed, but alſo hated by him. Nor did he ſpare that Syrian Goddeſs which he worſhipped, but ſprinkled the face of her with urine: by theſe, and the like means, he became hated both of God and men, ſo that the people of Rome revolted from him, whereby he was compelled to a fearful and miſerable flight; and fearing they would inflict on him torments worſe than death, he laid violent hands upon himſelf. *Fulg. Ex. l.* 1. *c.* 2. *p.* 46.

10. Antoninus Commodus had not only abuſed himſelf divers other ways, but even in the midſt of the ſolemnities of religion he could not abſtain from impiety. When he ſacrificed to Iſis, with the image of that Goddeſs (which himſelf carried) he beat the heads of the Prieſts, and forced them ſo to pelt one another with pine-nuts (which, according to the rites of their religion, they carried in their hands), that ſome of them died by it. By theſe, and other wicked acts of his, he was grown into that hatred, that he loſt his life as he lay in his bed; ſlain by ſuch as were about him, to the great joy of the people of Rome. His body, after it had ſome time lain unburied, was caſt into the Tyber. *Fulg. Ex. l.* 1. *c.* 2. *p.* 46.

11. A Cardinal with great pomp making his entrance into the city of Paris, when the people were more than ordinarily earneſt with him for his fatherly benediction, *Quandoquidem* (ſaith he) *hic populus vult decipi, decipiatur in nomine Diaboli.* "Since theſe people will be fool'd, let them be fool'd in the Devil's name." *Clark's Mir. c.* 88. *p.* 891.

12. John, King of England, having been a little before reconciled to the Pope, and then receiving an overthrow in France, in great anger cried out, that "nothing had proſpered with him ſince the time he was reconciled to God and the Pope." Being alſo, on a time of hunting, at the opening of a fat buck, "See," ſaid he, "how the deer hath proſpered, and how fat he is, and yet I dare ſay he hath never heard maſs." He is reported, in ſome diſtreſs, to have ſent Thomas Hardington, and Ralph Fitz-Nichols, Knights, on an embaſſy to Miramumalim, King of Africk and Morocco, with offer of his kingdom to him, upon condition he would come and aid him; and that, if he prevailed, he would himſelf become a Mahometan, and renounce his Chriſtian faith. The end of him was, that he was poiſoned by a Monk at Swinſtead Abbey in Lincolnſhire. *Bak. Chron. p.* 107. *Stowe's Annals, p.* 175.

13. Theophylact, ſon of the Emperor, by the abſolute power of his father was ſeiſed of the patriarchate of Conſtantinople; he then became a merchant of horſes, which he ſo violently affected, that beſides the prodigious race of two thouſand, which he ordinarily bred, he ſometimes left the altar, where he ſacrificed to the living God, to haſten to ſee ſome mare of his that had foaled in the ſtable. *Cauſ. Hol. Court, tom.* 2. § 2. *p.* 108.

14. Leo the Fourth, Emperor of Conſtantinople, in ſhew of jeſt (as another Dionyſius) took off the crown from the head of St. Sophia, which had been made by former Princes in honour of her, not without vaſt expences; and afterwards wore it upon his own head. But his impiety paſſed not without its puniſhment: for, inſtead of gems, carbuncles and envenomed puſtules broke out on every part of his head; ſo that he was conſtrained thereby to lay aſide his crown, and alſo to depart the world. *Fulg. Ex. l.* 1. *c.* 2. *p.* 55.

15. Paulus Græcus had revolted from Bamba, King of the Goths, uſurped the title of the King of Spain, and, beſides divers other evil actions of his, had taken out of a temple, in the city of Gerunda, a crown, which the devout King Bamba had conſecrated to St. Fœlix. Not long after he was duly rewarded for it: for he was taken by Bamba, againſt whom he had rebelled; he was brought from Nemauſis, a city in France, to Toledo in Spain, crowned with a diadem of pitch; his eyes put out; riding upon a camel, with his face turned towards the tail; and followed all along with the reproaches and deriſion of all that beheld him. *Fulg. Ex. l.* 1. *c.* 2. *p.* 55.

16. M. Craſſus, the Roman General, going upon a military expedition into Parthia, as he paſſed through Judea, his covetouſneſs put him upon the thoughts of ſacrilege; ſo that he rifled the Temple of Jeruſalem of the treaſures that were laid up in it: but divine vengeance had him in chace for it; for not long after, he was overcome in battle by the Parthians, where he loſt both his fame and life, and ſon, together with his ill-gotten goods; and being found by his enemies when dead, had

molten gold poured into his mouth to upbraid his covetouſneſs. *Fulg. Ex. l.* 1. *c.* 2. *p.* 51, 52.

17. Mahomet the Second being repulſed by the inhabitants of Scodra, in a furious aſſault he had made upon that city, wiſhed that he had never heard of the name of Scodra; and, in his choler and frantic rage, moſt horridly blaſphemed againſt God; and impiouſly ſaid, "That it was enough for God to take care of heavenly things, and not to croſs him in his worldly actions." He kept no promiſe further than for his advantage, and took all occaſions to ſatisfy his luſt. *Knowle's Turk. Hiſt. p.* 423. *Burt. Mel. part* 3. § 4. *p.* 615.

18. Philomelus, Onomarchus, and Phaillus, had ſpoiled the Temple of Delphos, and had their puniſhment divinely allotted to them. For whereas the ordained puniſhment of ſacrilegious perſons was this; that they ſhould die by being thrown head-long from ſome high place, or by being choaked in the water, or burnt to aſhes in the fire: not long after this plunder of theirs, one of them was burnt alive, another drowned, and the third was thrown headlong from an high and ſteep place; ſo that, by theſe kinds of death, they ſuffered according to that law which, amongſt the Grecians, was made againſt ſacrilege. *Fulg. Ex. l.* 1. *c.* 2. *p.* 52.

19. Agathocles, without any provocation, came upon the Liparenſes with a fleet, and exacted of them fifty talents of ſilver. The Liparenſes deſired a further time for the payment of ſome part of the money, ſaying, "They could not at preſent furniſh ſo great a ſum, unleſs they ſhould make bold with ſuch gifts as had been devoted to the gods, and which they had never uſed to abuſe." Agathocles forced them to pay all down forthwith, though part of the money was inſcribed with the names of Æolus and Vulcan: ſo having received it, he ſet ſail from them: but a mighty wind and ſtorm aroſe, whereby the ten ſhips that carried the money were all daſhed in pieces. Whereupon it was ſaid, that Æolus (the god of the winds) had taken immediate revenge upon him, and that Vulcan remitted his to his death; for Agathocles was afterwards burnt alive in his own country. *Diodor. Sicul. Bibl. l.* 20. *p.* 689.

20. Cambyſes ſent fifty thouſand ſoldiers to pull down the Temple of Jupiter Ammon; but all that number, having taken their repaſt betwixt Oaſis and the Ammonians, before they came to the place, periſhed under the vaſt heaps of ſand that the wind blew upon them; ſo that not ſo much as one of them eſcaped: and the news of their calamity was only made known by the neighbouring nations. *Sabell. Ex. l.* 4. *c.* 3. *p.* 188.

21. Bulco Opilienſis, ſome time Duke of Sileſia, was a perfect Atheiſt. "He lived (ſaith Æneas Sylvius) at Uratiſlavia; and was ſo mad, that he believed neither heaven nor hell, or that the ſoul was immortal; but married wives, and ſent them away as he thought good; did murder and miſchief, and whatſoever he himſelf took pleaſure to do. *Burt. Mel. part* 3. § 4. *p.* 615.

22. Frederick, the Emperor, is reported to have ſaid, "That there were three principal impoſtors, Moſes, Chriſt, and Mahomet; who, that they might rule the world, had ſeduced all thoſe that lived in their times." And Henry, the Landgrave of Heſſe, heard him ſpeak it, "That if the Princes of the Empire would adhere to his inſtitutions, he would ordain and ſet forth another and better way both for faith and manners." *Burt. Mel. part* 3. § 4. *p.* 619.

23. "There was a man living in the town of Bedford, of a quick wit, a bold ſpirit, and a fluent tongue, but of a looſe and debauched behaviour, who, in my hearing," ſays the author of this relation, "affirmed, that he did not believe there was either God or Devil, heaven or hell. Not long after he was apprehended, and, for a notorious crime, condemned to be hanged. The day before his execution I went to him," ſays my author, "on purpoſe to know if the thoughts of approaching certain death had made any alteration in his former atheiſtical principles. And being admitted to him, I found he was now quite of another mind; for with many tears he bewailed his former deluſions, and told me, 'That a priſon, and the ſerious thoughts of death, had opened the eyes of his underſtanding; and that when he formerly told me there was no God, yet he did not then heartily believe what he ſaid: but that he, being of a lewd and wicked life, thought it neceſſary to blind his conſcience, and outbrave the world, with a pretence that it was his principle, and that he was aſſured of what he ſaid, of which he now heartily repented.' *Athen. Oracle.*

24. Mahomet Effendi, a man well ſkilled in the Oriental learning, moſt impudently, in all places where he came, inveighed bitterly againſt the being of God; and one of his principal arguments to uphold this blaſphemous principle, was, "That if there was a God, and he ſo wiſe and omnipotent as his prieſts declared him to be, he would never

ſuffer him to live, that was the greateſt enemy and reproacher of a Deity in the world, but would ſtrike him dead with thunder, or, by ſome other dreadful puniſhment, make him an example to others." He was at length condemned to die; but might have ſaved his life, by acknowledging his error, and promiſing a reformation: but he rather choſe to die a martyr for his wicked principle, and ſo was executed. - *Ricaut. Turk. Hiſt.*

CHAP. II.

Of ſuch as were exceeding hopeful in Youth; but afterwards altered for the worſe.

"THERE is nothing," ſaith Montaigne, "more lovely to behold than the French children: but for the moſt part they deceive the hope that was formed of them; for when they once become men, there is little excellency in them. As many a bright and fair morning has been followed with dark and black clouds before ſun-ſet, ſo not a few have outlived their own virtues, and utterly fruſtrated the good hopes that were conceived of them.

1. Dionyſius the Younger, the Tyrant of Sicily, upon the death of his father, ſhewed himſelf exceeding merciful, and of a princely liberality: he ſet at liberty three thouſand perſons that were under reſtraint for debt, making ſatisfaction to the creditors himſelf. He remitted his ordinary tributes for the ſpace of three years; and did ſeveral other things, whereby he gained the favour and univerſal applauſe of the people. But having once eſtabliſhed himſelf in the government, he reaſſumed that diſpoſition, which, as it appears, he had only laid aſide for a time. He cauſed his uncles to be put to death, whom he was awed by, or ſtood in fear of; he ſlew his own brethren, that he might have no rival in the ſovereignty; and ſoon after, he raged againſt all ſorts of people with a promiſcuous cruelty, in ſuch manner, that he deſerved to be called not ſo much the Tyrant, as tyranny itſelf. *Lipſ. Monit. l.* 2. *c.* 6. *p.* 227. *Petr. Greg. de Repub. l.* 8. *c.* 1. *p.* 318.

2. Philip, the laſt King of the Macedonians but one, and who made war upon the Romans, was (as Polybius ſaith of him, who ſaw and knew him) a Prince adorned with moſt of the perfections both of body and mind. He had a comely viſage, a ſtraight and proper body, a ready eloquence, a ſtrong memory, comprehenſive wit, a facetious ingenuity in his ſpeeches and replies, accompanied with a royal gravity and majeſty: he was well ſkilled in matters of peace and war; he had a great ſpirit and a liberal mind; and in a word, he was a King of that promiſing and a fair hope, as ſcarcely had Macedon, or Greece itſelf, ſeen his like. But behold, in a moment all this noble building was overturned: whether by the fault of fortune, that was adverſe to him in his diſpute with the Romans, broke his ſpirit and courage, and wheeled him back from his determined courſe unto glory; or whether it was by the fault of informers, or his own, who gave too eaſy and inconſiderate an ear to them; however it came to paſs, he laid aſide the better ſort of men, poiſoned ſome, and ſlew others, not ſparing his own blood at length, for he put to death his own ſon Demetrius. To conclude, that Philip, concerning whom there were ſuch goodly hopes, and in the beginning of whoſe reign there had been ſuch happy and auſpicious diſcoveries, declined unto all kind of evil, and proved a bad Prince, hated, and unfortunate. *Polyb. Hiſt. l.* 4. *p.* 339. *Lipſ. Monit. l.* 2. *c.* 6. *p.* 227.

3. Herod, King of Judea, in the ſix firſt years of his reign, was as gallant, mild, and magnificent a Prince as any other whatſoever; but during the reſt of his rule, which was one-and-thirty years, he was fierce and cruel, both to others and to his own friends and family, to that degree, that at one time he cauſed ſeventy Senators of the royal blood to be put to death; he ſlew his wife and three of his own ſons; and at the laſt, when he ſaw that he himſelf was at the point to die, he ſent for all the nobles from every part of Judea, upon the pretence of ſome weighty occaſion: and when they were come, he moſt earneſtly deſired of his friends, that being incloſed in the cirque by the ſoldiers, they ſhould every man be ſlain, not for any crime they were guilty of, but, as he ſaid, "That when he was dead, there might be a real, juſt, and univerſal grief at his funeral, when there ſhould be no family exempt from this calamity." *Lipſ. Monit. l.* 2. *c.* 6. *p.* 228.

4. Tiberius the Roman Emperor ſhewed himſelf a good Prince, all the while that Germanicus and Druſus were alive: he ſeemed to have a mixture of virtue and vice while his mother was in being, but afterwards he broke out into all kind of infamous and execrable actions, proceeding in his villanies to ſuch a height, that at ſome times, through the torment of his own conſcience, he not

only repented of what he had done, but profeſſed he was weary of his life. *Lipſ. Monit. l.* 2. *c.* 6. *p.* 229.

5. Nero, Emperor of Rome, at his firſt coming to the throne, was a mirrour of Princes, as he was afterwards of monſters. The Emperor Trajan gave this eulogium of him; "That the beſt of Princes came far ſhort of the firſt five years of Nero; but he ſoon outlived his own innocency; for he poiſoned his brother; forced his maſter Seneca to bleed to death; ripped up the belly of his mother; ſet the city of Rome on fire, while he himſelf, on the top of a Tower, ſung and played the burning of Troy; and indeed abſtained from no kind of exceſs in vice and wickedneſs, till having made the world weary of him, he was forced to become his own executioner. *Pezel. Mellific. tom.* 2. *p.* 155. *Cæl. Antiq. Lect. l.* 11. *c.* 12. *p.* 496. *Lipſ. Monit. l.* 2. *c.* 6. *p.* 229. *Petr. Greg. de Repub. l.* 8. *c.* 1. § 3. *p.* 317.

6. C. Caligula, though very young, governed the Empire the firſt and ſecond year of his reign with moſt noble directions, behaving himſelf moſt graciouſly towards all men, whereby he obtained the love and good-liking of the Romans, and the favour of his other ſubjects: but, in proceſs of time, the greatneſs of his eſtate made him ſo forgetful of himſelf, as to decline to all manner of vice, to ſurpaſs the limits of human condition, and to challenge to himſelf the title of divinity, whereby he governed all things in contempt of God. *Joſeph. Antiq. l.* 18. *c.* 9. *p.* 479, 480. *Petr. Greg. de Repub. l.* 8. *c.* 1. § 2. *p.* 317.

7. Heraclius, the Eaſtern Emperor, in his old age, did much degenerate from the virtues of his youth: for in his firſt years his government was laudable, happy and fortunate; afterwards he fell to the practice of forbidden acts, dealing with ſoothſayers and magicians; he fell alſo into the hereſy of the Monothelites; and made an inceſtuous marriage with Martina, the daughter of his brother; after which his fortune changed, the oriental Empire began to decline, and he loſt all Aſia. *Imperial Hiſt. p.* 471. *Pezel. Mellific. tom.* 2. *p.* 342.

8. Baſſianus Caraccalla was ſo courteous and pleaſant, and obſequious (in his childhood) to his parents, his friends, and indeed unto all the people, that every man was the admirer of his piety, meekneſs, and good nature: but advancing further into years, he was ſo changed in his manners and behaviour, and was of ſo cruel and bloody a diſpoſition, that many could ſcarcely believe it was the ſame perſon whom they had known in his childhood. *Pezel. Mell. Hiſt. tom.* 2. *p.* 207.

9. Boſchier, in his penitential ſermons, relates of a Friar that always dined on a net, till he had obtained the Popedom, when he bad them take the net away, ſeeing the fiſh was taken. Another in his younger time, and mean eſtate, lived only upon bread and water, ſaying, that *Aqua & panis vita carnis*; but being afterwards advanced, he changed his diet, and then ſaid, *Aqua & panis vita canis*. A third there was, that being low, preached exceedingly againſt the pride, vices, and ſins of men in place and power; but being afterwards raiſed to preferment, he changed his note: and to one that admired at it, he replied by prophaning the Scripture, "When I was a child, I ſpake as a child." *Chetwind's Hiſt. Collect. cent.* 1. *p.* 9.

10. Lucullus was as ſufficient a warrior in all kind of ſervice as almoſt any of the Roman Captains, and ſo long as he was in action, he maintained his wit and underſtanding entire: but after he had once given up himſelf to an idle life, and ſat mewed up (as it were) like an houſe-bird at home, and meddled no more in the affairs of the Commonwealth, he became very dull, blockiſh and ſtupid, much like to ſea-ſpunges after a long calm, when the ſalt water doth not daſh upon them and drench them: ſo that afterwards this Lucullus committed his old age to be dieted, cured and ordered by Caliſthenes, one of his freed-men, by whom it was thought he was medicined by drinks, and bewitched with other charms and ſorceries, until ſuch time as his brother Marcus removed this ſervitor from about him, and took upon himſelf the government and diſpoſition of his perſon, during the remainder of his life, which was not long. *Plut. Mor. p.* 394.

11. Maxentius, the ſon of Maximianus, having ſeized upon Rome, and driven out from thence Severus, the ſon of Galerius Auguſtus, ſhewed himſelf equal and merciful to all men, inſomuch as that he recommended the Chriſtians unto the care of the Governors of his provinces; but no ſooner had he ſtrengthened himſelf with wealth, and quieted Italy, but he turned tyrant, a cruel perſecutor of the Chriſtians, and left no ſort of impiety, intemperance, or villany, unpractiſed by him. *Petr. Greg. de Repub. l.* 8. *c.* 1. § 5. *p.* 318.

CHAP. III.

Of the rigorous Severity of ſome Parents to their Children; and how unnatural others have ſhewed themſelves towards them.

EVERY thing is carried on by a natural inſtinct to the preſervation of itſelf in its own being; and by the ſame law of nature, even the moſt brutiſh among the brutes themſelves, may be obſerved to retain a ſpecial kind of indulgence and tenderneſs towards their offſpring. The monſters of the ſea give ſuck to their young ones: but the extraordinary ſeverities of ſome parents to their children may aſſure us, that there are greater monſters upon the land than are to be found at the bottom of the deep; and if ſome of theſe may extenuate their inhumanities by I know not what virtuous pretences, yet the barbarities of the reſt muſt be wholly imputable to their ſavage nature and cruel diſpoſition.

1. There was a peaſant, a Mardonian by nation, named Rachoſes, who being the father of ſeven ſons, perceived the youngeſt of them played the little libertine, and unbridled colt. He endeavoured to cure him with fair words and reaſons: but finding him to reject all manner of good counſel, he bound his hands behind him, carried him before a Magiſtrate, accuſed him, and required he might be proſecuted as a delinquent againſt nature. The Judge, who would not increaſe the diſcontent of this incenſed father, nor hazard the life of this young man, ſent them both to the King, which at that time was Artaxerxes. The father went thither, reſolved to ſeek his ſon's death; where, pleading before the King with much fervour and forcible reaſons, Artaxerxes ſtood amazed at his courage. "But how can you, my friend," (ſaid he) "endure to ſee your ſon die before your face?" He being a gardener by trade, "As willingly, (ſaid he) "as I would pull away leaves from a rank lettuce, and not hurt the root." The King threatened the ſon with death, if his carriage was not better; and perceiving the old man's zeal to juſtice, of a Gardener made him a Judge. *Cauſ. Hol. Cour. tom.* 1. *l.* 3. *p.* 112. *Ælian. Var. Hiſt. l,* 1. *c.* 34. *p.* 30. *Lonicer. Theatr. p.* 291.

2. The following ſingular matter was diſcovered at Rome, May 21, 1788, which gave occaſion to a variety of conjectures on education. A man who followed the buſineſs of a ſieve-maker, a Griſon by nation, having loſt his wife, by whom he had a daughter aged two years, he retired to the upper ſtory of a ſmall houſe, where he ſhut the poor innocent in a little garret, leaving open to it only one ſmall window, through which he gave the child food, without ever ſpeaking to her, or giving her any inſtruction. In this manner ſhe paſſed more than ten years. The man then falling ill, was carried to the hoſpital of the Holy Ghoſt, where two days after he called a ſervant to him, and begged him to carry ſomething to eat to his daughter, deſcribing to him the place where ſhe was ſhut up. The man went to the houſe with the victuals, where, after ſearching all over it, he happened to find her before the window, on which he called her, in order to ſee whether it was ſhe or not. He now ſaw advance towards him a ſavage figure, in a dirty ſhift, all in tatters, her hair thin and ſtanding on end, and the nails of her hands and feet very long. When ſhe ſaw the man, ſhe ſet up a crying and mewing like a fierce wild cat, then fell a running and beating the wall. The ſervant, aſtoniſhed at the adventure, and ſeeing nothing but ſtraw and filth about the entrance, threw the victuals into this confined place, and withdrew. He then went directly to the prieſt of the pariſh, who, accompanied by ſome other perſons, repaired to the houſe, where they forced open the garret door, which was nailed up, took out the girl, who was deprived of the uſe of ſpeech, and had nothing human in her but her figure.---Having cleanſed and cloathed her, the prieſt put her under the care of a good lady, where, by order of government, they are now endeavouring to inſtruct her, and to make her ſpeak, if poſſible. Her father died a few days after in the hoſpital. *Star and Even. Adv. No.* 45.

3. Artaxerxes, King of Perſia, had fifty ſons by his ſeveral concubines. One, called Darius, he had made king in his own life-time, contrary to the cuſtom of the nation; who, having ſolicited his father to give him Aſpaſia, his beautiful concubine, and being refuſed by him, ſtirred up all the reſt of his brothers to join with him in a conſpiracy againſt the old King. It was not carried on ſo privately, but that the deſign came to the ear of Artaxerxes; who was ſo incenſed thereat, that caſting off all humanity, as well as paternal affection, he cauſed them all at once to be put to death; by his own hand bringing deſolation into his houſe, but lately repleniſhed by ſo numerous an offſpring. *Sabellic. Exempl. l.* 3. *c.* 3. *p.* 132.

4. Epaminondas, the Theban, being General againſt the Lacedemonians, it fell out that he was called to Thebes, upon the election of Magiſtrates. At his departure he commits the care and government of the army to his ſon Steſimbrotus, with a ſevere charge, that he ſhould not fight till his return.

The Lacedemonians, that they might allure him to a battle, reproached him with diſhonour and cowardice: he, impatient of theſe charges, contrary to the commands of his father, deſcends to the battle, wherein he obtained a ſignal victory. The father, returning to the camp, adorns the head of his ſon with a crown of triumph; and afterwards cauſes the executioner to take it off his ſhoulders, as a violator of military diſcipline. *Plut. in Paral. p.* 910. *Fulg. l.* 2. *c.* 2. *p.* 243. *Lonicer. Theatr. p.* 290. *Dinoth. l.* 3. *p.* 154.

5. A. Manlius Torquatus, in the Gallic war, commanded his own ſon, by a ſevere ſentence, to be put to death for engaging with the enemy contrary to his orders, though the Romans came off with the victory. *Val. Max. Oroſii Hiſt. l.* 3. *c.* 9. *p.* 82. *Liv. Decad.* 1. *l.* 8.

6. Conſtantius the Second, called Copronymus, was a great enemy to images, and commanded them all to be thrown down, contrary to the liking of his mother Irene; who not only maintained them with violence, but alſo cauſed them to be confirmed by a council held at Nice, a city in Bithynia, becauſe that at Conſtantinople the people were reſolute to withſtand them. Hence grew an execrable tragedy in the imperial court. Irene, ſeeing her ſon reſolved againſt her defence of images, was ſo very much enraged, that having cauſed him to be ſeized upon in his chamber, ſhe ordered his eyes to be put out; ſo that he died with grief, and ſhe uſurped the empire. *De Serres Gen. Hiſt. of France, p.* 49 *Imper. Hiſt. p.* 529.

7. A. Fulvius, a perſon of the Senatorial order, had a ſon, conſpicuous amongſt thoſe of his age for wit, learning and beauty: but when he underſtood that, prevailed upon with evil counſel, he was gone with a purpoſe to join himſelf with the army of Catiline; he ſent after him in the midſt of his journey, fetched him back, and cauſed him to be put to death: having firſt angrily told him, "That he had not begotten him for Catiline againſt his country, but for his country againſt Catiline." He might have reſtrained him of his liberty, till the fury of that civil war was over; but that would have made him the inſtance of a cautious parent, whereas this is the example of a ſevere one. *Val. Max. l.* 5. *c.* 8. *p.* 154.

8. Titus and Valerius, the two ſons of L. Brutus (after the expulſion of Tarquinius) had conſpired with others to reſtore him, though by the death of the Conſuls. The conſpiracy being detected by Vindicius a ſervant; they, with the reſt, were brought before the Tribunal of the Conſuls, whereof Brutus their father was one: and when they were accuſed, and their own letters produced againſt them, Brutus calling both his ſons by their names: "Well," ſaid he, "what anſwer make you to theſe crimes you are accuſed of?" When he had thrice aſked them, and they remained ſilent; turning his face to the Lictors, "The reſt is now," ſaid he, "to be performed by you:" they ſtraight catch hold of the young men, pull off their gowns, and binding their hands behind their backs, ſcourged them with rods. When others turned away their eyes, as not able to endure that ſpectacle, Brutus alone never turned away his head, nor did any pity change the wonted auſterity and ſeverity of his countenance: but looking frowningly upon his ſons in the midſt of their puniſhments, he ſo remained till he had ſeen the axe ſever their heads from their ſhoulders, as they lay ſtretched out upon the ground; then leaving the reſt to the doom of his colleague, he roſe up and departed. *Plut. Paral. in Poplicolâ, p.* 99. *Sabellic. Exempl. l.* 1. *c.* 5. *p.* 351.

9. King Herod, after his enquiry about the time of the birth of the new King of the Jews, which the wiſe men of his nation ſaid was then born; cauſed a number of innocent infants in Bethlehem, and the coaſts thereof, to be ſlain; and amongſt the reſt a young ſon of his own. Auguſtus Cæſar being certified of this at Rome, ſaid, "It was better to be Herod's pig than his ſon." This he ſaid in alluſion to the cuſtom of the Jews, who killed no hogs, as not being permitted to eat any ſwines fleſh. *Fitzh. of Rel. & Pol. par.* 1. *c.* 8. *p.* 70.

10. The dukedom of Alſatia was heretofore divided amongſt ſeveral Counts. So many rulers did occaſion great preſſures upon the ſubjects; and eſpecially one of theſe Counts, called Adolph, was more grievous than any of the reſt: Hardvicus therefore, one of the Nobles, conſpired againſt him, enters his caſtle and chamber by night, and adviſed him to yield himſelf: but he refuſed, and fought it out, till ſuch time as he was killed by the conſpirator. There was then with the Count one of Hardivicus's own ſons, who waited upon him; him alſo Hardivicus did kill at that time with his own hands: and this he did, as he ſaid, "That none might ſuſpect his ſon, as being privy to the treaſon intended againſt his maſter." *Lon. Theatr. p.* 293.

11. Deiotarus had a great number of ſons, but he cauſed them all to be ſlain, ſave only that one whom he intended for his ſucceſſor; and he did this for his ſake, that the ſurvivor might be the greater both in power and ſecurity. *Cæl. Rhod. Lect. Antiq. l.* 11. *c.* 17. *p.* 508. *Muret. Var. Lect. p.* 217.

12. Pauſanias was a great Captain of the Spartans: but being convicted by the Ephori of a conſpiracy with the Perſians againſt his country, he fled to the Temple of Minerva for ſanctuary. It being unlawful to force him thence, the Magiſtrates gave order to build a wall about it, that being guarded and kept in, he might be ſtarved to death. As ſoon as his mother Alcithea underſtood this, though he was her only ſon, yet ſhe brought the firſt ſtone, to make him there a priſoner till his death. *Fulg. Ex. l.* 5. *c.* 8. *p.* 650. *Lon. Theatr. p.* 291.

13. Antonius Venereus, Duke of Venice, cauſed his ſon Ludovicus to die in priſon; for that being incenſed with his miſtreſs, he had cauſed divers pairs of horns to be faſtened on the doors of her huſband. *Fulg. Ex. l.* 5. *c.* 8. *p.* 659.

14. Robert de Beliaſme delighted in cruelty, an example whereof he ſhewed on his own ſon, who being but a child, and playing with him, the father, for paſtime, put his thumbs in his child's eyes, and cruſhed out the balls thereof. *Speed's Hiſt. p.* 448.

15. Johanna Dougal, of Anderſton near Glaſgow, being on a treaty of marriage with a man who objected on account of her having a daughter, who was between eight and nine years of age; in order to get rid of this incumbrance, ſhe led the innocent obſtacle into the fields, and cut her throat to the neck bone with a common table-knife; but ſome people being near and perceiving the ſkuffle, ſhe was purſued and taken. The poor child having made ſome reſiſtance, the barbarous mother had cut her quite acroſs the fingers. She confeſſed the fact as ſoon as taken, although the blood on her cloaths ſufficiently pointed out her guilt. *Annual Reg.* 1767.

CHAP. IV.

Of the degenerate Children of ſome Illuſtrious Parents.

WHEN Ariſtippus ſhewed himſelf altogether mindleſs of his children, who lived in a different manner from his inſtruction and example; one blaming his ſeverity, remembered him that his children came of him: "And yet," ſaid he, "we caſt away from us phlegm and vermin, though one is bred in us, and the other upon us." Auguſtus too looked upon his but as ulcers and wens, certain excreſcences that were fit to be cut away; and forbad the two Julias to be buried in the ſame monument with him: ſuch a one was

1. Scipio, the ſon of Scipio Africanus, who ſuffered himſelf to be taken by a ſmall party of Antiochus, at ſuch time as the glory of his family went ſo high, that Africa was already ſubjected by his father, and the greateſt part of Aſia ſubdued by his uncle Lucius Scipio. The ſame man, being candidate for the Prætorſhip, had been rejected by the people, but that he was aſſiſted by Cicereius, who had been formerly the Secretary of his father. When he had obtained that office, his debauchery was ſuch, that his relations would not ſuffer him to execute it, but pulled off from his finger a ring wherein was engraven the effigies of his father. *Val. Max. l.* 3. *c.* 5. *p.* 81.

2. How baſe a life did the ſon of Quintus Fabius Maximus live? and although all the reſt of his villanies were obliterated, this one thing was enough to diſcover his manners, that Quintus Pompeius, the city Prætor, prohibited him from intermeddling with his father's eſtate; nor was there found one man in ſo great a city that went about to oppoſe that decree: all men reſenting it, that that money which ought to be ſubſervient to the glory of the Fabian family, ſhould be expended in debauchery: ſo that him who through the father's indulgence was left his heir, the publick ſeverity diſinherited. *Val. Max. l.* 3. *c.* 5. *p.* 81.

3. Cteſippus, was the ſon of Chabrias the Athenian, a perſon equally famous for his great virtues and victories; and who had been much more happy had he died without iſſue: for this ſon of his was ſo degenerate from the virtue of his father, that he often occaſioned Phocion his tutor (though otherwiſe a patient man) to ſay, "That what he endured through the folly of Cteſippus, was more than enough to compenſate all that his father had merited of him." *Fulgoſ. l.* 3. *c.* 5. *p.* 386.

4. Caligula was as infamous for his ſloth, luſt, and folly, as his father Germanicus was famous for his vigour of mind, prudence and integrity; and although fortune advanced this degenerate ſon to the Empire, yet moſt of the Romans deſired rather the virtue of Germanicus, in the fortune of a private man, than an Emperor of ſo flagitious a life.

Add to this, that the people of Rome, the confederate nations, yea and barbarous Princes, bewailed the death of Germanicus, as the loſs of a common parent; but Caligula the ſon was not thought worthy of tears, or honour, or ſo much as a publick funeral at his death. *Fulgoſ. l.* 3. *c.* 5. *p.* 388.

5. Valerianus Auguſtus, for the greatneſs of his virtues, deſerves a memorial amongſt the moſt illuſtrious of Princes; at leaſt, if his fortune had been equal to his virtue. But his ſon Galienus was of a diſpoſition ſo unlike to his father, that, by reaſon of his impious behaviour, his unchaſtity, and ſloth, he not only occcaſioned his father's Captains to rebel againſt him, but (which was never before ſeen) he encouraged Zenobia and Victoria, two weak women, to aſpire to the crown: ſo that the great and peaceable empire, which he received of his father, he left diminiſhed, and torn in a miſerable manner. *Fulgoſ. l.* 3. *c.* 5. *p.* 388.

6. Marcus Antonius Philoſophus, Emperor of Rome, was a ſingular example of virtue, and left Commodus his ſon the heir of his empire, but of no kind of alliance to him in any other reſpect. The people of Rome ſaw the goodneſs of one exchanged for the malice of the other, and the ſharpeſt cruelty to ſucceed in the room of an incomparable clemency: weary of this, they were compelled to rid their hands of Commodus, it being openly declared in the city, that he was not the ſon of Marcus, but a Gladiator: for they thought it impoſſible that ſo much wickedneſs ſhould ariſe from the virtue of him that was deceaſed. *Fulg. l.* 3. *c.* 5. *p.* 388.

7. Carus the Emperor ſucceeded Probus, both in his empire and good qualities. He had extended the limits of the Roman empire, and governed it with great equity; but he left his ſon Carinus his ſucceſſor, that in nothing reſembled his father; for whereas Carus was of great courage, juſtice, moderation, and continence, this other was unchaſte, unjuſt, and a coward. His father was ſomewhat aſhamed of him, and had thoughts of creating another ſucceſſor to himſelf, and for the benefit of the commonwealth, to have taken at once from his ſon both the title of Cæſar, and his life itſelf; but the evil fortune of the Roman Empire, at this time, intercepted all his purpoſes by a ſudden death. *Fulg. l.* 3. *c.* 5. *p.* 389. *Pezel. Mell. Hiſt. tom.* 2. *p.* 249.

8. Saladine, who left ſo great a name behind him, left alſo the kingdom of Syria to his ſon Noradine, whoſe ſloth and unprincely qualities were ſuch, that he was driven out by the people, and his uncle Saphadine ſet up in his ſtead: after which, he had ſo exhauſted his own patrimony, that he was fain to ſubſiſt upon the mercy and charity of his brothers, and at laſt died with the juſt reproaches of all men. *Fulg. l.* 3. *c.* 5. *p.* 391.

9. Johannes Galleacius, who firſt had the title of Duke of Milan, was a Prince of a great and liberal mind, and adorned with all other virtues that were to be required in a great perſon; he was beloved at home, and feared abroad. He was poſſeſſed of a great part of Italy, which he had gained with much honour; ſo that he was thought ſuperior, rather than equal, to ſome Chriſtian Kings. This man left his ſon John to ſucceed him, than whom Phalaris himſelf was not more cruel. What his father had got by blood and valour, this mad-man loſt (at leaſt the greater part thereof) laughing: ſo that at laſt, growing hateful and contemptible to his own people, he was ſlain by them. And his other ſon Gabriel having loſt Piſa, whereof he was poſſeſſed, was openly beheaded at Genoa. *Fulg. l.* 3. *c.* 5. *p.* 392.

10. Franciſcus Sfortia, Duke of Milan, amongſt Chriſtian Princes excelled in all kind of virtues; he was not inferior to Trajan for humanity; and to the degree of his fortune, was reputed as liberal as Alexander the Great: but his ſons did mightily degenerate from the great virtue of their father. Galeacius, the elder, was ambitious and luſtful, proud of the leaſt ſucceſſes, and extremely dejected when any adverſity befel him. Philip, the ſecond ſon, was corpulent, fooliſh, and a coward. Ludovicus was profane, ſaying, "That religion and juſtice were fictions, invented to keep the people in order:" he was of a haughty mind, covetous, luſtful, broken in adverſity, and cowardly at the appearance of danger: for though he had greater forces than his enemy, he loſt that dukedom to Lewis the XIIth, King of France, in ſixteen days, which his father had gained by arms, and kept, with the ſingular love and benevolence of all men, to the day of his death. *Fulg. Ex. l.* 3. *c.* 5. *p.* 393.

11. Phocion was an excellent perſon; but his ſon Phocus was ſo diſſolute, and ſo reſigned up to intemperance and exceſſive drinking, that he could not be reclaimed by the Spartan diſcipline itſelf. When Menyllus had preſented Phocion with a great gift, and he had refuſed it, he requeſted that he would, at leaſt, permit his ſon

Phocus to receive it. “If,” ſaid he, “my ſon Phocus reforms himſelf, he will have a patrimony ſufficient to maintain him; but, as he now behaves himſelf, there is nothing that can be enough for him.” *Plut. in Phocion. p.* 755.

12. Marcus Tullius Cicero, the famous orator, had a ſon of the ſame name, but of a very different nature: for, whereas his father was a temperate and abſtemious perſon, his ſon was ſo addicted to wine, that he would ſwallow down two gallons at once: and in one of his drunken fits, he ſo far forgot himſelf, that he ſtruck M. Agrippa upon the head with a pot. *Zuing. Theat. vol.* 3. *l.* 11. *p.* 1075.

13. Theodoſius the Great was a moſt happy and fortunate Emperor, but in this one thing unfortunate; for he left behind him two ſons, Honorius in the weſt, and Arcadius in the eaſt, both Emperors, but both ſo ſlothful and unlike their father, that partly by that, and partly by the treachery of Ruffinus and Stilichon, the empire was miſerably torn to pieces by the Goths, Hunns, and Vandals. *Zuin. Theat. vol.* 3. *l.* 11. *p.* 1075.

14. The ſons of the Emperor Conſtantine the Great were as much below the genius of their father, in all praiſe-worthy things, as he did ſurpaſs all other princes in piety and true greatneſs of mind. For, in reſpect of the government of his life, no man was more heedleſs than his ſon Conſtantinus. Conſtans, the ſecond ſon, was a man much addicted to unſeemly pleaſures: and Conſtantius, the third ſon, was yet more intolerable by reaſon of his inconſtancy and arrogance. *Zuin. Theat. vol.* 3. *l.* 11. *p.* 1075.

15. Caſimirus was brought out of a monaſtery and made King of Poland, a man of great virtue: but his ſon Boleſlaus, who ſucceeded him in the kingdom, did much degenerate from the noble example of his father. For he was a deſpiſer and contemner of religion, a neglector of the adminiſtration of juſtice, and of a cruel nature and diſpoſition. He ſlew Sanctus Staniſlaus, the Archbiſhop of Cracovia: and at laſt died himſelf an exile from his country. *Zuin. Theat. vol.* 3. *l.* 11. *p.* 1075.

16. Herodes Atticus, the Sophiſt, in reſpect of his wit and eloquence was ſecond to none of his time: yet he had a ſon of his, called Atticus, who was of ſo dull and ſtupid a nature, that he could never be made capable of underſtanding the firſt rudiments and elements of learning. *Zuin. Theat. vol.* 3. *l.* 11. *p.* 1075.

CHAP. V.

Of Children undutiful and unnatural to their Parents.

SOLON would never eſtabliſh any law againſt parricides, or parent-killers, ſaying, “The gods forbid that ſuch monſters ſhould ever come into our commonwealth:” and certain it is, that ſix hundred years from the building of Rome were paſt before ſo much as the name of that crime was known amongſt them. The firſt that killed his father, and ſtained his hands in the blood of him that gave him life, was Lucius Oſtius, a perſon afterwards deteſted throughout all ages. “P. Malleolus was the firſt,” ſays Livy, “amongſt the Romans who was known to have killed his mother, and who underwent that puniſhment which was inſtituted by the ancients in that caſe.” They ordained that the parricide ſhould be firſt ſcourged till he was flayed, then ſown up in a ſack, together with a dog, a cock, a viper, and an ape, and ſo thrown headlong into the bottom of the ſea. But notwithſtanding the ſeverity of this law, and thoſe of other nations, againſt a crime of this nature, there are too many inſtances of unnatural children, as in part will appear by what follows.

1. Antiochus, a Jew, accuſed his own father, and ſome other Jews, then living at Antioch, that they had plotted upon a certain night to ſet fire to the whole city. The Antiochians, who, for other cauſes, had no kindneſs for the Jews, gave credit to this accuſation of his, and were ſo exaſperated againſt them, that, taking arms, they reſolved upon a ſharp revenge. A great tumult there was, and therein many thouſands of men, Jews and others, ſlain; and, amongſt the reſt, the ungracious accuſer himſelf did miſerably periſh. *Dinoth. Memorab. l.* 5. *p.* 340.

2. L. Vibius Serenus was drawn out of the place of his exile and bound with chains, was made to attend in open court, where he was accuſed by his own ſon, that he had conſpired againſt Tiberius the Emperor, and had privily ſent ſuch into France as might kindle a war againſt him: and to put the better colour upon this accuſation, he added, “That Cæcilus Cornutus, a Prætorian perſon, was conſcious to the plot, and had alſo lent out a conſiderable ſum for the advancement of the war.” Serenus, hearing this grand accuſation of his ſon, not at all affrighted, though in hazard of his life, with a mind unappalled, and a threatening look,

began to ſhake his chains, and to call upon the revenging Deities, “ That they would return him to his baniſhment, and execute juſt puniſhment upon his ungrateful and wicked ſon.” All men thought the accuſation was falſe, in regard he named but one ſingle man, as the aſſociate in ſo great an enterprize. The ſon then named two others, Cneius Lentulus, and Seius Tubero: but, in regard both of them were the intimate friends of Cæſar, the one extreme old, and the other infirm of body, they were both adjudged innocent. The ſervants of Serenus, the father, were put to torture, wherein, notwithſtanding, they gave contrary evidence: ſo that the accuſer, ſtung with the ſenſe of his villany, and withal affrighted with the menaces of the people (threatening the gallows, ſtoning, or the puniſhment of a parricide), fled out of the city, but was brought back from Ravenna, to proſecute his accuſation. The ſucceſs was, Serenus was baniſhed to the iſland of Amorgus; and the ſon, though he was in favour with Tiberius, who too much indulged informers, was hated by all ſorts of people, and held infamous amongſt all perſons as long as he lived. *Dinoth. Memor. l.* 5. *p.* 339. *Tacit. An. l.* 4. *p.* 116.

3. Juſtin tells us of a certain African, called Cartallus, who, by the ſuffrage of the people, was raiſed to an eminent degree of dignity, and caſually ſent upon ſome ſolemn embaſſy into a place where his father, with many others, were baniſhed; he, looking upon himſelf at that time like a peacock, gloriouſly furniſhed out with the rich ornaments of his employment, thought it was not ſuitable with his honour to admit that his father ſhould ſo much as ſee him, though he ſought it with earneſtneſs. The unfortunate father became ſo much enraged with this contempt of himſelf, and the proud refuſal of his ſon, that he inſtantly raiſed a ſedition; and muſtering together a tumultuous army of exiles, he fell upon his ſon, and, although a magiſtrate, took him, and condemned him to death. He preſently prepared a high gibbet, and attired as he was, in gold and ſcarlet, with a crown on his head, cauſed him to be faſtened to this fatal tree for a public ſpectacle. *Juſtin. l.* 18. *p.* 151, 152. *Cauſ. Hol. Court, part* 1. *l.* 3. *p.* 112.

4. There was a young Duke of Gelders, named Adolph, who took his father, Duke Arnold, one night as he was going to bed, and led him five Dutch miles on foot, bare legged, in a marvellous cold night, and laid him in a deep dungeon, for the ſpace of ſix months, where he ſaw no light but through a little hole. Wherefore the Duke of Cleves, whoſe ſiſter the old Duke (being priſoner) had married, made a ſharp war upon this young Duke Adolph. The Duke of Burgundy ſought divers means to reconcile them; but in vain. In the end, the Pope and the Emperor began to ſtir in the matter, and the Duke of Burgundy was commanded to take the old Duke out of priſon, which he did accordingly, the young one not being able to withſtand him. “ I have often ſeen them both together in the Duke of Burgundy's chamber, pleading their cauſe before a great aſſembly: and once I ſaw the old man offer combat to his ſon,” ſays Comines. The Duke of Burgundy, deſirous to make them friends, offered the young Duke, whom he favoured, the title of Governor of Guelderland, with all the revenues thereof, excepting a little town, near to Brabant, called Grave, which ſhould remain to the father, with the revenues of three thouſand florins and the title of Duke, as was but reaſonable. “ I,” ſays Commines, “ with others wiſer than myſelf, were appointed to make report of theſe conditions to the young Duke: who anſwered us,” ‘ That he had rather throw his father headlong into a well, and himſelf after him, than agree to ſuch an appointment:’ alleging, ‘ That his father had been Duke forty-four years, and that it was now time for him to govern: notwithſtanding, he would agree to give him a yearly penſion of three thouſand florins, with condition he ſhould depart the country, as a baniſhed man, never to return:’ “ and ſuch other undutiful ſpeeches he uſed.” Soon after the young Duke, in diſguiſe, left the Duke of Burgundy's court to repair home to his own country: but as he ferried over a water, near Namur, he paid a guilder for his paſſage: whereupon a Prieſt, there preſent, began preſently to miſtruſt him, and ſoon after knew him; ſo that he was taken, and led to Namur, where he remained a priſoner till the Duke of Burgundy's death: after which, by the men of Gaunt, he was ſet at liberty, and by them carried before Tournay; where, being weakly accompanied, he was miſerably ſlain in a ſkirmiſh, in full revenge for his impiety towards his father. *Phil. de Comines, l.* 4. *c.* 1. *p.* 105, 106. *Dinoth. Memorab. l.* 5. *p.* 341. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 217. *De Serres' Hiſt. France, p.* 380. *Lon. Theat. p.* 283. *Treaſ. Times, l.* 5. *c.* 23. *p.* 469. *Camer. Oper. Subciſ. cent.* 1. *c.* 92. *p.* 427.

5. Tullia was the daughter of Servius Tullius, King of the Romans. She was married to Tarquinius Superbus, and, together with her huſband, conſpired againſt her father, who by his ſon-in-law, was one day in the Senate-houſe thrown from the top to the bottom of the ſtairs: he was taken up half dead; and as they haſted with him towards his own houſe, he was ſlain in the Cyprian ſtreet. In the mean time Tullia had been at the Senate, to ſalute her huſband with the name of King, and was ſent home by him; and chancing to return that way, the coachman, perceiving the dead corpſe of the King lie in the ſtreet, ſtopped his horſes in a fright. Tullia looked out of her chariot, and being informed what was the matter, ſhe commanded him to drive the wheels of her chariot over the body of her dead father. *Liv. Hiſt. l.* 1. *p.* 18. *Patr. de regno, l.* 8. *tit.* 20. *p.* 561. *Lon. Theat. p.* 280. *Alex. ab. Alex. Gendier. l.* 6. *c.* 6. *p.* 61.

6. Nero, the Emperor, had tried to poiſon his mother Agrippina three times, and ſtill found ſhe was fortified with antidotes: he then prepared falſe roofs, that being looſed with an engine, might fall upon her as ſhe ſlept in the night. When this was diſcovered, he made a ſhip that ſhould be taken in pieces, that ſo ſhe might periſh, either by wreck, or the fall of the decks upon her: but ſhe eſcaped this danger alſo by ſwimming. Which when Nero underſtood, he commits the ſlaughter of his mother to Anicetus the Centurion; who taking along with him (to the Villa of Agrippina) perſons fit for the employment, compaſſed the houſe, broke open the door, and with his drawn ſword preſented himſelf, with the reſt of the murderers, at her bedſide. Apprehending his intention, ſhe ſhewed him her belly, and bade him ſtrike there: "This womb of mine," ſaid ſhe, "is deſervedly to be digged up, that has brought forth ſuch a monſter;" and ſo, after many wounds, died. It is ſaid that Nero came thither to behold the corpſe of his mother; that he took her limbs into his hands, and commended this, and diſpraiſed that other, as his fancy led him. He cauſed her belly to be opened that he might ſee the place where once he had lain. While this was doing, finding himſelf thirſty, he was ſo unconcerned as to call for drink, without leaving the place, ſaying, "He did not think he had ſo handſome a mother." *Sueton. in Neron. c.* 34. *p.* 254. *Lon. Theat. p.* 281. *Par. Med. Hiſt. tom.* 1. *p.* 356. *Pezel. Mell. tom.* 2. *p.* 158.

7. Bajazet the ſecond of that name, being thruſt out of his mighty empire by his ſon Selymus, when he was near fourſcore; broken with years and grief, he reſolved to forſake Conſtantinople before he was forced to it by his ſon, and to retire to Dymotica, a ſmall and pleaſant city in Thrace, where he had formerly beſtowed much coſt for his pleaſure, and now thought it the fitteſt place wherein to end his ſorrowful days. But the curſed impiety of Selymus had provided otherwiſe for him: for which the promiſe of ten ducats a day, during life, and threats of a cruel death in caſe it was not performed, he prevailed with Haman a Jew, chief phyſician to the old Emperor, to make him away by poiſon, as he was upon his journey: ſo that with horrible gripings and heavy groans he gave up the ghoſt in the year 1512, when he had reigned thirty years. The perfidious Jew, upon the delivery of the poiſonous potion, had haſtened to Conſtantinople to bring Selymus the firſt news of it, who commanded his head to be preſently ſtruck off; ſaying, "That for the hopes of reward, he would not ſtick to do the ſame to Selymus himſelf." *Knowles's Turk. Hiſt. l.* 495, 496. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 211.

8. Orodes was the King of Parthia, the ſame who had overcome Craſſus's army, and ſlain him in the field: he was grown old in grief for the death of his ſon Pacorus, ſlain by Ventidius, and was fallen into a dropſy, and not likely to live long. His ſon Phraates thought his death too ſlow, and did therefore determine to haſten it by poiſon; which being adminiſtered, had an effect ſo contrary, that only putting him into a looſeneſs, it carried the diſeaſe away with it; and inſtead of a meſſenger of death, it proved a medicine of health. His ſon, incenſed at ſo ſtrange a miſcarriage of his deſign, paſſed from ſecret to open parricide, and cauſed the old King his father to be openly ſmothered. He mounted the throne, and ſending back the enſigns and ſpoils of the defeated army of Craſſus, he was ſo much in the favour of Auguſtus, that he ſent him a beautiful Italian Lady for his concubine. Of her he begat Phrataces, who, when he was grown up, with the privity and endeavours of his mother, became the murderer of his father, making him the example of the ſame impiety, whereof in times paſt he had been the deteſtable author. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 106, 207. *Clark's Mir. c.* 112. *p.* 550.

9. Eucratides, King of the Bactrians, in all his wars behaved himſelf with much proweſs: when he was worn out with the continuance of them, and was cloſely beſieged by Demetrius King of the Indians, although he had not above three thouſand ſoldiers with him, by his daily ſallies he waſted the enemy's, forces conſiſting of ſixty thouſand; and being at liberty in the fifth month, reduced all India under his command. In his return homewards he was ſlain by his own ſon, whom he had made joint-partner with him in the kingdom. He did not go about to diſſemble or ſmother his parricide, but drove his chariot through the blood, and commanded the dead corps to be caſt aſide into ſome by-place or other unburied, as if he had ſlain an enemy and not murdered a father. *Uſſer. An. p.* 480. *A. M.* 4573.

10. "When," ſaith Howell, "I was in Valentia in Spain, a gentleman told me of a miracle which happened in that town: which was, "That a handſome young man under twenty, was executed there for a crime, and before he was taken down from the tree, there were many grey and white hairs had budded forth of his chin, as if he had been a man of ſixty. It ſtruck amazement into all men: but this interpretation was made of it, "That the ſaid young man might have lived to ſuch an age, if he had been dutiful to his parents unto whom he had been barbarouſly diſobedient and unnatural." *Howell's Epiſt. vol.* 1. § 6. *p.* 211.

11. Scander, late King of Georgia, by a Circaſſian Lady had three hopeful ſons, Scander-Cawne, Thre-Beg, and Conſtandel, all born Chriſtians: but for preferment, the two laſt-named became Boſar-men, or circumciſed. Thre-Beg ſerved the Turk; Conſtandel the Perſian. Conſtandel was naturally deformed, but of ſuch an active ſpirit, that his bodily imperfections were not noted; but his hateful ambition rendered him more than monſtrous. It happened that Abbas, King of Perſia, had vowed ſome revenge upon the Turks: and to that end gave order to Ally-Cawne to trouble them. Conſtandel perceives the occaſion right, to attempt his helliſh reſolutions; and therefore, after long ſuit, got to be joined in commiſſion with the Perſian General. Through Georgia they go; where Conſtandel, under a pretext of duty, viſits his ſad parents, who (upon his proteſts that his apoſtaſy was counterfeit) joyfully welcomed him: but he forgetting that, and all other ties of nature, next night, at a ſolemn banquet, cauſed them to be murdered, and, till the Georgians ſaluted him King, perpetrated all ſorts of villanies imaginable. But how ſecure ſoever he ſtood in his own fancy, the dreadful juſtice of an impartial God retaliated him: the reſt of his life, after this hated parricide, was infinitely miſerable: for, firſt, near Sumachan, Cycala's ſon, the Turkiſh General, wounded him in the arm, and by that gained the victory over the Perſians. The ſame night he was alſo aſſaulted in his tent by his enraged countrymen, who in his ſtead (for at the firſt alarm he eſcaped) cut a catamite in pieces, his accurſed bedfellow. And though he ſo far exaſperated the Perſian to revenge, that he brought the whole army to Georgia, reſolving there to act unparalleled tragedies, yet was he over-reached in his ſtratagems: for upon parley with the Queen (his late brother's wife) he was ſhot to death at a private ſignal given by that Amazon to ſome muſquetteers, concealed for that purpoſe betwixt both armies: a juſt puniſhment for ſuch a viper. *Herb. Trav. l.* 2. *p.* 291.

12. Lewis XI. King of France, when Dauphin, and at the age of ſixteen years, ſet himſelf at the head of a party, againſt his father Charles VII. and being forced to return to his duty, he watched for other occaſions to revolt, and perſiſted in theſe courſes till the death of his father; and even afterwards diſcovered his unnatural temper in a ſcandalous manner: for the news of his father's death being brought him to the Duke of Burgundy's Court, where he then was, he rewarded the meſſenger beyond his expectation. He wore mourning but one morning, and appeared in cloaths of a white and carnation colour after dinner the ſame day. He even forced the courtiers, who haſtened to join him at Guenap, to follow his example, ſince he would not ſuffer them to come into his preſence with cloaths of a different colour from his own. After a reign of twenty-two years, filled up with amazing cruelties and extortions, he died of ſuch ſevere diſtempers of body and mind, that there is hardly a human creature ſo barbarous as to wiſh his bittereſt enemy the like. *Bayle's Dict. vol.* 3. *Artic. Lewis XI.*

CHAP. VI.

Of the Affectation of Divine Honours, and the Deſire of ſome Men to be reputed Gods.

POWER is a liquor of ſo ſtrong a fermentation, that few veſſels are fit to be intruſted with any extraordinary meaſure of it: it ſwells up men to an immeaſurable pride, and ſuch a degree of immodeſty, as to believe themſelves above the condition of mortality. Death is the only remedy againſt this otherwiſe-incurable madneſs: and this it is that lays down theſe puffed-up mortals in the ſame nakedneſs and noiſomeneſs with others. “O eloquent, juſt and mighty Death!” ſaid Sir Walter Raleigh, “whom none could adviſe, thou haſt perſuaded; what none hath dared, thou haſt done; and whom all the world hath flattered, thou haſt caſt out of the world and deſpiſed. Thou haſt drawn together all the far-ſtretched greatneſs; all the pride and cruelty, and ambition of man, and covered it all over with theſe two narrow words, *hic jacet*.” All theſe reputed gods have died like other men, only perhaps more untimely, and leſs lamented. *Raleigh's Hiſt. of the World, l.* 5. *c.* 6. § 12. *p.* 669.

1. Amulius, King of the Latins, was a proud man, and at laſt grew to that degree of arrogant impudence, that he ſought (amongſt the people) to have the reputation of a god; and to that purpoſe he had certain machines, by the help of which he imitated thunders, made an appearance of lightnings, and caſt out thunder-bolts: but by a ſudden inundation of waters (near the place where he dwelt) both he and his palace were over-borne and drowned. *Zon. Annal. tom.* 2. *f.* 54. *Dinoth. Memorab. l.* 8. *p.* 577.

2. Agrippa, King of the Jews, had reigned over all Judea three years, when he appointed royal ſhews in Cæſarea; upon the ſecond day of which, in the morning, he entered the Theatre robed in a veſt of ſilver. The ſilver, irradiated with the beams of the riſing-ſun, ſhone with ſuch a luſtre, as bred a kind of horror and awful dread in the ſpectators. His flatterers therefore ſtraight cried out that he was a god; and beſought him to be propitious to them. They ſaid, “That they had hitherto revered him only as a man, but hereafter ſhould acknowledge, that he was above the nature of mortality.” The King, though he heard, did not reprehend theſe ſpeeches, nor reject ſo impious an adulation; but a while after, when he had raiſed up himſelf, he ſpied an owl ſitting over his head (he had ſeen the like at Rome before in his calamity, and was told it was the token of a change of his forlorn eſtate to great honours: but when he ſhould ſee the bird in that poſture the ſecond time, it ſhould be the meſſenger of his death), ſurprized then with that unpleaſing ſight, he fell into pains of the heart and ſtomach; and turning to his friends, “Behold, I your God,” ſaid he, “am ceaſing to live! and he whom you now called immortal, is dragged unto death.” While he ſaid this, oppreſſed with torture, he was ſtraight carried back to his palace, and in five days was taken out of the world, in the fifty-fourth year of his age, and ſeventh year of his reign. *Zon. Annal. tom.* 1. *f.* 48. *Joſ. Antiq. l.* 19. *c.* 7. *p.* 510.

3. Alexander the Great was very deſirous to be accounted and taken as a God, and boaſted amongſt the Barbarians that he was the ſon of Jupiter Ammon: ſo that Olympias his mother uſed to ſay “That Alexander never ceaſed to calumniate her to Juno.” Being once wounded, “This,” ſaid he, “is blood, not that Ichor, which Homer ſays is wont to flow from the gods.” It is reported that finding himſelf near unto death, he would privily have caſt himſelf into the river Euphrates, that being ſuddenly out of ſight, he might breed an opinion in men, that he was not departed as one over-preſſed with the weight of a diſeaſe, but that he was aſcended to the gods from whence he firſt came: and when Roxana, having underſtood his mind, went about to hinder him, he ſighing ſaid, “Woman, doſt thou envy me the glory of immortality and divinity?” *Plut. in Alex. p.* 608. *Zon. Annal. tom.* 1. *f.* 33. *Cæl. Rhod. Antiq. Lect. l.* 3. *c.* 5. *p.* 94. *Ælian. Var. Hiſt. l.* 2. *c.* 19. *p.* 58.

4. There was in Libya a man called Pſaphon, to whom nature had been ſufficiently indulgent, in beſtowing upon him extraordinary accompliſhments: the inward magnificence of his mind expanding itſelf, and prompting him to it, he uſed this ſubtle artifice to poſſeſs the inhabitants about him with an opinion of his divinity. Having therefore taken a number of ſuch birds as are capable of the imitation of human ſpeech, he taught them to pronounce theſe words diſtinctly: “Pſaphon is a great god.” This done, he ſet them all at liberty; who filled the woods and places about with this ditty; which the inhabitants hearing,

ing, and ſuppoſing this to fall out by divine power, they fell to the adoration of him. *Cæl. Rhod. A. L. l.* 3. *c.* 5. *p.* 94. *Lon. Theatr.* 638. *Purch. Pilg. tom.* 1. *l.* 6. *c.* 8. *p.* 763.

5. Caligula cauſed the ſtatues of the gods, amongſt which was that of Jupiter Olympius, to be brought out of Greece; and taking off their heads, commanded his own to be ſet on inſtead thereof; and ſtanding betwixt Caſtor and Pollux, exhibited himſelf to be worſhipped of ſuch as reſorted thither. He farther erected a temple, and inſtituted both Prieſts, and moſt exquiſite ſacrifices, to the ſervice of himſelf. In his temple ſtood his image of gold, taken to the life, which every day was clad in the ſame attire as was himſelf. His ſacrifices were phænicopters, peacocks, buſtards, turkies, pheaſants; which were all daily offered. *Sueton. in. Caligul. c.* 22. *p.* 177. *Hakew. Apol. l.* 4. *c.* 10. *p.* 426.

6. Philip, King of Macedon, though a contemner of the gods, had yet a great deſire to be reputed one himſelf, and that alſo not inferior to any of the reſt: for in the celebration of that pomp, in which he cauſed twelve ſtatues of the gods to be carried, he added his own for a thirteenth, and would that it ſhould be carried the firſt in order: but he was at that time ſtabbed and ſlain by the hand of Pauſanias, one of his own guard. *Diodor. Sic. Biblioth. l.* 16. *p.* 526. *Din. Mem. l.* 8. *p.* 577.

7. Menecrates, the phyſician, having ſucceſsfully cured divers perſons of deplorable diſeaſes, was called Jupiter; and he himſelf was not aſhamed to take that name upon him: inſomuch, that in the front of his letter he wrote in this manner: "Menecrates Jupiter ſends to King Ageſilaus health:" who, on the other ſide, to meet with his intolerable pride and vanity, returned: "King Ageſilaus wiſheth to Menecrates ſoundneſs." The Greek writers affirm of him, that he took an oath of ſuch as he cured of the falling-ſickneſs, that they ſhould follow and attend upon him as his ſervants: and they did follow him, ſome in the habit of Hercules, and others in that of Mercury. Philip of Macedon, obſerving the vanity of this man, invited him, with his own gods, to ſupper: when he came, he was placed at a higher and more ſumptuous table, whereon was a fairer altar than on the reſt; on this altar (while the diſhes were carrying up to other tables) were made divers libations, and ſuffumigations, with incenſe; till ſuch time as this new Jupiter, perceiving in what manner he was derided and abuſed, went his way, being well laughed at by all that were preſent. *Plut. in Ageſ. p.* 607. *Cæl. Rhod. l.* 11. *c.* 16. *p.* 504. *Pezel. Mell. tom.* 1. *p.* 232. *Ælian. Var. Hiſt. l.* 12. *c.* 51. *p.* 336.

8. Flavius Domitianus being mounted to the imperial ſeat, when, after divorce, he had remarried and brought home his wife, he was not aſhamed to ſay openly, that "ſhe was called to his pulvinar," (a bed whereon the ſtatues of the gods are laid, during the ſolemn games exhibited to them.) And upon the day when he made a great feaſt unto the people, he was well pleaſed to hear their acclamations throughout the amphitheatre, in theſe words: "All happineſs to our Lord and Lady." When in the name of his procurators, he indited any formal letters, thus he began; "Our Lord and God thus commandeth." And afterwards it was ordered, that neither in the writing or ſpeech of any man, he ſhould be otherwiſe called. *Sueton. l.* 2. *c.* 13. *p.* 336.

9. After Diocleſian had ſettled the affairs of the Eaſt, when he had ſubdued the Scythians, Sarmatians, the Alani and Baſternæ, and had brought the necks of divers other nations under the Roman yoke, he then, grown proud, and puffed up with the glory of his victories, commanded that divine honours ſhould be given to the Roman Emperors: and therefore, in the firſt place, he himſelf would be adored, as if there was in him ſome Celeſtial Majeſty. And whereas the Emperors before him were wont to give their hands to the Nobility to kiſs, and then raiſed them with their own hands, to kiſs them on the mouth; and that the manner of the vulgar was to kiſs the knees of their Emperor; Diocleſian ſent forth his edict, that all men, without diſtinction, ſhould proſtrate kiſs his feet; in the mean time, his ſhoes, or ſandals, were ſet with precious ſtones and pearls, and enriched with gold. In like manner his garments, yea, his very chariot, was adorned, that he might ſeem more auguſt, and be looked upon by all men as a god. *Pegel. Mell. Hiſt. tom.* 2. *p.* 252.

10. Lyſander, the Lacedemonian General, having taken Athens; as he had arrived to a greater power than any Grecian had hitherto obtained, ſo his pride was greater than the power he had gotten: for of the Athenian ſpoils, he cauſed a brazen ſtatue of himſelf to be made, which he erected at Delphos. He was the firſt amongſt all the Greeks that had altars built to him by the cities as a god;

and ſacrifices, that were appointed in honour of him. He was alſo the firſt of the Greeks who had Pæans ſung to him: the Samians changed the name of their temple of Juno, and called it Lyſandria. *Pezel. Mell. tom.* 1. *p.* 228.

11. C. Julius Cæſar had the honours of a continued Conſulſhip, the perpetual Dictatorſhip, the Cenſor of manners, and had the titles of Emperor, and Father of his country. His ſtatue was erected amongſt thoſe of Kings; his ſeat in the Senate-houſe was of gold; and yet, not content with theſe, he ſuffered ſuch further honours to be decreed to him, as were beyond the condition of a man; ſuch as temples, and altars, a Prieſt, a couch, and other enſigns of Divinity. *Sueton. l.* 1. *c.* 76. *p.* 44.

12. Empedocles, the Philoſopher, had cured Panthias, of Agrigentum, of a deplorable diſeaſe: and perceiving that thereupon he was reverenced in a manner as if he had been a god, he became enflamed with a deſire of immortality and glory; and that he might be ſuppoſed to be tranſlated into the number of the gods, he caſt himſelf headlong into the midſt of the flames of Mount Ætna. *Alex. ab. Alex. l.* 6. *c.* 4. *p.* 103. *Zuin. Theat. vol.* 11. *l.* 4. *p.* 2572.

CHAP. VII.

Of unnatural Huſbands to their Wives.

IT is reported of the cruel beaſt called the Hyæna, that by his exact imitation of a human voice, he draws the unwary ſhepherds out of their cottages, till he hath brought them within the compaſs of his power, and then he falls upon them with all his fierceneſs, and devours them. Thus there are ſome brutiſh and evil-natured men, who by pretences of generoſity, love and virtue, gain the hearts of poor innocent virgins, till they are become the maſters of their fortunes and honour: which done, death itſelf is more deſirable than that bitterneſs and indignity they are wont to treat them with.

1. Anno Dom. 1652, in the Iſle of Thanet in Kent, lived one Adam Sprackling, Eſquire, who about twenty years before had married Katherine, the daughter of Sir Robert Leukner, of Kent. This Sprackling had a fair eſtate, but had exhauſted it by drinking, gaming, &c. At laſt executions were out againſt him, and he forced to keep at home, and make his houſe his priſon: this filled him full of rage, ſo that his wife was conſtrained many times to lock herſelf from him. But upon Saturday night, Dec. 11, 1652, as it ſeems, he reſolved to deſtroy her: and being at ten o'clock at night in his kitchen, he ſent for one Martin, a poor old man, out of his bed to him: ſo that there were in the kitchen Sprackling and his wife, one Ewell, and this Martin. Sprackling commanded Martin to bind Ewell's legs, which the one did, and the other ſuffered, thinking it had only been a ranting humour of their maſter. Then began he to rage againſt his wife, who ſat quietly by: and though ſhe gave him none but loving and ſweet words, yet he drew his dagger, and ſtruck her over the face with it, which ſhe bore patiently, though ſhe was hurt in the jaw. He ſtill continuing to rage at her, ſhe weary and in great fear, roſe up and went to the door: her huſband followed her with a chopping-knife in his hand, with which he ſtruck at her wriſt, and cut the bone aſunder, ſo that her hand hung down only by the ſinews and ſkin. No help was near; Ewell was bound, and Martin being old and weak, durſt not interpoſe, fearing his own life; only prayed his miſtreſs to ſtay and be quiet, hoping all ſhould be well, and ſo getting a napkin bound up her hand with it. After this, towards morning, ſtill railing and raging at his wife, he daſhed her on the forehead with an iron cleaver, whereupon ſhe fell down bleeding: but recovering herſelf on her knees, ſhe cried and prayed unto God for the pardon of her own and her huſband's ſins: praying God to forgive him as ſhe did. But as ſhe was thus praying, her bloody huſband chopt her head into the midſt of the very brains, ſo that ſhe fell down, and died immediately. Then did he kill ſix dogs, four of which he threw by his wife; and after ſhe was dead, chopping her twice into the legs, compelled Martin to waſh Ewell's face with her blood: himſelf alſo dipping linen in her blood, waſhed Martin's face, and blooded his own face with it. For all which, being apprehended and carried to Sandwich goal, at the ſeſſions following, which began April 22, 653, he was arraigned, condemned, and hanged on the 27th day: dying very deſperately, and not ſuffering any, either miniſters or gentlemen, to ſpeak with him after his condemnation. *Clark's Mirr. c.* 65. *p.* 295.

2. At Argos there were two of the principal citizens, who were the heads of oppoſite factions one to another in the government of the city: the one was named Nicoſtratus, and the other Phaulius.

Now when King Philip came to the city, it was generally thought that Phaulius plotted, and practiſed to attain unto ſome abſolute principality and ſovereignty in the city, by the means of his wife (who was a young and beautiful lady) in caſe he could once bring her to the King's bed, and that ſhe might lie with him. Nicoſtratus was aware of as much: and ſmelling his deſign, walked before Phaulius's door, and about his houſe, on purpoſe to diſcover his intentions, and what he would do therein. He ſoon found that the baſe Phaulius had furniſhed his wife with a pair of high ſhoes; had caſt about her a mantle; and ſet upon her head a chaplet after the Macedonian faſhion. Having thus accoutred her after the manner of the King's Pages, he ſent her ſecretly in that habit and attire to the King's lodging, as a ſacrifice to his luſt, and an argument of an unparalleled villany in himſelf, who could endure to be the pander in the proſtitution of his own wife. *Plut. Mor. l. de Amore, p.* 1144.

3. Periander, the Corinthian, in a high fit of paſſion trod his wife under foot: and although ſhe was at that time with child, yet he never deſiſted from his injurious treatment of her, till ſuch time as he had killed her upon the ſpot. Afterwards when he was come to himſelf, and was ſenſible that what he had done was through the inſtigation of his concubines, he cauſed them all to be burnt alive: and baniſhed his ſon Lycophron as far as Corcyra, upon no other occaſion, than that he lamented the death of his mother with tears and outcries. *Patric. de Regno, l.* 4. *tit.* 10. *p.* 249.

4. Nero, the Emperor, being once incenſed againſt his wife Poppæa Sabina, gave her ſuch a kick with his foot upon the belly, that ſhe thereupon departed this life. But though he was a man that ſeemed to be born to cruelty and blood, yet he afterwards ſo repented himſelf of this act, that he would not ſuffer her body to be burnt after the Roman manner; but built the funeral pile for her of odours and perfumes, and ordered her to be brought into the Julian monument. *Patrit. de Reipub. inſtit. l.* 4. *tit.* 4. *p.* 166.

5. Herod the Sophiſt, being offended with his wife Rhegilla for ſome ſlight fault, commanded his freed man Alcimedon to beat her. She was at that time eight months gone with child; and (by the imprudence of him who was employed to chaſtiſe her) ſhe received ſome blows upon her belly, which occaſioned firſt her miſcarriage, and ſoon after her death. Her brother Bradeas, a perſon of great nobility, cited her huſband Herod to anſwer the death of his ſiſter before the Senate of Rome; where, if he had not, it is pity but he ſhould have received a condign puniſhment. *Cæl. Rhod. Antiq. Lect. l.* 20. *c.* 27. *p.* 955.

6. Amalaſuntha had raiſed Theodahitus, at once, to be her huſband and King of the Goths; but upon this proviſo, that he ſhould make oath, that he would reſt contented with the title of a King, and leave all matters of government to her ſole diſpoſal. But no ſooner was he accepted as King, but he forgot his wife and benefactreſs; recalled her enemies from baniſhment; put her friends and relations many of them to death; baniſhed her unto an iſland in the Vulſiner lake, and there ſet a ſtrong guard upon her. At laſt he thought himſelf not ſufficiently ſafe, ſo long as Amalaſuntha was alive; and thereupon he diſpatched certain of his inſtruments to the place of her exile, with order to put her to death; who, finding her in a bath, gave her no further time, but ſtrangled her there. *Zuinger. Theatr. vol.* 19. *l.* 2. *p.* 3527.

7. A Frenchmen of note, in the province of Languedoc, whoſe name was Villars, married a young, rich, and beautiful lady; but having been formerly addicted to converſe with whores, as ſoon as the honey-moon was over, gave himſelf up to the ſame vicious courſes, ſlighted and abuſed his wife with words and blows; forſook her bed; took away her clothes, her rings and jewels, and gave them to his miſtreſſes; telling his wife, "He did not marry her, but her fortune, which he would ſpend upon theſe women that he lay with, becauſe he loved them, for he never had any kindneſs for her." All theſe unkindneſſes his wife bore with infinite patience, in hopes to reclaim him by her modeſt and humble behaviour. At length, finding he had almoſt conſumed his whole eſtate, he brought two of his whores home to ſave charges, lay with one of them every night, and made his wife wait upon them at table; which ſhe did without diſcovering any trouble or diſcontent at this more than ſervile employment. But the more ſhe ſought to pleaſe them, the more inſolent were they, inſomuch that one of them commanding her to fetch ſome water to waſh her hands, and to kneel while ſhe held the baſon, the lady refuſing ſo mean a ſubmiſſion, the whore threatened to beat her; whereupon the lady taking courage, threw the water in the whore's face; who crying out, and the

huſband coming to inquire into the reaſon of it, ſhe cried out, "Oh, your wife has killed me, ſhe has killed me, revenge my blood!" and then counterfeiting death, fell upon the ground as if ſhe had been really dead; which the huſband believing, run his wife through the body with his ſword, of which wound ſhe died immediately; upon which the whore jumped up and fell a kiſſing the murderer. But being ſhortly after apprehended, they were all three ſentenced to be hanged; Villars as principal, and his two whores as acceſſaries, and were executed accordingly. *De Serres, Hiſt. Fran.*

8. In the year 1766, one John Williams married a poor idiot for the ſake of a ſum of money that had been left her; which, when he was poſſeſſed of, he determined to ſhorten the life of the unhappy wife by a ſeries of cruelty, that ſo he might be quit of a connection, which intereſt alone had made him contract. For this purpoſe he drove a ſtrong ſtaple into the wall of a cloſet, in the room where they lodged, and to this ſtaple he daily tied her with a rope, which he drew round her middle, her hands being faſtened behind with iron hand-cuffs; and the little food he allowed her was laid on a ſhelf juſt within the reach of her mouth, ſo that if ſhe dropped any part of it ſhe could not recover it again. And fearing leſt this treatment might not diſpatch her ſoon enough, the barbarous villain augmented his cruelty by contracting the rope that confined her, till her toes only reached the ground; and if his daughter attempted to alleviate her miſery by ſetting a ſtool for her to ſtand on, he uſed to beat her unmercifully. By this treatment the poor creature ſoon became a frightful ſkeleton, and ſhe was ſo far reduced that her ſtomach loathed food; which, when he perceived, the artful villain releaſed her, looſed her hand, ſet meat before her, and invited her to eat with the moſt endearing words, with a view to ſkreen himſelf from juſtice; but in two days after ſhe died a miſerable ſpectacle, with only a looſe covering over her bones, of ſkin ſwarming with vermin. For this barbarous murder he was executed in Moor-fields, the 19th of January, 1767, amidſt a numerous populace, whoſe reſentment the villain fearing would urge them to tear him in pieces, made him earneſt with the hangman to diſpatch him. *Annual Reg.* 1767.

CHAP. VIII.

Of ſuch Wives as were unnatural to their Huſbands, or evil deported towards them.

IN Italy there grows an herb, they call it the Baſiliſco; it is ſweet-ſcented enough; but withal it hath this ſtrange property, that being laid under a ſtone in a moiſt place, in a few days it produces a ſcorpion. Thus, though the woman, in her firſt creation, was intended as a help for man, the partner of his joys and cares, the ſweet perfume and reliſh of his days throughout his whole pilgrimage; yet there are ſome ſo far degenerated from their primitive inſtitution (though otherwiſe of exterior beauty and perfection enough), that they have proved more intolerable than ſcorpions, not only tormenting the life, but haſtening the death of their too-indulgent huſbands.

1. Joan, grandchild to Robert King of Naples, by Charles's ſon, ſucceeded her grandfather in the kingdom of Naples and Sicily, anno 1343; a woman of a beautiful body, and rare endowments of nature. She was firſt married to her couſin Andrew, a Prince of royal extraction, and of a ſweet and loving diſpoſition; but he being not able to ſatisfy her wantonneſs, ſhe kept company with lewd perſons; at laſt ſhe grew weary of him, complaining of his inſufficiency; and cauſed him, in the city of Averſa, to be hung upon a beam, and ſtrangled in the night-time; and then threw out his corpſe into a garden, where it lay ſome days unburied. It is ſaid that this Andrew on a day coming into the Queen's chamber, and finding her twiſting a thick ſtring of ſilk and ſilver, demanded of her for what purpoſe ſhe made it; ſhe anſwered, "To hang you in," which he then little believed; the rather, becauſe thoſe who intend ſuch miſchief, uſe not to ſpeak of it before-hand; but it ſeems ſhe was as good as her word. *Full. Proph. Stat. l.* 5. *c.* 2. *p.* 348. *Bartlet Hiſt. of Scanderbeg, l.* 10. *p.* 369.

2. Bithricus, King of the Weſt-Saxons, married Ethelburga, the daughter of Offa, King of Mercia; by whom, after he had reigned ſeventeen years, he was poiſoned and buried at Warham: upon which occaſion, it was ordained by the Nobles, "That from thenceforth the Kings' wives ſhould not be called Queens, nor ſuffered to ſit with them in place of eſtate." This Ethelburga fled into

France with infinite treaſure; where offering a mighty ſum of her gold to Charles King of France, he put her to her choice, whether ſhe would have him or his ſon to her huſband. She choſe the ſon, for the reaſon (as ſhe ſaid) that he was the youngeſt: "Then," ſaid Charles, "hadſt thou choſen me, thou ſhouldeſt have had my ſon, but now thou ſhalt neither have him nor me;" and then ſent her to a monaſtery, wherein ſhe profeſſed herſelf a Nun, and became there the Abbeſs for ſome years: but afterwards being found to have committed adultery with a layman, ſhe was caſt out of the monaſtery, and ended her life in poverty and miſery. *Stowe's Annals, p.* 77.

3. Alboinus, the firſt King of Italy of the Lombards, having ſlain Cunemundus King of the Gepidæ, made a drinking-cup of his ſkull. Roſamund, the daughter of that King, he had taken to wife; and being one day very merry at Verona, forced her to drink out of that deteſted cup; which ſhe ſo ſtomached, that ſhe promiſed one Helmichild a courtier, "That if he would aid her in killing the King, ſhe would give him both herſelf and the kingdom of Lombardy." This when he conſented to, and performed, they were ſo hated, that they were conſtrained to fly to Ravenna, unto the protection of Longinus, who perſuaded her to diſpatch Helmichild out of the way, and to take him for her huſband, to which ſhe willingly agreed. Helmichild coming out of the bath, called for drink, and ſhe gave him a ſtrong poiſon; half of which when he had drank, and found by the ſtrange operation how the matter went, he compelled her to drink the reſt, and ſo both died together. *Heyl. Coſmogr. p.* 64.

4. When Alexander the Great had determined to invade the Dacæ, where he knew Spitamenes was, who not only had revolted himſelf, but had alſo drawn divers others into the ſociety of his rebellion, and had at ſome times overthrown ſome of Alexander's Captains, there fell out one thing remarkable. The wife of Spitamenes (upon whom he extremely doted), when by her feminine flatteries ſhe was not able to perſuade her huſband to make trial of the victor's clemency, and to endeavour to appeaſe Alexander, whom he could not avoid nor eſcape, ſhe ſet upon her huſband when intoxicated with wine, who lay faſt aſleep, and drawing a ſword that ſhe had concealed under her garments, ſhe cut off his head, delivered it to a ſervant that was a party in the fact, and, with him only in her company, as ſhe was, with her garments beſprinkled with his blood, ſhe went directly to Alexander's camp, and cauſed him to be informed that there was one there to inform him of ſomething that he was concerned to know. When ſhe was admitted, ſhe deſired the ſervant might come in, who ſhewed the head of Spitamenes. When the King ſaw this, though he looked upon it is a conſiderable piece of ſervice that a renegado and a traitor was diſpatched, yet had he ſuch a horror of the fact, that ſhe ſhould take away his life that had well deſerved at her hands, who was her huſband, and parent of the children which they had betwixt them; and that, conſidering the atrocity of the fact overweighed any pretended merit from himſelf, he ſent her word, that ſhe ſhould forthwith depart his camp, leſt ſhe ſhould infect the Greeks with the barbarity of her example. *Pezel. Mellific. tom.* 1. *p.* 358.

5. Fulvius, underſtanding that he was proſcribed by the Triumvirate, betook himſelf to his wife, hoping to be hid, and ſome way kept private by her, in this time of his extremity. He might the rather expect her fidelity in this thing, for of a ſlave he had made her a free-woman, and received her to his bed: but he found a deadly enemy inſtead of a friend; for ſhe, ſuſpecting that he was in love with another woman, did herſelf accuſe and diſcover him to the Triumviri; by whoſe order he died in a miſerable manner. *Fulgoſ. Ex. l.* 5. *c.* 3. *p.* 609.

6. The noble Pittacus, ſo famous for his valour, and as much renowned for his wiſdom and juſtice, feaſted upon a time certain of his friends, who were ſtrangers. His wife coming in at the midſt of the dinner, being angry at ſomething elſe, overthrew the table, and tumbled down all the proviſion under foot. At which, when his gueſts were wonderfully abaſhed, Pittacus, turning to them, ſaid: "There is not one of us all but he hath his croſs, and one thing or other wherewith to exerciſe his patience; and for my own part, this is the only thing that checketh my felicity: for were it not for this ſhrew my wife, I were the happieſt man in the world; ſo that of me theſe verſes may be verified:

This man, who, while he walks the ſtreet,
Or publick place, is happy thought,
No ſooner ſets in houſe his feet,
But woe is him, and not for nought,
His wife him rules, and that's a ſpight,
She ſcolds, ſhe fights from noon to night.

Plut. Moral. in l. de Tranq. Anim. p. 153.

CHAP. IX.

Of the deep Hatred ſome have conceived againſt their own Brethren; and the unnatural Actions of Brothers and Siſters.

SIR Henry Blunt, in his Voyage to the Levant, tells us, that at Belgrade, in Hungary, where Danubius and Sava meet, their waters mingle no more than water and oil; and though they run ſixty miles together, yet they no way incorporate, but the Danube is clear and pure as a well, while the Sava, that runs along with it, is as troubled as a ſtreet-channel. After the manner of theſe rivers it is with ſome brethren; though bred up together, and near enough each other in reſpect of their bodies, yet their minds have been as diſtant from each other as the poles are; which, when opportunity hath ſerved, they have ſhewed in the effects of an implacable hatred.

1. Sir George Sonds, of Kent, had lately two ſons, grown up to that age wherein he might have expected moſt comfort from them; but in the year 1655, the younger of them, named Freeman Sonds, having no apparent cauſe or provocation either from his father or brother, did, in a moſt inhuman and butcherly manner, murder the elder, as he lay ſleeping by him in his bed: he beat out his brains with a cleaver; and, although this was his mortal wound, yet, perceiving him to groan and ſigh, as one approaching unto death, he ſtabbed him ſeven or eight times in and about the heart, (as the ſorrowful father witneſſeth, in his printed narrative of the whole;) and when he had finiſhed this black and bloody tragedy, he went to his aged father, then in bed, and told him of it, rather glorying in it, than expreſſing any repentance for it. Being apprehended, he was preſently after condemned at Maidſtone aſſizes, and accordingly executed. *Clark's Mirr. cap.* 91. *p.* 404, 405.

2. Eteocles was the ſon of Œdipus, by his own mother Jocaſta: their father, the King of Thebes, had ordered it, that Eteocles, and his other ſon Polynices, after his departure, ſhould reign yearly, by turns: But Eteocles, after his year was expired, would not ſuffer his brother to ſucceed; whereupon Polynices, being aided by Tydeus and Adraſtus, made war upon his brother. They meeting together with their forces in the field, were ſlain by each other in the battle: their dead bodies were alſo burned together; when the flame parted itſelf, as if it ſeemed to declare ſuch a deadly hatred betwixt them, that, as their minds being alive, ſo neither could their bodies, being dead, agree. This their antipathy was propagated to their poſterity, breaking out into many outrageous and bloody wars. Unto ſuch ends doth the providence of God often bring an inceſtuous brood, that others may be inſtructed thereby. *Textor. Officin. l.* 5. *c.* 11. *p.* 564 *Sabell. Ex. l.* 3. *c.* 10. *p.* 170. *Kornm. de Mirac. Mortuor. l.* 4. *c.* 62. *p.* 27.

3. Upon the death of Selymus the Second, which happened anno 1582, Amurath the Third ſucceeded in the Turkiſh empire: at his entrance upon which he cauſed his five brothers, Muſtapha, Solyman, Abdala, Oſman, and Sianger, without pity or commiſeration, to be ſtrangled in his preſence, and gave orders that they ſhould be buried with his dead father: an ordinary thing with Mahometan Princes, who, to ſecure to themſelves the empire without rivalſhip, ſtick not to pollute their hands with the blood of their neareſt relations. It is ſaid of this Amurath, when he ſaw the fatal bowſtring put about the neck of his younger brother, that he was ſeen to weep; but it ſeems they were crocodile-tears, for he held firm to his bloody purpoſe. *Camerar. Oper. Subciſiv. cent.* 1. *c.* 88. *p.* 408.

4. Petrus, King of Spain, having reigned ſome time with great cruelty, polluting his hands in the blood of his nobles; at laſt, his brother Henry took up arms againſt him, anno 1369. He had hired auxiliary forces out of France againſt Petrus; and having met him in the field, a bloody battle was fought, agreeable to the pertinacious hatred of the two brothers. The victory reſting on the ſide of Henry, and his brother made priſoner; being brought before him, Petrus with a dagger wounded Henry in the face: the other endeavouring to repay it with intereſt, both grappled together, having thrown each other to the ground; but others coming in to the help of Henry, he quickly became the ſuperior; and having ſlain his brother with many wounds, he ſucceeded in his kingdom. *Lipſ. Monit. l.* 2. *c.* 14. *p.* 348.

5. Extreme was the hatred that was betwixt Baſſianus and Geta, the two ſons of Severus the Emperor, which ſoon betrayed itſelf upon the death of their father. They could not agree about the parting of the empire, nor did they omit any means whereby they might ſupplant each other; they endeavoured to bribe each other's cooks and butlers to poiſon their maſters: but when both

were too watchful to be thus circumvented, at laſt Baſſianus grew impatient; and burning with ambition to enjoy the rule alone, he ſet upon his brother Geta, gave him a deadly wound, and ſhed his blood in the lap of Julia their mother; and having executed this villany, threw himſelf amongſt the ſoldiers, and told them, “That he had with difficulty ſaved his life from the malice of his brother.” Having parted amongſt them all that Severus, his father, had been eighteen years heaping up, he was by them confirmed in the empire. *Herodian, l.* 4. *p.* 207. *Simpſ. Ch. Hiſt. l.* 1. *cent.* 3. *p.* 27. *Pezel. Mellific. Hiſtor. tom.* 2. *p.* 208.

6. Anno 1080, Boleſlaus, King of Poland, having ſlain his brother S. Staniſlaus, Biſhop of Cracovia, at the very altar, as he was in the celebration of the maſs, he ſuddenly fell into a frenzy, and ſuch a degree of madneſs, that he laid violent hands upon himſelf. It is ſaid of this King, that he grew into a vehement hatred of the Biſhop, his brother, upon the account of that freedom he took in reproving him for thoſe horrible crimes he frequently committed. *Gaulter. Tab. Chron. p.* 628, 629.

7. Toſto and Harold, the ſons of Earl Godwin, falling out, Toſto ſecretly went into the Marches of Wales; and, near the city of Hereford, at Portaſlith, where Harold had a houſe then in preparation to entertain the King, he ſlew all his brother's ſervants; and, cutting them piecemeal into gobbets, ſome of their limbs he ſalted, and caſt the reſt into the veſſels of mead and wine: ſending his brother word, “That he had furniſhed him with powdered meats againſt the King's coming thither. *Speed's Hiſt. p.* 413. *Chetwind Hiſt. Col. cent.* 7. *p.* 206. *Clark's Mir. c.* 14. *p.* 55.

8. Robert, Duke of Normandy, was choſen King of Jeruſalem, but refuſed that, in hopes to have England; but it is obſerved that he never proſpered after. His brother Rufus got the crown; and when he was dead, Henry Beauclerk, his youngeſt brother, aſcended the throne, and conquered Normandy: he alſo put out the eyes of Robert, his brother, and kept him priſoner in Cardiff Caſtle twenty-ſix years; where, for grief conceived at the putting on of a new robe, (too little for the King, and therefore ſent to the Duke to wear) he grew weary of his life, as diſdaining to be mocked with his brother's caſt-off cloaths: and curſing the time of his unfortunate nativity, refuſed thenceforth to take any ſuſtenance, and ſtarved himſelf to death. *Speed's Hiſt. p.* 445.

9. Alphonſus Diazius, a Popiſh Spaniard, hearing that John Diazius, his brother, had renounced Popery, and was become a profeſſor of the reformed religion, fell into ſo deep a hatred of him, that, like another Cain, he ſlew his brother with his own hands: for which he was highly applauded by the Romaniſts for his heroical atchievement; but he was ſo haunted and hunted by the furies of his own conſcience, that he deſperately hanged himſelf at Trent, about the neck of his own mule. *Clark's Mir. c.* 14. *p.* 55.

10. Cleopatra, the wife of Cyricænus, having taken ſanctuary at Antioch, after her huſband's overthrow, her ſiſter Gryphina, the wife of Gryphus, moſt importunately ſolicited her death: and though Gryphus much perſuaded her againſt it, yet ſhe herſelf commanded the ſoldiers to diſpatch her: but in a few days after, the ſame Gryphina falling into the hands of Cyricænus, was by him made a ſacrifice to his wife's ghoſt. *Trinchfield Hiſt. Improved, p.* 110, 111.

11. Selymus the Firſt, having aſcended the throne of his father, ſought the deſtruction of all his brethren: and while his brother Corcutus lay quiet in Magnetia, he ſecretly led an army thither to deſtroy him. Corcutus having notice of it, fled away with two ſervants: and all paſſages by ſea being ſhut up, he was glad to hide himſelf in a cave by the ſea-ſide, where he lived miſerably upon country crabs and other like wild fruit, till, being diſcovered by a peaſant, he was apprehended. Selymus being informed of it, ſent one to ſtrangle him, and bring his dead body to Pruſa. The executioner, a Captain, coming to Corcutus in the dead time of the night, and awaking him out of his ſleep, told him this heavy meſſage, “That he was ſent by his brother to ſtrangle him.” Corcutus, exceedingly troubled with this heavy news, and fetching a deep ſigh, deſired the Captain to ſpare his life till he might write a few ſhort lines unto his brother Selymus, which he did readily in Turkiſh verſe, upbraiding him with his horrible cruelty; and, concluding with many a bitter curſe, he beſought God to take a juſt revenge upon him. Being then ſtrangled, his dead body was brought to Pruſa. Selymus uncovered the face of it to be certain that it was him: when, ſeeing this writing in his hand, he took and read it; and is ſaid thereupon to have ſhed tears, notwithſtanding his cruel nature and ſtony heart. *Knowle's Turk. Hiſt. p.* 502.

CHAP. X.

Of the barbarous and ſavage Cruelty of ſome Men.

THeodorus Gaddaræus, who was tutor to Tiberius, the Roman Emperor, obſerving in him, while a boy, a ſanguinary nature and diſpoſition, that lay lurking under a ſhew of lenity and pretence of clemency, was uſed to call him, "A lump of clay ſteeped and ſoaked in blood." His prediction of him did not fail in the event: he thought death was too light a puniſhment for any that diſpleaſed him. Hearing Carnulius (being in his disfavour) had cut his own throat, "Carnulius," ſaid he, "has eſcaped me." To another, who begged of him that he might die quickly, he told him, "He was not yet ſo much in his favour." Yet even this artiſt in cruelty has ſince been outacted by monſters more cruel than himſelf.

1. The iſland of Amboyna lies near Seran: the chief town of it hath alſo the ſame name, and is the rendezvous for the gathering and buying of cloves: the Engliſh lived in the town, under the protection of the caſtle, held and well manned by the Dutch. In February 1622, a Japaneſe ſoldier diſcourſing with the Dutch centinel of the caſtle, was ſuſpected, tortured, and confeſſed divers of his countrymen contrivers with him of ſurpriſing the caſtle: alſo one Price, an Engliſhman, and priſoner with them, accuſed other Engliſhmen of the factories; who were all ſent for, and put to horrid torture, in this manner: firſt, they hoiſted up the examinant by the hands with a cord, on a large door, faſtening him upon two ſtaples of iron on the top, as wide as the arms could ſtretch; his feet hung to the ground, ſtretched out to their full length and width, and faſtened to the bottom of the door; then they wrapped a cloth about his neck and face, ſo cloſe that no water could go by. This done, pouring the water leiſurely upon his head, and filling the cloth up to his mouth and noſtrils, that he could not draw breath, but muſt withal ſuck in water, and ſo continued till it forced its way out at his noſe, eyes, and ears, ſtifling and choaking him into a ſwoon or fainting: but being taken down, they made him vomit out the water, and ſo, ſomewhat recovered, they tortured him again four or five times, till his body was ſwelled three times bigger, his cheeks like bladders, and his eyes ſtaring out beyond his brows. One Colſon, thus tortured, did ſtill deny their accuſation: whereupon they burnt him under his paps, arm-pits, elbows, hands and feet, till the fat extinguiſhed their torches: then they lodged him in a dungeon, where his fleſh putrified, and maggots engendered in it to a horrid and loathſome condition, till at the end of eight days they were executed, March 1623; at which inſtant there was a ſudden darkneſs and a tempeſt, that forced two Dutch ſhips out of the harbour, which were hardly ſaved. The dead were all buried in one pit; and one Dunkin, their accuſer, ſtumbled at their grave, fell ſtark mad, and died ſo within three days after: alſo a ſickneſs followed at Amboyna, of which divers Dutch died. The names of the Engliſh, thus inhumanly dealt with, were, Captain Towerſon, Thompſon, Beaumont, Collins, Colſon, Webber, Ramſey, Johnſon, Fard, and Brown. *Sanderſon's Hiſt. of King James, p. 577.*

2. It is a memorable example that Seneca relates of Piſo, who, finding a ſoldier to return from foraging without his comrade, ſuſpecting he had ſlain him, condemned him to death. "The executioner being in readineſs, and he ſtretching forth his neck to receive the ſtroke of the axe, in that very inſtant his comrade appeared in that place: whereupon the centurion, who had the charge of the execution, commanded the executioner to deſiſt, and carried back the condemned ſoldier to Piſo, together with his comrade, thereby to manifeſt his innocency, and the whole army waited on them with joyful acclamations. But Piſo in a rage gets him up to the tribunal, and condemns both the ſoldiers, the one for returning without his comrade, and the other for not returning with him; and hereunto adds the condemnation of the centurion, for ſtaying the execution without warrant, which was given him in charge: and thus three were condemned to die for the innocency of one. *Sen. de Ira, l. 1. c. 16. p. 297. Wier. Oper. p. 798. lib. de Ira. Hakew. Apol. l. 4. c. 4.* § *7. p.* 341, 342. *Cauſ. Hol. Court, tom. 1. l. 3. p. 90.*

3. The thirty Athenian tyrants were of that fierce and cruel diſpoſition, that they cauſed the daughters of ſome of the ſlain citizens to dance in the blood of their own parents, who had newly been murdered by them. *Dinot. Mem. l. 5. p. 372.*

4. Sylla having upon his credit received to mercy four legions of the adverſe part, which amounts to twenty-four thouſand men, he cauſed them, notwithſtanding, in public to be cut in pieces; calling in vain for mercy from his treacherous right hand, which he had reached out as a ſure

token of it. And when the dying groans of theſe men reached to the very Curia itſelf, where the Senate were then met, and that the Senators themſelves ſtood in amaze what it might mean, "Let us mind our buſineſs, fathers," ſaid he, "a few ſeditious fellows are puniſhed by my orders." Upon which, Lipſius juſtly cries out, "I know not what I ſhould herein chiefly wonder at, whether that a man could ſo do, or ſo ſpeak." *Val. Max. l. 9. c. 2. p. 248. Din. Mem. l. 5. p. 373. Lipſ. de Conſt. l. 2. c. 24. p. 214.*

5. Solyman the Magnificent, Emperor of the Turks, having obtained a victory over the Germans, finding amongſt the captives a Bavarian ſoldier, a man of an exceeding high ſtature, he cauſed him to be delivered to his dwarf, to be by him ſlain, whoſe head was ſcarce ſo high as the other's knees; and that goodly tall man was mangled about the legs for a long time by that apiſh dwarf, with his little ſcymitar, till, falling down with many feeble blows, he was at laſt ſlain in the preſence of Solyman, who took marvellous pleaſure in this ſcene of cruelty. *Knowle's Turk. Hiſt. p. 709.*

6. Mahomet the Great, the firſt Emperor of the Turks, after the winning of Conſtantinople, fell in love with a moſt beautiful young Greek lady, called Irene, upon whoſe incomparable perfections he ſo much doted, that he gave himſelf up wholly to her love. But when he heard his captains and chief officers murmured at it, he appointed them all to meet him in his great hall; and commanding Irene to dreſs and adorn herſelf in all her jewels and moſt ſumptuous apparel (not acquainting her in the leaſt with any part of his deſign), taking her hand, he led this miracle of beauty into the midſt of his Baſſas, who, dazzled with the brightneſs of this illuſtrious lady, acknowledged their error, profeſſing that their Emperor had juſt cauſe to paſs his time in ſolacing himſelf with ſo peerleſs a paragon: but he on a ſudden twiſting his left hand in the ſoft curls of her hair, and with the other drawing out his ſcimitar, at one blow ſtruck off her head from her ſhoulders; and ſo at once made an end of his love, and her life, leaving all the aſſiſtants in a fearful amaze and horror of that cruelty. *Knowle's Turk. Hiſt. p. 350, 351, 352.*

7. Novellus Carrarius, Lord of Padua, inflamed with an ambition of greater rule, took away by poiſon William Scaliger, the Lord of Verona and Vincentia, though a familiar friend of his; and, to enjoy Verona the more ſecurely, having betrayed into his power Antonius and Bruno, his two ſons, he cauſed them alſo to be ſlain. Being in the city of Vincentia, he fell in love with a maid of ſingular beauty, and required her parents to ſend her to him; but being refuſed, he ſent his guards to fetch her: when brought, he baſely violated her chaſtity; and two days after, he cauſed her to be cut in ſmall pieces, and ſent her ſo back in a baſket to her parents. The father, amazed with the atrocity of the fact, repreſented the whole to the Senate, beſeeching their aſſiſtance in ſo great an injury. The Senate, having deliberated upon the matter, ſent the body of the maid, ſo inhumanly mangled, to the Venetians, declaring that they did commit themſelves to their care and patronage. The Venetians took upon them their defence: and having wearied out Carrarius with war, at laſt penned him up in Padua, and compelled him to yield himſelf. Being taken, they ſtrangled him, together with his two ſons, Francis and William. *Lon. Theat. p. 354.*

8. Vitoldus, Duke of Lithuania, was a man of a cruel diſpoſition. If he had deſtined any to death, his way was to cauſe them to be ſewed up in the ſkins of bears, and to expoſe them to be torn in pieces by dogs. In all his military expeditions, he never was without a bow in his hand; and if he ſaw any ſoldier march out of his rank, he uſed to ſhoot him dead with an arrow. This fierceneſs of his, that nation (though otherwiſe haughty, and contemners of death) did ſo ſtand in awe of, that many under his dominion (at his command), without waiting for an executioner, either hanged or poiſoned themſelves. *Lon. Theat. p. 352. Sabell. Ex. l. 6. c. 8. p. 352.*

9. Perotine Maſſey's huſband was a miniſter in Queen Mary's reign, and he fled out of the land for fear; but ſhe, with her mother, were condemned to be burnt as heretics; which was done July 18, 1556: ſhe was near the time of her delivery, and, by the force of the flame, her young child burſt out of her belly: this babe was taken out alive by W. Houſe, a bye-ſtander, and by the command of Elier Goſſeline, the bailiff (ſupreme officer in the then abſence of the Governor of the Iſland of Guernſey) caſt again into the fire, and therein conſumed to aſhes. Here was a ſpectacle without precedent, a cruelty built three generations high; for the grandmother, mother, and grandchild, ſuffered all in the ſame flames at the ſame time. *Full. Worth. p. 5. Hantſh.*

10. Demetrius, the King of Syria, after he had overcome Alexander the Jew in a battle, led the priſoners taken in that fight to Jeruſalem, where he cauſed eight hundred of them in the midſt of the city to be crucified, the ſons in the very ſight of the mothers; and after commanded the mothers themſelves to be ſlain. *Din. Mem. l.* 5. *p.* 372.

11. In the reign of Edward the Sixth (upon the alteration of religion), there was an inſurrection in Cornwall and divers other counties, wherein many were taken and executed by martial law. The chief leaders were ſent to London, and there executed. The ſedition being thus ſuppreſſed, it is memorable what cruel ſport Sir William Kingſton made, by virtue of his office (which was Provoſt Martial) upon men in miſery. One Boyer, Mayor of Bodmin in Cornwall, had been amongſt the Rebels, not willingly, but enforced: to him the Provoſt ſent word that he would come and dine with him; for whom the Mayor made great proviſion. A little before dinner the Provoſt took the Mayor aſide, and whiſpered him in the ear, "That an execution muſt that day be done in the town, and therefore required that a gallows ſhould be ſet up againſt dinner ſhould be done." The Mayor failed not of his charge: preſently after dinner, the Provoſt taking the Mayor by the hand, entreated him to lead him to the place where the gallows was; which when he beheld, he aſked the Major, "If he thought it to be ſtrong enough?" "Yes," ſaid the Mayor, "doubtleſs it is:" "Well, then," ſaid the Provoſt, "get you up ſpeedily, for it is provided for you." "I hope," anſwered the Major, "you mean not as you ſpeak?" "In faith," ſaid the Provoſt, "there is no remedy, for you have been a buſy Rebel;" and ſo without reſpite or defence he was hanged. Near the ſaid place dwelt a miller, who had been a buſy actor in that rebellion, who, fearing the approach of the Martial, told a ſturdy fellow, his ſervant, that he had occaſion to go from home, and therefore, if any came to enquire after the miller, he ſhould not ſpeak of him, but ſay that he was the miller, and had been ſo for three years before. So the Provoſt came and called for the miller, when out comes the ſervant, and ſaid, "He was the man." The Provoſt demanded, "How long he had kept the mill?" "Theſe three years," anſwered the ſervant: then the Provoſt commanded his men to lay hold on him, and hang him on the next tree; at this the fellow cried out, "That he was not the miller, but the miller's man." "Nay, Sir," ſaid the Provoſt, "I will take you at your word. If thou beeſt the miller, thou art a buſy knave; if thou art not, thou art a falſe lying knave: and howſoever, thou can'ſt never do thy maſter better ſervice than to hang for him;" and ſo without more ado he was diſpatched. *Bak. Chron. p.* 437. *Speed's Hiſt. p.* 833.

12. Uladus Dracula, as ſoon as he had gained the ſovereignty of Moldavia, choſe out a multitude of ſpearmen, as the guard of his body; that done, inviting to him as many as were eminent in authority in that country, he ſingled out from them all that he thought had any inclination to a change. All theſe, together with their whole families, he empaled upon ſharp ſtakes, ſparing neither the innocent age of young children, the weak ſex of women, nor the obſcure condition of ſervants. The ſtakes and place where they were ſet up, took up the ſpace of ſeventeen furlongs in length, and ſeven furlongs in breadth; and the number of thoſe that were thus murdered, and in this cruel manner, is ſaid to be no leſs than twenty thouſand. *Dinoth. Mem. l.* 5. *p.* 377, 378. *Chalc. l.* 9. *p.* 119, 121. *Knowle's Turk. Hiſt. p.* 362, 363.

13. Nabis, the Tyrant of Lacedæmon, did utterly extinguiſh the Spartan name, forcing into exile as many as were eminent for riches, or the renown of their anceſtors; and dividing their wealth and wives among the mercenary ſoldiers he had hired. Withal, he ſent murderers after ſuch as he had baniſhed, not ſuffering any place of retreat to be ſafe to them. He had alſo framed an engine, or rather, an image of his wife, which, after her name, he called Apega: with admirable art it was faſhioned to her reſemblance, and was arrayed in ſuch coſtly garments as ſhe uſed herſelf to wear. As often as the Tyrant cited before him any of the rich citizens, with a purpoſe to milk them of their money, he firſt, with a long and very civil ſpeech, uſed to repreſent to them the danger Sparta ſtood in of the Achæans, the number of mercenaries he kept about him for their ſafety, and the great charge he was at in ſacred and civil affairs. If they were wrought upon by this means, it ſufficed; but if otherwiſe, and that they were tenacious of their money, he uſed then to ſay, "Poſſibly I am not able to perſuade you; yet it is likely that Apega may:" and, with a ſhew of familiarity, takes the man by the hand, and leads him to this image, which riſes, and

embraces him with both arms, draws him to her breaſts, in which, and her arms, were ſharp iron nails, though hidden with her clothes: herewith ſhe griped the poor wretch, to the pleaſure of the Tyrant, who laughed at his cruel death. *Excerp. è Polyb. l.* 13. *p.* 675. *Raleigh's Hiſt. of the World, l.* 5. *c.* 4. § 10. *p.* 532.

14. Thomas Baſilides, Emperor of Ruſſia, uſed, for his recreation, to cauſe noble and well-deſerving perſons to be ſewed up in the ſkins of bears, and then himſelf ſet maſtiffs upon them, which cruelly tore them in pieces. He often invited his father-in-law, Michael Temrucovius, to banquet with him, and then ſent him home to his family through the ſnow, having firſt cauſed him to be ſtript ſtark naked: ſometimes he ſhut him up in a room in his own houſe, till he was almoſt famiſhed, cauſing four bears, of extraordinary bigneſs, to be tied at the door, to keep all proviſions from him. Theſe bears, at other times, he would let looſe among the people eſpecially when they were going to church; and, when any were killed by them, he ſaid, "his ſons had taken great pleaſure in the ſport; that they were happy that periſhed in this manner, ſince it was no ſmall diverſion to himſelf." *Camer. Oper. Subciſ. cent.* 2. *c.* 88. *p.* 337.

15. Changhien Chunghus, no better than a thief at firſt, thrived ſo faſt, that after he had vexed the provinces of Hunquang, and Honan, in China, and part of that of Nanking and Kiangſi, he entered the province of Suchuen, in the year 1644; and having taken the principal city, called Chingtu, in the heat of his fury he killed a King of the Tamingian race, as alſo ſeveral Princes of that family; but theſe ſlaughters were but the preludes of thoſe execrable cruelties he afterwards practiſed; for he had certain violent and ſudden motions of cruelty, and maxims drawn from the very bowels of vengeance itſelf. For one man's fault, he often deſtroyed all the family, without reſpect to infants, or women with child. Nay, many times he cut off the whole ſtreet where the offender lived, involving in ſlaughter the innocent with the guilty. He once ſent a man poſt into the country of Xenſi; who, glad he was out of the Tyrant's hands, returned no more. To revenge this ſuppoſed injury, he deſtroyed all the quarter of the city where he lived; and thought he much bridled his fierceneſs, that he did not extinguiſh the whole city. He had an executioner whom he loved above all the reſt, for his natural inclination to cruelty. This man dying of a diſeaſe, he cauſed his phyſician to be killed; and, not content with this, he ſacrificed an hundred more of the ſame profeſſion to the ghoſt of his deceaſed officer. If walking out, he ſaw a ſoldier ill clad, or whoſe manner of gait and walking was not ſo vigorous and maſculine as he deſired, he preſently commanded him to be killed. He once gave an officer a piece of ſilk, who complained to another of the poorneſs of the piece; of which he being informed by one of his ſpies, he preſently commanded him, and his whole legion, which were two thouſand men, to be all maſſacred at once. He had in his royal city ſix hundred Præfects, and in three years ſpace, there were ſcarce twenty of them left, having put all the reſt to ſeveral kinds of death for ſlight cauſes. He had five hundred Eunuchs taken from the Princes of the Tamingian family: after he had put all their Lords to death, one of theſe preſuming to ſtyle him not with the title of King (but the bare name of Changhien Chungus), he cauſed them all to be ſlain. One of his chief Prieſts was apprehended for ſome words let fall againſt him; and he having got together about twenty thouſand of the ſame profeſſion, put them all to the ſword; and then applauded himſelf as if he had done an heroical action. He levied an hundred and four ſcore thouſand, all natives of the province of Suchuen, anno 1645, theſe he ſent before him to take the city of Nanchung, in the country of Xenſi: they finding it difficult, forty thouſand of them revolted to the enemy, and ſo the reſt were forced to return without effecting the deſign. The Tyrant enraged to ſee them return, commanded the reſt of his army, that had always marched with him, to cut in pieces theſe one hundred and forty thouſand of the new raiſed Suchuens: this horrible butchery laſted four days; in which ſlaughter he commanded ſome to have their ſkins pulled off, and filled with ſtraw, and having ſowed on the head, to be carried to the towns where they were borne, to ſtrike terror into the reſt. Not content with this, he vexed the whole province, ſo that he left it in a manner deſolate; for he perfectly hated it, becauſe he thought they approved not of his government. He cauſed almoſt eighteen thouſand ſtudents to be brought before him, and at once maſſacred them all; ſaying, "Theſe were they that by their ſophiſms ſolicited the reſt to rebellion." Anno 1646, the Tartars entered the province of Xenſi to give him battle; and therefore to leave the country behind him ſecure, he commanded all the citizens, of what quality ſoever,

in his royal city of Chingtu, to be bound hand and foot, which was done by his army; and then riding about them, he viewed them with leſs compaſſion than a tiger, and cried out, "Kill, kill theſe rebels." It is thought there were no leſs than ſix hundred thouſand ſouls, moſt of which were thus horribly murdered. He beſides ſent part of his army to other cities about, and killed all thoſe he could lay hands on; and ſo brought the populous province of Suchuen into a vaſt wilderneſs. In his march he cauſed his ſoldiers to kill all their wives; himſelf, to give them an example, having cauſed two hundred and eighty beautiful maids that waited upon his three Queens, to be ſlain. He killed all his ſick or weak ſoldiers, to deliver them, as he ſaid, out of ſo miſerable and ruined a country. Then he turned his rage againſt cities, palaces, and buildings, not ſparing his own ſtately one of Chingtu; he conſumed it, together with a great part of the city by fire; he cut down all trees and woods that they might profit no man. He ſunk ſixty ſhips of ſilver in the river of Chiang, having killed the ſhipmen to conceal the place. This done, he marched into the province of Xenſi, to meet the Tartars, where this devil incarnate was happily killed. *Martin. de bello Tart. p.* 299, 300, *&c.*

16. Accioline, Tyrant about Tauriſium and Padua, ſurpaſſed all thoſe in cruelty, that were called by the name of Chriſtians; he gelded boys; vitiated virgins; cut off the breaſts of matrons; and ripped up the bellies of women with child. Once hearing that Padua had revolted from him, he cauſed twelve thouſand Paduans in his army to be ſlain every man. Being after this beaten in the field, wounded and made priſoner, he tore open the lips of his wound, that he might die as cruelly as he had lived. The manner of this Tyrant was like unto that of Caligula, he put men to death by ſlow degrees, that they might feel themſelves die; ſo that by divers ways of torture, he was the death of thirty thouſand perſons. *Sabell. Ex. l.* 8. *c.* 3. *p.* 429. *Camer. Oper. Subciſ. cent.* 1. *c.* 87. *p.* 405. *Jov. Elog. l.* 1. *p.* 43, 44.

17. In 1560, the then Viceroy of Peru ſent Pedro de Orſua, a native of Navarre, with ſeven hundred men, to the river of the Amazons, in order to make diſcovery of certain mines, ſaid to be there; and being arrived at the head of it, he built pinnaces and canoes; and having furniſhed himſelf with proviſions, and taken two thouſand Indians, with many horſes on board, he embarked on the river Xauxa, or Maranhon. He ſailed 'till he came to a plain country, where he began to build a town; but his men not being uſed to ſuch labour, and fatigued by the hot and rainy ſeaſons, they murmured, though they had proviſions enough, and a proſpect of finding great ſtore of gold. The mutineers were headed by Lopez de Agira, a Biſcayner, who had been an old mutineer in Peru, and being joined by Ferdinand de Guzman, a Spaniſh ſoldier, and one Salduerio, who was enamoured with Orſua's beautiful lady, they murdered him when aſleep, with all his friends and chief officers. Then they proclaimed Guzman their King; but twenty days after, he was alſo murdered by Lopez, who aſſumed the title to himſelf. Being a fellow of mean birth, he murdered all the gentlemen in company, leſt any of them ſhould rival him; and having formed a guard of ruffians about him, he became ſo jealous of his new dignity, and was ſo conſcious of what he deſerved, that when any of the men talked together, he concluded they were plotting againſt him, and ſent his ruffians to murder them. Abundance of the reſt, and the women falling ſick, he barbarouſly left them to the mercy of the natives; and ſailed to the iſland Margarita with two hundred and thirty men. He was well entertained by the Governor, who took him to be one of the King's officers; but this ungrateful villain ſpeedily murdered him and his friends, ravaged the iſland, forced ſome ſoldiers to go along with him, and pretended to conquer the Indies; but was defeated, taken, and hanged by the Governor of New Granada. The wretch murdered his own daughter, that ſhe might not be inſulted by his enemies; and then attempted to murder himſelf, but was prevented. *W. Roger's Voyages round the World.*

18. Philip de Comines, in his life of Lewis XI. ſays, "There never was a King in France, whoſe cruel conduct and extortions came ſo near to tyranny as thoſe of that King did." Had Comines," ſays Mr. Bayle, "deſigned to give the portraiture of a cruel Prince, he could have employed no ſtronger colours than thoſe which deſcribe his rigorous priſons, his iron cages, and nets." He ſays, "They were made of wood, covered with plates of iron: that he had got ſome Germans to make very weighty and terrible irons to put on the feet, and in which there was a ring to put one foot, very hard to be opened, like an iron collar, with a thick and heavy chain, and a great iron ball at the end, very heavy; and theſe were called the King's nets."

Claude de Seyſſel, another hiſtorian, ſays, “ That about the places where he was, were ſeen great numbers of people hanging on trees, and the priſons, and other neighbouring houſes, full of priſoners, which were often heard, both by day and by night, to cry out through the torments they endured; beſides thoſe who were ſecretly caſt into the rivers.” The ſame hiſtorian obſerves, “ That this King carried his abſolute power to exceſs.” He cauſed Treſtan, his Provoſt, to take the priſoners who were in the Palace-gaol, and drown them near the Grange aux Mercier. Mezerai, another hiſtorian, relates, “ That he had put to death above four thouſand, by different puniſhments; which he ſometimes delighted to ſee. Moſt of them had been executed without form of law; ſeveral drowned with a ſtone tied to their necks; others precipitated going over a ſwipe, from whence they fell upon wheels, armed with ſpikes and cutting inſtruments; others were ſtrangled in dungeons. Treſtan, his companion, and Provoſt of his Palace, being judge, witneſs, and executioner.” *Bayle's Dict. vol.* 3. *Art. Lewis* XI.

19. Amurath, at the taking of the Iſthmus, immolated ſix hundred young Greeks to his father's ſoul, in the nature of a propitiatory ſacrifice for the ſins of the deceaſed. And in thoſe new countries diſcovered in the laſt age, this practice is in ſome meaſure every where received. All their idols reek with human blood, not without various examples of cruelty. Some they burn alive, and half-broiled take them off the coals, to tear out their hearts and entrails; others, even women, they flay alive, and with their bloody ſkins clothe and diſguiſe others. *Montaigne's Eſſays.*

20. The Ambaſſadors of the King of Mexico, ſetting out to Fernando Cortez the power and greatneſs of their maſter, after having told him, that he had thirty vaſſals, of which each of them was able to raiſe an hundred thouſand fighting men, and that he kept his court in the faireſt and beſt fortified city under the ſun, added at laſt, that he was obliged yearly to offer the gods fifty thouſand men. And it is confidently affirmed, that he maintained a continual war with ſome potent neighbouring nation, not only to keep the young men in exerciſe, but principally to have wherewithal to furniſh his ſacrifices with his priſoners of war. Some of theſe people being beaten by Cortez in battle, ſent to compliment him, and to treat with him of a peace, whoſe meſſengers carried him three ſorts of preſents, which they delivered to him in theſe terms: “ Behold, Lord, here are five ſlaves, if thou art a furious God, that feedeſt upon fleſh and blood, eat theſe, and we will bring thee more; if thou art an affable God, behold, here is incenſe and feathers; but if thou art a man, take theſe fowls and fruits that we have brought thee.” *Ibid.*

21. How many millions of men have the Spaniards made away with in America? Barthol. Caſa affirms, that in forty-five years they deſtroyed above ten millions of human ſouls: an unaccountable way of converting thoſe poor ſavages to chriſtianity! Theſe millions were butchered outright; and if we add thoſe who died labouring in the mines, doing the drudgery of aſſes, oxen and mules, what a vaſt number will they amount to? Some of them carrying burdens upon their backs of a hundred and ſixty pounds weight, above three hundred miles. How many of theſe poor wretches have periſhed by water as well as by land, by diving ſo many fathoms deep for the fiſhing of pearl, who ſtay there ſometimes half an hour under water, panting and drawing the ſame breath all the while, and are fed on purpoſe with coarſe biſcuit and other dry things, to make them long-winded. And, if what is reported be true, they hunt the poor Indians with dogs, to make themſelves ſport. 'Tis eaſy to imagine how deteſtable the Spaniards became to theſe poor Pagans for theſe cruelties. There is a ſtory goes of Hathu Cacica, a ſtout Indian, who being to die, was perſuaded by a Franciſcan friar to turn Chriſtian, and then he ſhould go to heaven. Cacica aſked him, “ Whether there were any Spaniards in heaven?” “ Yes,” ſays the Friar, “ it is full of them.” “ Nay then,” ſaid the Indian, “ I had rather go to hell; than have any more of their company.” *Howell's Germ. Dict.*

22. On Saturday, the firſt of March, 1755, Macdonald, Berry, Salmon, and Egan, thief-takers, were tried at the Old Bailey, for being acceſſaries, before the fact, in a robbery on the highway near Deptford; for which, two lads, named Ellis and Kelly, were capitally convicted at the aſſizes at Maidſtone. It appeared upon the trial, that the above four thief-takers had employed a fellow, named Blee, to draw in any two lads, to commit with him a robbery on the highway, that they might afterwards take and convict them for the ſake of the reward; and that it might be the larger, the ſcene was laid in the pariſh of Greenwich, there being twenty pounds extraordinary for any one convicted of a highway robbery within that pariſh. Accordingly Salmon, one of the four, was to go

down to Deptford, to be robbed of ſundry things provided for that purpoſe by Berry and Macdonald. After the robbery was committed, Blee was to carry the lads to the Spread-eagle in Kent-ſtreet, where Egan, another confederate, was to be placed, on purpoſe to buy the goods, and who, as ſoon as he had fixed them there, was, under pretence of fetching money for the goods, to go and acquaint Macdonald and Berry, who were to be waiting in readineſs, and who were immediately to come and ſeize them; in the mean time Blee, the other confederate, was, under pretence of being ſhaved, to go out and make his eſcape. All this was accordingly executed: the lads were committed to Maidſtone gaol, ſworn againſt by the four confederates, and capitally convicted; but the whole conſpiracy having been diſcovered by the vigilance of Mr. Cox of Deptford, who had apprehended, unknown to them, Blee, the other confederate, and induced him to a confeſſion; they were all apprehended in court at Maidſtone, and thereby diſappointed of the reward they expected, though they are likely to meet with one they have long and greatly merited.

Theſe fellows have received ſo large a ſum as 1720l. from the Treaſury, as rewards for perſons taken and convicted by them at the Old Bailey only; and it is ſaid, that there and at other places, they have enſnared and hanged no leſs than ſeventy perſons.

The following fact, at the ſame time it clears from infamy the memory of a poor unfortunate honeſt man, will tend to open the eyes of mankind to a dreadful ſcene of villany, which has of late been ſucceſsfully practiſed; and which calls aloud for the wiſdom of our legiſlators to endeavour to put a ſtop to. The above Macdonald (who was a ſort of a marſhal to the conſtables) having ordered Blee, his ſervant, to look out for one or two more men to engage in a robbery, Blee ſoon informed him he had pitched on one Joſhua Kiddon, a Porter in the Fleet Market. Macdonald then, and Berry, having ſettled their plan, concerted with Blee to act as follows: Blee went to the Porter, and told him a gentleman at Edmonton, in diſtreſs, wanted to move off his goods in the night, and if he would aſſiſt, he ſhould have five ſhillings, and victuals and drink. The Porter agreed, and they went to Edmonton: and after refreſhing themſelves at a public houſe there, Blee pretended to go out to ſee if the gentleman was ready; and returning, told the Porter, the gentleman ſuſpected he was watched that night, and would defer moving his goods to another time; and then treating the Porter with a pot or two of beer, they ſet forward for London. Blee ſoon began to endeavour to perſuade the Porter that they might eaſily pick up a little money on the road without any riſk; but the Porter giving no ear to him, they came on, and ſoon ſaw at a little diſtance a woman on foot (who had been deſignedly ſet down there out of a chaiſe by Berry, that the robbery being committed within that pariſh, they might get the additional reward). Blee then urged the little danger there was in robbing her; but the Porter abſolutely refuſing, Blee propoſed mending their pace to town; the Porter accordingly put on, but Blee deſignedly lagging behind, the Porter looked back, and ſaw him with the women; but he ſoon came up to the Porter, told him how eaſily he had robbed her, and offered him half the money. The Porter frighted, ſaid, "He would have none of it;" and Blee, pretending an occaſion to ſtop, made quite off. Berry and the woman (in the chaiſe) ſoon overtook the Porter, and Macdonald coming up at the ſame time, the woman and Berry charged the Porter with holding a knife to her throat, whilſt his companion robbed her; and the thief-takers ſecured him, and carried him before a juſtice, who committed him to Newgate, and on their evidence he was tried and convicted at the Old Bailey, and executed at Tyburn, in February 1754. Thus monſtrous cruelly was this poor man brought to a ſhameful death, which it was almoſt impoſſible for him to avoid, from the moment they had fixed on him. His reaſons for being on the road at that time muſt appear like an idle excuſe; and the confederates ſeemed to be ſtrangers to each other till that time. And thus have ſeveral innocent people loſt their lives for ſham robberies, and the public been amuſed with numerous executions, and flattered with hopes that the number of rogues muſt be leſſened, at the ſame time that they are plundered by veteran villains, every one of whom is under contribution to thief-takers, &c. and are rarely brought to juſtice by them, unleſs to anſwer their political purpoſes. *Gazetteer, Mar.* 4. 1755.

CHAP. XI.

Of the bitter Revenges that ſome have taken upon their Enemies.

WHEN the Emperor Frederick had newly obtained a moſt ſignal victory in Hungary, he made a ſpeech to his ſoldiers, whereof this was a part: “ We have done,” ſaid he, “ a great work, and yet there is a greater that ſtill remains for us to do; which is, to overcome ourſelves, and to put an end at once to our covetouſneſs, and the deſire of revenge.” Thus great and generous ſouls are ever found to be the moſt placable, and are eaſieſt appeaſed: while the weak and fearful are guilty of the greateſt barbarities, as not knowing how to allot any meaſure or bounds to their anger.

1. In the iſle of Majorca, there was a Lord of a caſtle, who amongſt others kept a Negro ſlave, and for ſome fault of his had beaten him with ſome ſeverity. The villain Moor watching his opportunity, when his maſter and the reſt were abſent, ſhut the door againſt him; and at his return he thus acted his damnable revenge: while his Lord ſtood without demanding entrance, he reviled him, violated the honour of his lady, threw her and two of his children out at the caſtle windows, and ſtood ready to do the like with the third and youngeſt child. The miſerable father, who had beheld the ruin of all his family but this one, begged of his ſlave to ſave the life of that little one; which the cruel ſlave refuſed, unleſs he would cut off his own noſe: the pitiful parent accepted the condition, and had no ſooner performed it, but the bloody villain firſt caſt the infant down head-long, and then himſelf, in a barbarous bravery, thereby to elude the revenge of his abuſed Lord. *Treaſury of Ancient and Modern Times*, *l.* 2. *c.* 10. *p.* 135.

2. “As I went from Rome with my company,” ſays Camerarius, “ paſſing through the Marquiſate of Ancona, we were to go through a city called Terni. As we entered the city, we ſaw over the gate, upon a high tower, a certain tablet, to which were faſtened (as at firſt it ſeemed to us) a great many batts or reer-mice; we thinking it a ſtrange ſight, and not knowing what it meant, one of the city, whom we aſked, told us thus:” “ There was,” ſaid he, “ in this city two noble, rich, and mighty houſes, which for a long time bore an irreconcilable hatred one againſt the other: their malice paſſed from father to ſon, as it were by inheritance, by occaſion of which many of both houſes were ſlain and murdered. At laſt, the one houſe, not many years ſince, reſolved to ſtand no more upon murdering one or two of the adverſe party by ſurprize, but to run upon them all at once, and not to leave one of them alive. This bloody family ſecretly gathered together, out of the country adjoining, with their ſervants, and ſuch other bravoes as many Italians keep in pay to employ in the execution of their revenges; theſe were privily armed, and had notice to be ready at a word. About midnight they ſeize upon the perſon of the Governor of the city, and leaving guards in his houſe, go on ſilently to the houſe of their enemy, diſpoſing troops at the end of every ſtreet. About ten of them take the Governor in the midſt of them, as if they had been the archers of his guard, whom they compelled, by ſetting a poniard to his throat, to command ſpeedy entrance. He cauſed the doors to be opened; they ſeeing the Governor there, made no refuſal: which done, they call their accomplices that ſtood not far off, put the Governor into ſafe-keeping, enter, and kill man, woman and child, and the very horſes in the ſtable. That done, they forced the Governor to command the city-gates to be opened, and ſo they departed, and diſperſed into private places amongſt their friends; ſome fled to the next ſea-ports, and ſo got far off: but ſuch as ſtayed near, were ſo diligently ſearched for, that they were found, drawn out of their holes, and put to death with grievous tortures; after which, their hands and feet being cut off, were nailed to that tablet,” ſaith he “ which you ſaw as you came along, as a leſſon to poſterity. The ſun having broiled thoſe limbs ſo faſtened, makes travellers, that know nothing of the tragedy, ſuppoſe they are reer-mice.” *Camer. Oper. Sub. cent.* 1. *c.* 84. *p.* 390.

3. Dionyſius, the younger, a Tyrant of Sicily, came to Locris, the birth-place of his mother Doris; there he took the moſt ſtately and capacious houſe in all the city: he cauſed all the rooms of it to be ſtrewed with a ſort of wild betony and roſes; and having utterly caſt off all ſhame; ſent for ſeveral of the Locrenſian virgins, whom, having ſtripped naked, he tumbled with upon a bed, being himſelf alſo naked. But the incenſed citizens took a ſharp revenge upon him for this affront, in the perſons of his wife and children; for having

inflicted a thouſand torments upon theſe innocent perſons, at laſt they thruſt needles into their fingers, betwixt their fleſh and the nails, and then cut their throats; after which, they chopt their fleſh into ſmall pieces, of which they boiled ſome, curſing all thoſe that would not eat of it; the reſt they dried and ground, that it might be ſwallowed down in pottage by poor people; that which remained they caſt into the ſea: their bones were beaten in mortars, and the powder mingled with thoſe horrible meſſes, and the pottage, which they had made of human fleſh. As for the Tyrant himſelf, he was reduced to that neceſſity, that he went up and down, playing upon a cymbal, to procure food for his belly, and died in that miſerable ſtate. *Athenæi Deipnoſoph. l.* 12. *c.* 11. *p.* 541. *Ælian. Var. Hiſt. l.* 9. *c.* 8. *p.* 237, 238.

4. Conrade Trincio, Lord of Fulingo, in the Dutchy of Spoleto, hearing that the Captain of the caſtle of Norcera had ſlain Nicholas Trincio, his brother, upon ſuſpicion of adultery, came and beſieged this Captain, and held him ſo ſtrait to it, that being out of all hope to ſave himſelf, he firſt cut the throats of his wife and children, and then threw himſelf down from an high tower, that he might not fall alive into the power of Conrade: who ſeeing himſelf fruſtrated of the means to torment him according to his intention, ſet upon his kindred allies, friends, and familiars; and as many of them as he could take, he tortured without mercy: and after he had murdered them, plucked out their bowels, chopt their bodies into ſmall parcels, hung up their quarters in the highways and places of ſhew, for travellers to gaze on; behaving himſelf with that ſavage and outrageous cruelty, that no man can call it a puniſhment or revenge, but muſt ſtudy to find out a name fit for it; and, after all, perhaps ſhall loſe his labour. *Camer. Oper. Subciſ. cent.* 1. *c.* 84. *p.* 392.

5. Altobel, a citizen of Tudertum (which ſome call Todi) in the Dutchy of Spoleto, made war upon his fellow-citizens, and ſeized upon the city and ſtate: after which, he behaved himſelf with great cruelty amongſt them, both towards rich and poor. Many inroads he alſo made upon the neighbouring territories, and ſpoiled and rifled ſome other cities near Tudertum. At laſt he was defeated and taken priſoner by the Pope's army: forthwith he was bound ſtark naked to a poſt in the market-place, to the end that all they whom he wronged might revenge themſelves upon him in what manner they pleaſed. Thither run the mothers whoſe children he had killed, who like ſo many wild beaſts, begin to tear his body with their greedy teeth; others wound, cut, and ſlaſh him, ſome in one ſort, ſome in another; the fathers, kindred and friends of ſuch as he had maſſacred, pulled out his eyes, heart, and entrails, not forgetting any point of extreme rigour. He, with a courage deſperately obſtinate, endured theſe torments with conſtancy; ſaying, between times, "That no new thing had happened unto him; and that long ſince he had foreſeen within himſelf this puniſhment." Being dead, they put an end to their fury, by cutting his body into morſels, which (like fleſh in a butcher's ſhop) were ſold by weight, and afterwards eaten by thoſe that bought them. Leander, in his deſcription of Italy, ſaith, "This fell out in his time." *Camer. ibid. p.* 392.

6. The Duke of Limbourg dying without iſſue, the Duke of Brabant, and the Earl of Gelders, ſtrove about the ſucceſſion, each of them pretending right to it; when they could not agree they fell to arms: at laſt the Duke of Brabant won the victory in a battle, and took, amongſt other priſoners, the Biſhop of Collen, who followed the party of the Earl of Gelders. This Biſhop, after he had been priſoner to the Earl of Heynault the ſpace of ſeven years, was ſet at liberty upon conditions which he accepted: and being ready to return home, he prayed the Earl that he would honour him ſo far, as to convey him into his country. The Earl willingly condeſcended, and having brought him almoſt to Collen, not miſtruſting any thing, he ſaw himſelf upon the ſudden encloſed with a troop of horſemen, which took him and delivered him to the Biſhop, who locked him up in a priſon, where he ended his days: and the more to vex and torment him, the Biſhop cauſed an iron cage to be made and anointed all over with honey, which was laid out to the ſun, the Earl being locked faſt within it. "This was done in the memory of our fathers," ſaith Philip Camerarius. *Camer. ibid. c.* 87. *p.* 407.

7. C. Cornificius, a poet and emulator of Virgil, when he ſaw the ſoldiers often flying, he called them Helmeted Hares; who ſo far reſented this term of ignominy, that upon the firſt opportunity they all deſerted him in fight; and ſo he was ſlain upon the place by the enemy. *Zuin. ibid. l.* 2. *p.* 246.

8. M. Tullius Cicero had made ſome orations againſt M. Antonius; for which, when Antonius came to be of the Triumvirate, he cauſed him to be ſlain. Fulvia, the wife of Antonius, not ſatisfied with the death of that great orator, cauſed his head to be brought to her, upon which ſhe beſtowed many curſes: ſhe ſpit in the face of it, ſhe placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and after all, cauſed it to be ſet up in a high and eminent place over thoſe pulpits from whence the orators uſe to ſpeak their orations to the people. *Xiphil. in Auguſto, p.* 27. *Wier. Oper. p.* 828. *Lib. de Irâ. Plut.*

9. Pope Stephen the Seventh, having been hindred from the Popedom by Formoſus his predeceſſor, when after his death he was made Pope, he cauſed his dead body to be taken out of the ſepulchre, to be ſtript of the pontifical ornaments, clothed in ſecular garments, and to be buried without the church: he alſo cauſed his fingers to be cut off, and to be caſt into the river for the fiſh to devour. When Sergius the third came to be Pope, he cauſed the body of the ſame Formoſus to be drawn out of his ſecond burying-place, to be beheaded in the Forum or market-place, and then to be caſt into the river Tiber, to gratify Lotharius the King of France, who thus hated the dead Formoſus, for that by his means the empire was tranſlated from the French to the Berengarians: others ſay that Sergius did this to Formoſus, becauſe he had alſo oppoſed him in the election. *Wier. Oper. p.* 820. *Lib. de Irâ. Heylyn. Coſm. p.* 107.

10. Cambyſes, the ſon of Cyrus, King of Perſia, ſent to Amaſis, King of Egypt, that he ſhould ſend him his daughter. Amaſis, knowing that the Perſian would uſe her but as one of his concubines, not his wife, and withal dreading his power, he ſent Nitetes, the daughter of Apries the former King, adorned after the manner of his daughter. The daughter of Apries made known this deceit to Cambyſes at her firſt coming, who was thereupon ſo incenſed, that he reſolved upon a war with Egypt: and though Amaſis was dead before he could take Memphis, yet as ſoon as he had, he went thence to the city of Sais, enters the palace of Amaſis, cauſes the body of him to be taken out of his ſepulchre; which done, he would have it to be ſcourged, pulled, beaten, pricked, and uſed with all the contumely he could deviſe; this being done till the miniſters of his pleaſure were wearied, and ſeeing the ſalted carcaſe oppoſed their blows, ſo that no particle fell from it thereby, he at laſt cauſed it to be thrown into the fire, where it was burnt to aſhes. *Herodot. l.* 3. *p.* 161. 167. *Dinoth. Memorab. l.* 5. *p.* 353.

11. Cyrus warring againſt Tomyris, Queen of the Maſſagetes, had by a ſtratagem taken her ſon Spargapiſes; for he had left part of his army with plentiful proviſion of meats and wines, on purpoſe to be ſeized upon. Theſe troops Spargapiſes had cut in pieces, and that done, ſet himſelf and his army to feaſting; and while they were ſecure aſleep, and enfeebled by drinking, Cyrus ſet upon them, killed and took moſt of them. Spargapiſes being brought before Cyrus, deſired that he might be unbound: when he was looſed, and his hands at liberty (grieved for the diſcomfiture of his army) he ſlew himſelf. After which Tomyris in a great battle overthrew the forces of Cyrus; and having found him amongſt the dead, in revenge of her ſon's death, ſhe cauſed his head to be cut off, and to be thrown into a veſſel filled with human blood; with this bitter ſarcaſm, ſay ſome, "Satiate thyſelf with blood which thou haſt ſo much thirſted after:" but Herodotus, "Thou haſt deſtroyed my ſon taken by guile, and as I threatened I will ſatiate thee with blood." *Herodot. l.* 1. *p.* 68, 69. *Dinoth Memorab. l.* 5. *p.* 313. *Juſtin. Hiſt. l.* 1. *p.* 23.

12. A noble Hungarian having found one in bed with his wife, committed the adulterer to priſon, there to be famiſhed to death; and that he might the better attain his end, he cauſed a roaſted hen every now and then to be let down to his noſe, that by the ſmell of the meat his appetite might be excited to the greater eagerneſs: but he was not ſuffered to taſte of it; only it was preſented to make his puniſhment the more bitter. When the miſerable creature had endured this manner of uſage for ſix days, the ſeventh it was found that he had eaten the upper part of his own arms. *Wier. Oper. p.* 763. *Lib. de Jejun. Commentit.*

13. When Paris was dead, Helena was married to another of the ſons of Priam, called Deiphobus; and Troy being taken by the Greeks, Menelaus, her firſt huſband (from whom ſhe had been ſtolen), acted his revenge upon this latter huſband with great ſeverity; for he cut off his ears, arms, and noſe; and at the laſt, when he had maimed him all over, and in every part, he ſuffered him to die in exquiſite torments. *Dict. Cret. l.* 5. *p.* 128.

14. Fredericus Barbaroſſa, the Emperor, with a ſtrong army beſieged Milan, that had withdrawn itſelf from under his obedience, and had lately affronted his Empreſs in this manner. The Empreſs, deſirous to ſee the city (not fearing to meet with any diſreſpect from a place under her huſband's juriſdiction), had put herſelf into it. The mad people ſeized upon her, ſet her upon the back of a mule, with her face to the tail, and the tail in her hand inſtead of a bridle: and in this contumelious manner put her out at the other gate of the city. The Emperor, juſtly incenſed, urged the beſieged to yield, who at laſt did; and he received them to mercy upon this condition: that every perſon who deſired to live, ſhould, with their teeth, take a fig out of the fundament of a mule; as many as refuſed were immediately to be beheaded. Divers preferred death before this ignominy: thoſe that deſired life did what was commanded: whence came that ſcornful proverb in Italy; when putting one of their fingers betwixt two others, they cry, *Ecco la fico.* "Behold the fig." *Lonic. Thea. p.* 643. *Munſt. Coſ. l.* 2. *Heyl. Coſm. p.* 144.

15. "There are no greater inſtances of revenge," ſays Sabellicus, "than in the factious cities of Italy; where the chiefs of the one faction falling into the hands of the other, it was a great favour to be beheaded or ſtrangled." Pontanus adds, "That he has heard his grandmother tell, how in certain mortal differences betwixt ſome families, one of the oppoſite faction being taken, he was immediately cut into ſmall gobbets, his liver was thrown upon the hot coals, broiled and divided into little morſels, and diſtributed amongſt their friends, invited to breakfaſt for that purpoſe: after which execrable feeding there were brought cups with the ſprinklings of ſome of the gathered blood. Then followed congratulations amongſt themſelves, laughter, jeſts, and witty paſſages to ſeaſon their viands, and, to conclude, they drank to God himſelf, as being the favourer of their revenge." *Wier. Oper. p.* 830. *Lib. de Irâ.*

16. A certain Italian having his enemy in his power, told him, "There was no poſſible way for him to ſave his life, unleſs he would immediately deny and renounce his Saviour." The timorous wretch in hope of mercy, did it; when the other forthwith ſtabbed him to the heart: ſaying, "That now he had a full and noble revenge, for he had killed him at once both body and ſoul." *Clark's Mir. c.* 5. *p.* 22. *Reynolds on Paſſions, c.* 15. *p.* 150.

17. George Villiers, Duke of Buckingham, was ſtabbed at Portſmouth, Saturday, Auguſt 23d, 1628, by John Felton. It is ſaid, the villain did it partly in revenge, for that the Duke had denied him ſome office he had made ſuit for; nor is it improbable, for I find him thus characteriſed: "he was a perſon of a little ſtature, of a ſtout and revengeful ſpirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and ſent it with a challenge to the gentleman to fight him; thereby to let him know, that he valued not the expoſing of his whole body to hazard, ſo he might but have an opportunity to be revenged." *Ruſhw. Hiſt. Coll. p.* 650.

18. Anno 1500, at ſuch time as Tamas Shaw ruled Perſia, the city Iſpahan (the metropolis of all Perſia), ſurfeiting with luxury, refuſed not only to contribute reaſonably to the King's occaſions (at that time moleſted with the Turks and Tartars), but audaciouſly withſtood his deſired entrance. A rebellion ſo inſufferable, as made him ſwear a revenge ſcarce to be paralleled. With fury he aſſaults, in a rage enters it, firing a great part, and in a hoſtile ſeverity pillaging each houſe: and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headleſs three hundred thouſand of thoſe Iſpahanians: and from Tamerlane's rigid example, at Damaſcus, erected a trophy (a pillar of their heads) as a memorial of their diſloyalty, and his bitter revenge. *Herb. Trav. l.* 2. *p.* 160.

CHAP. XII.

Of the grievous Oppreſſions and Unmercifulneſs of ſome Men, and their Puniſhments.

IN Scotland, in a place called Kile, there is a rock about twelve feet high, and as much in breadth: it is called the Deaf Craig; for though a man call ever ſo loud, or ſhoot off a gun on the one ſide, yet his fellow on the other ſide cannot hear the noiſe. Oppreſſors may be reſembled to this ſtone; their hearts are as hard, and their ears are as deaf to the cries of the poor: they are ſo to the denunciations of the juſt judgments of God againſt them, otherwiſe ſo many of them had not come to ſuch lamentable ends.

1. John Cameron was Biſhop of Glaſgow, a man given to violence and oppreſſion, who, com-

mitting many deeds full of cruelty and coveteouſneſs, eſpecially upon his own tenants and vaſſals, made a fearful and unhappy end: for in the year 1446, the night before Chriſtmas-day, as he lay aſleep at his houſe at Lockwood, ſeven miles from the city of Glaſgow, he thought he heard a voice ſummoning him to appear before the tribunal of Chriſt, and give an account of his doings: thereupon he awaked, and being greatly terrified, did call his ſervants to bring lights and ſit by him; he himſelf took a book in his hand, and began to read: but the voice being again heard, ſtruck all the ſervants with amazement. The ſame voice calling a third time far louder and more fearfully, the Biſhop, after a heavy groan, was found dead in his bed, his tongue hanging out of his mouth. This ſtory, reported by Buchanan, almoſt in the ſame words, I thought good to remember, as a notable example of God's judgment againſt the crying ſin of oppreſſion. *Spotſ. Hiſt. Chur. of Scotl. l. 2. p. 114. Clark's mir. c. 33. p. 115.*

2. The magnificent Moſque or Temple of Cairo in Egypt, was thus built: Aſſan Baſſa, a man of a crafty and covetous diſpoſition, deſiring to gain himſelf a name in the world by ſome famous ſtructure which yet ſhould be of little expence to himſelf, took this courſe: He cauſed it to be proclaimed all abroad, that his purpoſe was to build a glorious Temple to the honour of God; and that he might have the more happy ſucceſs in this enterpriſe of his, he was determined to beſtow a liberal alms upon all comers, of what place or country ſoever; appointing at the ſame time both the day and place for the diſtribution of his bounty. The fame of this brought an innumerable company of people, not only from all the parts of Ægypt, but alſo from other kingdoms, to Cairo. Aſſan, againſt their coming, had provided a great number of ſhirts and coats: now as many as came to partake of his bounty, he cauſed to be received in a large and ample court, which one by one (and no otherwiſe) were ordered to paſs from thence by ſeveral little doors into another court of equal extent; in their paſſage every one was ſtript of his own clothes, and inſtead of them forced to receive a ſhirt and coat of his providing. The ſubtilty of the buſineſs was this, that whatſoever ſo many thouſands of perſons had brought along with them to defray their expences, might be depoſited in one certain place appointed by himſelf; for he well knew, the manner of men in thoſe countries was to ſew up, in their ſhirts or caps, all the money they carried with them. At laſt a doleful and lamentable cry aroſe amongſt the robbed people, imploring Aſſan to reſtore them their own clothes: he deriding at once both their clamours and tears, cauſed all their garments to be caſt into a mighty fire prepared for that purpoſe; from whence, after they were burnt, was taken up ſuch a quantity of ſilver and gold, as ſufficed to begin and finiſh that noble ſtructure he had reſolved upon. But obſerve after what manner the inſolent oppreſſion of this man was puniſhed. The Turkiſh Emperor being informed of the wickedneſs of Aſſan, ſent Ibrahim Baſſa with his letters to him, wrapped up (as the manner is) in black ſilk: the tenor of which was this: "As ſoon as this our meſſenger is come to thee, our will and pleaſure is, that thou ſend us by him thy head unto Conſtantinople." In vain was it to diſpute the command of his Lord, and thus the miſerable man periſhed. *Drex. Eter. Prod. c. 1. § 27. p. 40.*

3. William the Conqueror, for his gain, and the pleaſure he took in hunting, enforeſted thirty miles in Hampſhire; pulled down thirty-ſix pariſh churches, and diſpeopled all the place, chaſing the inhabitants from the places of their inheritance. But the juſt hand of God was viſible and remarkable upon his poſterity, for this his grievous oppreſſion: and in this very New Foreſt, his two ſons, Richard by a peſtilent air, and King William Rufus by the ſhot of an arrow, and his grandſon Henry, ſon of Duke Robert, by hanging in a bough, as Abſalom, came to their untimely ends. *Speed's Hiſt. p. 13.*

4. Anno Dom. 1570, at Rye in Suſſex, there was a ſtrange example of God's judgments upon a covetous oppreſſive gentleman, and one that deſired to grind the faces of the poor. This gentleman living near the ſea, had a marſh, wherein upon poles fiſhermen uſed to dry their nets; for which he received of them yearly a ſufficient ſum of money: but at length, not being content with it, he cauſed his ſervants to pluck up the poles, not ſuffering the fiſhermen to come upon his ground any longer, except they would compound at a larger rate: but it came to paſs the ſame night, that the ſea broke in, and overwhelmed all his marſh; which, ſaith Hollinſhed, continueth in that manner to this very day. *Clark's Mirr. c. 33. p. 114.*

5. Lucullus the Roman Conſul, viſiting the cities of Aſia, found the poor country afflicted and oppreſſed with ſo many evils and miſeries, as

no man living could believe, nor tongue expreſs? for the extreme and horrible covetouſneſs of the farmers, cuſtomers, and Roman uſurers did not only devour it, but kept the people alſo in ſuch miſerable bondage and thraldom, that fathers were forced to ſell their ſons and daughters ready for marriage, to pay the intereſt and uſe of money which they had borrowed to pay their fines withal; they were even forced to ſell the tables dedicated to the Temples, the ſtatues of their gods, and other ornaments and jewels of their temples; and in the end they themſelves were adjudged for bondſlaves to their cruel creditors, to wear out their days in miſerable ſervitude. And yet the worſt of all was the pain and torment they put them to before they were ſo condemned; for ſome they impriſoned and cruelly racked, others they tormented upon a little brazen horſe, ſet them in the ſtocks, made them ſtand naked in the greateſt heat of ſummer, or on the ice in winter; ſo that bondage ſeemed to them a relief of their miſeries, and a reſt from their torments. Lucullus found the cities of Aſia full of ſuch oppreſſions, whereof in a ſhort time he exceedingly eaſed them. *Plut. in vitâ Luculli. Clark's Mirr. c. 15. p. 58, 59.*

6. King John of England was a great oppreſſor; on a time a Jew refuſing to lend this King ſo much money as he required, the King cauſed every day one of his great teeth to be pulled out for the ſpace of ſeven days; and then the Jew was content to give the King ten thouſand marks of ſilver, that the one tooth which he had left might not be pulled out. The ſame King aſſaulting the chaſtity of the daughter of Robert Fitzwater, called Maud the Fair, and being by her repulſed, he is ſaid to ſend a meſſenger to give her poiſon in a poached egg, whereof ſhe died. Not long after, he himſelf had but little better fate, being poiſoned at Swineſtead Abbey. *Baker's Chronicle, p. 101 & 106.*

7. Luther reports, that he being at Rome, a great Cardinal died, and left behind him a great ſtore of money. Before his death he made his will, and laid it in a cheſt where his money was. After his death the cheſt was opened, and therein by the money was found, written in parchment,

Dum potui rapui, rapiatis quando poteſtis.

"I ſcrap'd together while I could:
"That you ſhould do ſo too, I would."

Luth. Coll. Menſa, p. 82.

8. Anno Dom. 1234, in the reign of King Henry the Third, there was a great dearth in England, ſo that many people died for want of victuals; at which time Walter Grey, Archbiſhop of York, had great ſtore of corn, which he had hoarded up for five years together; yet, in that time of ſcarcity, refuſed to relieve the poor with it: but ſuſpecting leſt it might be deſtroyed with vermin, he commanded it to be delivered to huſbandmen that dwelt in his manors, upon condition to return him as much new corn after harveſt. But behold a terrible judgment of God upon him for his covetouſneſs, and unmercifulneſs to the poor: when men came to one of his great ſtacks of corn, near to the town of Rippon, there appeared in the ſheaves all over, the heads of worms, ſerpents, and toads; ſo that the Bailiffs were forced to build a high wall round about the ſtack of corn, and then to ſet it on fire, leſt the venomous creatures ſhould have gone out, and poiſoned the corn in other places. *Clark's Mirr. c. 33. p. 117. Stowe's Chr.*

CHAP. XIII.

Of the bloody and cruel Maſſacres in ſeveral Places, and their Occaſions.

THE Naturaliſts tell us of a ſerpent (who is therefore called Hæmorrhois), that whereſoever he bites, he makes the man all over bloody. It ſeems his poiſon hath a particular command over the blood, ſo as to call it all into the outward parts of the body. The vulgar rout, and headſtrong multitude, when once it is enraged, is ſuch another kind of ſerpent; whereſoever the ſcene of its inſolence is, it makes it all over bloody. This unbridled torrent bears all down before it; and being tranſported with its own fury, it knows no difference of age, ſex, or degree, till it hath converted a flouriſhing place into a field of blood.

1. In the year 1506, in Liſbon, upon the tenth day of April, many of the city went to the church of St. Dominick, to hear maſs: on the left ſide of this church there is a chapel, much reverenced by thoſe of the country, and called Jeſus Chapel. Upon the altar there ſtands a crucifix, the wound of whoſe ſide is covered with a piece of glaſs. Some of thoſe that came thither to do their devotions, caſting their eyes upon this hole, it ſeemed to them that a kind of glimmering light came forth

of it: then happy he that could firſt cry a miracle; and every one ſaid, that "God ſhewed the teſtimonies of his preſence." A Jew, that was but lately become a Chriſtian there, denied that it was any miracle, ſaying, "It was not likely that out of a dry piece of wood there ſhould come ſuch a light." Now albeit many of the ſtanders-by doubted of the miracle, yet, hearing a Jew deny it, they began to murmur, calling him a wicked apoſtate, a deteſtable enemy to Jeſus Chriſt; and, after they had ſufficiently reviled him with words, all the multitude, foaming with anger, fell upon him, plucked off the hair of his head and beard, trode upon him, trailed him into the Church-yard, beat him to death, and, kindling a great fire, caſt the dead body into it. All the reſidue of the people ran to this mutinous company: there a certain friar preached a ſermon, wherein he vehemently urged his auditors to revenge the injury that our Lord had received. The people, mad enough of themſelves, were more incenſed by this exhortation. Beſides this, two other Friars took and held up a croſs as high as they could, crying out, "Revenge hereſy; down with wicked hereſy, and deſtroy the wicked nation." Then, like hungry dogs, they fell upon the miſerable Jews, cut the throats of a great number, and dragged them, half dead, to the fires, many of which they made for the purpoſe. They regarded neither age nor ſex, but murdered men, women, and children: they broke open doors, ruſhed into rooms, daſhed out childrens brains againſt the walls: they went inſolently into churches, to pluck out thence the little children, old men, and young maidens, that had taken hold of the altars, the croſſes, and images of ſaints; crying, *Miſericordia!* "Mercy, mercy!" there they either murdered them preſently, or threw them out alive into the fire. Many that carried the port and ſhew of Jews, found themſelves in great danger: and ſome were killed, and others wounded, before they could make proof that they had no relation to them. Some that bore a grudge to others, as they met them, did but cry "Jews!" and they were preſently beaten down, without having liberty or leiſure to anſwer for themſelves. The magiſtrates were not ſo hardy as to oppoſe themſelves againſt the fury of the people; ſo that, in three days, the cut-throats killed above two thouſand Jewiſh perſons. The king, underſtanding the news of this horrible hurly-burly, was extremely angry, and ſuddenly diſpatched away Jaques Almeida, and Jaques Lopez, with full power to puniſh ſo great offences; who cauſed a great number of the ſeditious to be executed. The Friars, that had lift up the Croſs, and animated the people to murder, were degraded, and afterwards hanged and burnt. The magiſtrates, that had been ſlack to repreſs this riot, were ſome put out of office, and others fined; the city alſo was disfranchiſed of many privileges and honours. *Camer. Oper. Subciſ. cent.* 1. *c.* 40. *p.* 188.

2. In 1281, when Charles of Anjou reigned in Sicily, his ſoldiers, all Frenchmen, lying in garriſons in the cities, grew ſo odious to the Sicilians, that they ſtudied nothing ſo much as how to be revenged, and to free themſelves from the yoke of the French. The moſt reſolute in this buſineſs was a gentleman, called John Prochyto. This gentleman being juſtly provoked by the French, who had forced his wife, and finding himſelf much favoured by the Sicilian Lords and Gentlemen, begins, by their counſel and ſupport, to build a ſtrange deſign for the entrapping of all the French at once, and aboliſhing for ever their memory in Sicily. All which was ſo ſecretly carried on for eighteen months, that ever ſince it has been looked upon as a prodigious thing, that a deſign of that nature could poſſibly be concealed by ſo many people, and ſo different in humour. The watch-word, or ſignal, was, that upon Eaſter-day, when the bell ſhould begin to toll to Even-ſong, all the Sicilians ſhould preſently run to arms, and joining together with one accord, ſhould fall upon all the French throughout Sicily. Accordingly, all the inhabitants of the iſle were gathered together at the appointed hour, and, armed, ran upon the French, cut all their throats, without taking ſo much as one priſoner, or ſparing the children, or women gotten with child by the French, that they might utterly extinguiſh the whole race of them. There were ſlain eight thouſand at that time; and there eſcaped but a very ſmall number, who fled into a fort, called Sperling, where, for want of victuals, they were all ſtarved to death. This bloody maſſacre is, to this day, called the Sicilian Veſpers. *De Ser. Hiſt of France, p.* 143. *Heyl. Coſm. p.* 88. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 552. *Camer. Oper. Subciſiv. cent.* 1. *c.* 83. *p.* 385. *Gault. Tab. Chron. p.* 683.

3. Anno 1572 was the bloody Pariſian mattins, wherein was ſpilt ſo much Chriſtian blood, that it flowed through the ſtreets like rain-water in great abundance: and this butchery of men, women,

and children, continued ſo long, that the principal rivers of the kingdom were ſeen covered with murdered bodies; and their ſtreams ſo died and ſtained with human blood, that they who dwelt far from the place where this barbarous act was committed, abhorred the water of thoſe rivers, and refuſed to uſe it, or to eat of the fiſh taken therein, for a long time after. This tragedy was thus cunningly plotted. A peace was made with the Proteſtants; for aſſurance whereof, a marriage was ſolemnized between Henry of Navarre, chief of the Proteſtant party, and the Lady Margaret, the King's ſiſter. At this wedding there aſſembled the Prince of Condé, the Admiral Coligni, and divers others of chief note; but there was not ſo much wine drank as blood ſhed at it. At midnight the watch-bell rung; the King of Navarre and the Prince of Condé were taken priſoners; the Admiral murdered in his bed, and thirty thouſand, at the leaſt, of the moſt potent men of the Proteſtant religion, ſent by the way of the Red Sea to find the neareſt paſſage to the land of Canaan. *Davil. Hiſt. l.* 5. *p.* 374. *Heyl. Coſm. p.* 176. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 552. *Camer. Oper. Subciſiv. cent.* 1. *c.* 83. *p.* 387.

4. In the year 1311, and in the time of Pope Clement the Fifth, all the order of the Knights Templars being condemned at the council of Vienna, and adjudged to die; Philip the Fair, King of France, urged by the Pope, and out of a covetous deſire to poſſeſs their wealth, gave way for men to charge them with crimes: on which pretence they were put to death. The Great Maſter of the Order, together with two other of the principal perſons, one whereof was brother to the Dauphin of Viennois, were publickly burnt together. *Camer. Oper. Subciſ. cent.* 1. *c.* 83. *p.* 389.

5. Mithridates, King of Pontus, was once a friend and confederate of the Romans, and took their part againſt Ariſtonicus, who would not conſent to the admiſſion of the Romans unto Pergamus, according to the laſt will of King Attalus: yet afterwards conceiving an ambitious hope to obtain the Monarchy of all Aſia, in one night he plotted and effected the death of all the Roman ſoldiers diſperſed in Anatolia, to the number of one hundred and fifty thouſand. *Heyl. Coſm. p.* 646. *Lonic. Theat. p.* 342. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 552.

6. The maſſacre of the French Proteſtants at Merindol and Chabriers happened in the year 1545, the inſtrument of it being Minier, the Preſident of the Council at Aix: for, having condemned theſe poor people of hereſy, he muſtered a ſmall army, and ſet fire to the villages: thoſe of Merindol ſeeing the flames, with their wives and children fled into woods, but were there butchered, or ſent to the galleys. One boy they took, placed him againſt a tree, and ſhot him to death. Twenty-five, who had hid themſelves in a cave, were in part ſtifled, in part burnt. In Chabriers they ſo inhumanly dealt with the young wives and maids that moſt of them died immediately after. The men and women were put to the ſword, the children were re-baptized. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. Such was the cruelty of the ſoldiers to theſe poor women, that when ſome of them had clambered to the top of the barn, with an intent to leap down, the ſoldiers beat them back again with their pikes. *Heyl. Coſm. p.* 176.

7. King Etheldred, the younger Son of Edgar, being oppreſſed and broken by the Danes, was forced to buy his peace of them at the yearly tribute of ten thouſand pounds, which, in a ſhort time after, was inhanced to forty-eight thouſand pounds; which money was raiſed upon the ſubjects by the name of Danegelt. Weary of theſe exactions (ſending forth a ſecret commiſſion into every city of his kingdom) he plotted with his ſubjects to kill all the Danes as they ſlept in their beds; which accordingly was put in execution on St. *Brice*'s night, Nov. 13, Anno 1012. *Baker's Chron. p.* 18. *Heyl. Coſm. p.* 317.

8. That tribe of the Tartars who are called Hippophagi, from their feeding upon horſe-fleſh, made an expedition into Aſia the Greater, leaving Albania behind them, they fell into Medea. Phraortes the King encountered them, but was overthrown: finding therefore he was not able to remove them by force, he aſſayed it by policy, perſuading them to look Southward, as unto richer countries. Hereupon, full of prey and preſents, they marched towards Egypt; but were met in Syria by Pſamniticus the Egyptian King, who outvying the Median (for he was the richer King) he loaded them with gifts and treaſure, and ſent them back again into Medea, from whence they came; where for many years they afflicted that people, and the neighbouring provinces, doubling their tributes, and uſing all kind of cruelties; till in the end Cyaxares, the ſon and ſucceſſor of Phraortes, acquainting ſome of his moſt faithful ſubjects with his deſign, cauſed the

better part of them to be plentifully feaſted, made them drunk, and ſlew them, recovering thereby the poſſeſſion of his whole eſtate. *Heyl. Coſm. p.* 848.

9. Never was a more dreadful butchery ſeen or heard of, either as to the number of thoſe who were butchered, or the variety of cruelties inflicted, than that which was committed by the Papiſts of Ireland, upon the Proteſtants of that nation, on the twenty-third of October 1641. Though Dublin, the capital of that kingdom, was ſaved through the means of Owen O'Conolly, who made a diſcovery of the conſpiracy, yet, in the province of Ulſter, where the Iriſh firſt roſe, were committed the moſt unheard-of barbarities; perſons continually arriving with freſh information of ſlaughters, rapes, robberies, and other enormities. Cutting of throats and ſtabbing were the mildeſt treatment the Proteſtants met with: ſome had their eyes plucked out, and were ſeveral days dying in the moſt exquiſite torments: ſome were drowned, ſome burnt, the murderers forcing them to fetch the ſtraw that was to burn them. Some periſhed by hunger, others by thirſt, and ſome were buried alive: mothers were hanged on the gallows, and their children about their necks. Nay, theſe infernal monſters carried their inhumanity farther, and obliged fathers and mothers to murder their own children, children their parents, huſbands their wives, and wives their huſbands; matrons and maidens were firſt deflowered, and then butchered. In this maſſacre, which reached from one end of Ireland to the other, two hundred thouſand Proteſtants periſhed. *Hiſt. of England.*

CHAP. XIV.

Of the exceſſive Prodigality of ſome Perſons.

AT Padua in Italy they have a ſtone, called the Stone of Turpitude: it is placed near the Senate-houſe. Hither it is that all ſpendthrifts, and ſuch as diſclaim the payment of their debts, are brought; and they are enforced to ſit upon this ſtone, with their hinder parts bare, that, by this note of public infamy and diſgrace, others may be terrified from all ſuch vain expences, or borrowing more than they know they are able to pay. Great pity it is there is not ſuch a ſtone in all the countries of the world, or at leaſt ſome other happy invention, whereby it might be provided, That there ſhould be fewer followers of ſuch pernicious examples as thoſe that are hereafter related.

1. Cteſippus, ſon to Chabrias, a noble Athenian, was ſo prodigal, that after he had laviſhly conſumed all his goods and other eſtates, he ſold alſo the very ſtones of his father's tomb, in the building whereof the Athenians had diſburſed one thouſand drachms. *Treaſury of Ancient and Modern Times, l.* 8. *c.* 20. *p.* 781.

2. Paſchiſyrus, King of Crete, after he had ſpent all that he had, and could otherwiſe raiſe, he at length ſold his kingdom alſo, and lived afterwards privately in the city of Amathunta in Cyrus, where he died miſerably. *Id. ibid. p.* 780.

3. Heliogabalus the Emperor was poſſeſſed rather with madneſs than exceſs of prodigality. He filled his fiſh-ponds with roſe-water; he ſupplied his lamps with the precious balſam that diſtills from the trees in Arabia; he wore upon his ſhoes pearls and precious ſtones, engraven by the hands of the moſt ſkilful artiſts; his dining-room was ſtrewed with ſaffron, and his porticos with the duſt of gold; and he was never known to put on a garment a ſecond time, whether it was of the richeſt ſilk or gold. *Sabellic. Ex. l.* 8. *c.* 7. *p.* 447. *Fulgoſ. Ex. l.* 9. *c.* 1. *p.* 1145.

4. King Demetrius having raiſed a tax upon the Athenians of two hundred and fifty talents; when he ſaw all that maſs of money laid on a heap before him, he gave it amongſt his courtezans to buy them ſoap. *Plut. in Demetrio.*

5. C. Caligula, in leſs than a year, ſcattered and conſumed thoſe infinite heaps of gold and ſilver, which Tiberius his predeceſſor had heaped up, amounting to no leſs than ſeven and twenty hundred millions of ſeſterces. *Sueton. l.* 4. *c.* 37. *p.* 187.

6. Of Vitellius, Joſephus yields this teſtimony, that having reigned but eight months and five days, he was ſlain in the midſt of the city; whoſe luxury and prodigality, ſhould he have lived longer, the empire could not have ſatisfied. And Tacitus alſo ſaith of him, "That holding it ſufficient, and not caring for the future, within the compaſs of a few months, he is ſaid to have ſet going nine hundred million of ſeſterces; which Budæus, having caſt up, thus pronounces it to be no leſs than twenty-five hundred thouſand crowns." *Joſeph. de Bello Judaico, l.* 5. *c.* 13. *p.* 696. *Tacit. Hiſt. l.* 2.

7. When Nero had given ſo unreaſonable a ſum, that his mother Agrippina thought it fit to reſtrain his boundleſs prodigality, ſhe cauſed the whole ſum to be laid upon the table, as he was to paſs by, that ſo the ſight of it might work him to a ſenſe of his folly: but he (as it ſeems) ſuſpecting it be his mother's device, commands preſently ſo much more to be added to it; and withal was heard to ſay aloud, "I knew not that I gave ſo little." To Tiridates, during his abode in Italy, for the ſpace of nine months, he allowed daily eight hundred thouſand ſeſterces; and beſides, at his parting, for a farewel, he beſtowed on him no leſs than an hundred millions. The reſt of his prodigal gifts were not diſproportionable thereunto; ſo that in the whole, he caſt away, in prodigal needleſs gifts, two and twenty hundred millions of ſeſterces: beſides which, Menecrates, a fiddler, and Specillus, a fencer, he rewarded with the patrimonies, houſes, and eſtates of ſuch men as had been Triumvirs in the city of Rome: he ſaid, they were poor and ſordid that could keep account of their expences. *Hakew. Apol. l.* 4. *c.* 9. § 5. *p.* 423. *Pezel. Mellific. tom.* 2. *p.* 158. *Paræi Medulla, tom.* 1. *p.* 358.

8. Demades, the Athenian, was a rich and prodigal perſon; for whereas the Athenians had made a law, that no ſtranger ſhould dance in their theatre; and in caſe any ſhould be found ſo to do, he who ſet forth the plays ſhould pay a fine of one thouſand drachms. Demades, not ſo much regarding this law as his own pleaſure, hired at once an hundred ſtrangers to dance in his plays, and for them paid the fine of one hundred thouſand drachms. *Zuin. Theat. vol.* 3. *l.* 1. *p.* 626.

9. Aguſtinus Chieſſius, a banker or money-merchant at Rome, at the chriſtening of his ſon, entertained Pope Leo the Tenth upon the river Tiber, and all the foreign ambaſſadors, and the nobles of the city, with a magnificent entertainment, diſhed out in coſtly plate; and upon the changes of every ſervice, the meat, plate and all, was caſt away into the river, and new and coſtlier ſtill ſupplied in the room of them. *Hale, Gold. Remains, ſer.* 2. *p.* 27.

10. Stephen Langton, Archbiſhop of Canterbury, tranſlated the bones of Thomas à Becket with ſo great expence at the ſolemnity, that neither he, nor four of his ſucceſſors, were able to recover the debt it caſt his See and Church into. *Biſh. Godw. p.* 108.

11. Poppæa Sabina, the wife of Nero, was at once ſo proud and prodigal, that her mules had bridles and furniture of gold, were ſhod with ſilver, and ſometimes with gold; and ſhe kept five hundred female aſſes always about her court, in whoſe milk ſhe uſed to bathe her body, that ſhe might preſerve the delicacy of her ſkin. *Plin. l.* 11. *c.* 41. *p.* 348. *Clark's Mir. c.* 102. *p.* 471.

12. Caius Julius Cæſar was extremely profuſe in his expences, while as yet but a private perſon; inſomuch, that before he was called to any place of magiſtracy, he had not only conſumed his own eſtate, but had alſo contracted a debt of no leſs than three hundred talents; ſo that when he was ſent forth as Prætor into Spain, he wittily ſaid, "That he wanted three hundred talents to be worth nothing." *Patric. de Regno & Regis Inſtit. l.* 4. *tit.* 9. *p.* 245.

13. King Henry the Eighth, at the diſſolution of abbeys, gave away large ſhares almoſt to every one that aſked, as appears by a pleaſant ſtory. Two or three gentlemen, the King's ſervants, waited at the door when the King was to come out, with a purpoſe to beg of his Highneſs a large parcel of abbey-lands. One Mr. John Champernoune, another of his ſervants, ſeeing them, was very inquiſitive to know their ſuit, but they would not impart it to him. In the mean time out comes the King: they kneel down, and ſo doth Mr. Champernoune, (having an implicit faith that courtiers would beg nothing hurtful to themſelves). They preſent their petition; the King grants it; and they render him humble thanks, and ſo does Mr. Champernoune. Afterwards he requiring his ſhare, they denied it; upon which, he appealed to the King. The King avowed his equal meaning in the gift; whereupon his companions were forced to allot him the priory of St. Germain in Cornwall, valued at two hundred and forty-three pounds eight ſhillings per annum; ſo that a dumb beggar met with a blind giver, the one as little knowing what he aſked, as the other what he gave. *Full. Ch. Hiſt. p.* 337. *Clark's Mir. c.* 126. *p.* 646.

CHAP. XV.

Of the prodigious Luxury of ſome Men in their Feaſting.

IT is an old ſaying, *Leges bonæ ex malis moribus procreantur*, "That good laws have their original from the bad manners and evil way of living in that people for whom they are made." By which we may eaſily obſerve, that the Romans were a people exceedingly addicted to all kind of luxury, in that there were ſo many laws made to repreſs their proneneſs to the practice of this vice. There were the Lex Orchia, Fannia, Didia, Licinia, Cornelia, and divers others: yet all theſe were too little; for, according as their riches increaſed, ſo did their inclination grow ſo forward this way, till at laſt, in a monſtrous ſenſuality, they had drowned and ſwallowed up even the laſt remainders of their primitive virtue. This pernicious example of theirs hath ſince been followed by all ſorts of men, the prelates themſelves not excepted; and the luxury of theſe our days is grown to that height, that we ſeem to exceed all that have gone before us: ſo that we want no inſtances; only let a Roman have the honour to march firſt.

1. L. Ælius Verus made a ſupper wherein he expended ſixty hundred thouſand ſeſterces; and, what enhances the wonder, there were no more than twelve perſons who at that time feaſted with him. He preſented theſe twelve, at their departure, with ſilver, gold, chryſtalline and myrrhine veſſels; for all theſe ſorts of cups had been made uſe of in that feaſt. He alſo gave each of them a mule adorned with the richeſt trappings, to carry them home to their ſeveral houſes. *Sabell. Ex. l.* 8. *c.* 7. *p.* 457. *Fulgoſ. Ex. l.* 9. *c.* 1. *p.* 1147.

2. Not long ſince there was a prelate ſtranger (whoſe name I will conceal for the honour of his profeſſion) who one day invited to a feaſt all the nobility of Avignon, as well men as women; where, for a beginning of his pomp, at the very entry into the hall, where the feaſt was appointed, lay ſpread upon a curious board, a great ox with his head cut off and his entrails taken out, having in his belly a whole hart or deer of the like dreſſing, ſtuffed full of little birds, as quails, partridges, larks, pheaſants, and the like. But that which made the matter both ſtrange and wonderful was, that all the birds ſo aſſembled did roaſt and turn all alone upon a broach, by a certain compaſs and conduits, without the help of any man. For the firſt courſe, his gueſts were preſented with ſtore of curious paſtry, wherein were incloſed many little birds alive, who, as ſoon as the cruſt was taken off, began to fly about the hall. There were beſides, ſundry ſorts of ſilver-plate full of jelly, ſo ſubtlely conveyed, that a man might have ſeen in the bottom a number of little fiſhes alive, ſwimming and leaping in ſweet water, to the great delight and pleaſure of the company. Neither is it leſs ſtrange, that all the fowls which were ſerved upon the table were larded with lamprey, though it was in a ſeaſon when they coſt half a crown apiece. But that which ſeals up the pomp of this proud prelate was, that there was reſerved as many live birds as he was ſerved with dead fowls at his table; ſo that if there were a pheaſant ſent up dreſſed, there were gentlemen appointed who preſented another live. The conſummation of his delights was, that the gentlemen which ſerved him had their faces covered with a veil, leſt their breath ſhould offend him or his meat. All which I have ſet down, not for imitation, but rather, that all good Chriſtians ſhould deteſt this prodigious example of unheard-of luxury. *Hiſtory of Wonderful Secrets in Nature, c.* 25. *fo.* 79.

3. Anno Dom. 1470, in the tenth year of King Edward the Fourth, George Nevill, brother to the great Earl of Warwick, at his inſtalment into his archbiſhoprick of York, made a prodigious feaſt to all the nobility, moſt of the prime clergy, and many of the great gentry; wherein, by his bill of fare, three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of ſpiced wine, eighty fat oxen, ſix wild bulls, one thouſand and four weathers, three hundred hogs, three hundred calves, three thouſand geeſe, three thouſand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thouſand chickens, four thouſand pigeons, four thouſand rabbets, two hundred and four bitterns, four thouſand ducks, two hundred pheaſants, five hundred partridges, four thouſand woodcocks, four hundred plovers, one hundred curlews, one hundred quails, one thouſand egrets, two hundred rees, above four hundred bucks, does, and roebucks, one thouſand five hundred and ſix hot veniſon paſties, four thouſand cold veniſon paſties, one thouſand diſhes of jelly parted, four thouſand diſhes of plain jelly, four thouſand cold cuſtards, two thouſand hot

cuſtards, three hundred pikes, three hundred breams, eight ſeals, four porpuſſes, and four hundred tarts. At this feaſt the Earl of Warwick was ſteward, the Earl of Bedford treaſurer, the Lord Haſtings comptroller, with many more noble officers; ſervitors one thouſand, cooks ſixty-two, kitcheners five hundred and fifteen. But ſeven years after the King ſeized on all the eſtate of this Archbiſhop, and ſent him over priſoner to Calais in France, where *Vinctus jacuit in ſummâ inopiâ*, "he was kept bound in extreme poverty." Juſtice thus puniſhed his former prodigality. *Full. Chur. Hiſt. l.* 4. *cent.* 15. *p.* 193.

4. A. Vitellius had a famous platter, which, for the huge bigneſs of it, was called Minerva's Buckler: in this he blended together the livers of giltheads, the brains of pheaſants and peacocks, the tongues of phenicopters, and the milts of lampreys, brought from the Spaniſh and Carpathian ſeas, by the maſters of his ſhips and galleys. This platter is ſaid to have coſt a million of ſeſterces, all of maſſy ſilver, and was long preſerved, till Adrian the Emperor cauſed it to be broken in pieces, and ſcattered about. This Vitellius feaſted uſually three times (ſometimes four) a day, every ſitting being valued at four hundred thouſand ſeſterces; and he was able with the more eaſe to go through all theſe courſes of eating, by a continual cuſtom of vomiting, which, it ſeems, amongſt theſe belly-gods was a continual practice. *Xiphil. in Vitellio, p.* 152. *Sueton. l.* 9. *c.* 13. *p.* 298. *Lon. Theat. p.* 666.

5. L. Lucullus was a great ſtateſman, whom M. Tullius, and Pompey the Great, meeting by chance in the market-place (out of a deſire to know what his daily fare might be) they invited themſelves to ſup with him that night; but upon condition he ſhould give no warning thereof, for that they deſired not to put him to charge. He began at firſt to put them off with excuſes for that time, wiſhing them rather to agree on the next day; but they importuning him for the preſent, he demanded of them, whether then they would ſuffer him to give orders in what room they ſhould ſup? That they permitted: whereupon he preſently diſpatched away a meſſenger in their hearing, that he would that night ſup in the Apollo. After ſome time the gueſts came, and found all things ready in a pompous and princely manner, but knew not the true reaſon; all the cunning lying in the word Apollo: for he had ſo diſpoſed of his rooms, that being diſtinguiſhed by names, their proviſion and charge (when he ſat in them) was accordingly allotted to them: by which means, his ſteward and cook, as ſoon as they heard the room named, knew preſently what to provide. Now, among the reſt, that which bore the name of Apollo was chiefeſt; the ſum allotted thereunto being (as Plutarch ſaith) fifty thouſand drachms, which Budæus makes equal to five thouſand crowns. *Plut. in Luc. p.* 519. *Sabell. Ex. l.* 8. *c.* 7. *p.* 456. *Bruſon. Fac. l.* 3. *c.* 33. *p.* 247.

6. This age of ours hath beheld Petrus Riarius Savonenſis, of the order of the Minorites (whom Pope Julius the Fourth made Cardinal) uſing garments of cloth of gold, though he was at home. Nor did he think it ſufficient that his beds were covered with counterpanes of gold, but he alſo cauſed the very ticken and pillows to be made of ſilk, and cloth of gold. He did the neceſſities of nature in ſilver. When Eleonora of Arragon was married to Hercules, the Duke of Eſti, and was departing to Ferrara, he made her a feaſt at Rome, wherein were an exceſſive number of diſhes, replete with the moſt precious and delicate meats: betwixt the ſervices there were delightful ſhews. It laſted for ſeven hours; and all the ſervitors, that they might anſwer the greatneſs of the feaſt, changed their garments as oft as they renewed the ſervice. That which was brought off the table was caſt among the people. A particular commemoration of the ſumptuouſneſs would be too tedious: and leſt he ſhould ſeem to be wanting to the ſeverity of the Order (I mean the contempt of it) he maintained Tereſia, his concubine, not only openly, but with ſuch coſt, that ſhe went in ſhoes that were beſet with pearls. It is ſaid of this man, that in two years he ſpent, in luxurious vanity, no leſs than three hundred thouſand crowns. *Fulg. Ex. l.* 9. *c.* 1. *p.* 1549. *Lon. Theat. p.* 667.

7. Apicius, a famous belly-god, had laid up ninety millions of ſeſterces, for no other purpoſe but only to be ſacrificed in his kitchen, beſides many great gifts of princes, and a mighty revenue from the Capitol. Being in debt, he began at laſt (though ſore againſt his will) to look into his reckonings, and take an account of his eſtate; and found, that (all being caſt up) he had yet left unto him clear, the ſum of ten millions of ſeſterces: and thereupon, as if he ſhould have been forced (poor man) to live in a ſtarved condition, to redeem himſelf from this imaginary poverty, he poiſoned himſelf. *Martial, l.* 3. *Epig.* 22. *p.* 119. *Senec. ad Helv. c.* 10. *p.* 422.

8. Heliogabalus was of that exceſs in diet, that at one ſupper he cauſed to be ſerved in the heads of ſix hundred oſtriches, only for eating of their brains. Being near the ſea, he never taſted fiſh; but in places fartheſt diſtant from the ſea, all his feeding was upon fiſh. In the inland countries he fed the country clowns with the melts of lampreys and pikes. To be brief, he exceeeded all the ſuppers of Vitellius and Apicius. *Lamprid. Hak. Apol. l. 4. c. 7. § 4. p. 382.*

9. “ C. Caligula was ſuch a one,” ſays Seneca, “ whom nature ſeems to have brought forth, to ſhew what effects the greateſt vices, joined with the greateſt fortune, could produce.” “ This man,” ſays Suetonius, “ in thriftleſs expences exceeded the wits of all the prodigals that ever were; inventing moſt monſtrous kinds of meats and ſuppers. The beſt orient pearls that were to be gotten, he diſſolved in vinegar, and ſwallowed down: he ſet before his gueſts bread and victuals of gold, commonly ſaying,” ‘ That a man had need be thrifty, or be Cæſar.’ “ Yet, notwithſtanding,” ſays Seneca, “ being aſſiſted with the inventions of all his companions, he could hardly find the means to ſpend the tributes of all the provinces at one ſupper, though it was ſo much the eaſier, conſidering he practiſed the diſſolving and ſwallowing of pearls.” *Senec. de Conſ. ad Hel. c. 9. p. 421. Sueton. l. 4. c. 37. p. 187.*

10. In the days of Claudius the Emperor, Druſillanus, a ſlave of his, ſirnamed Rotundus, the Treaſurer under him in the higher Spain, had a ſilver charger of five hundred pounds weight, for the working whereof there was a forge framed beforehand; beſides which, he had eight more of a ſmaller ſize, weighing fifty pounds apiece: now how many ſlaves muſt there be to carry up theſe veſſels, and what proviſions that required ſuch plate? *Plin. Nat. Hiſt. l. 33. c. 11. p. 481. Hak. Apol. l. 4. c. 7. § 4. p. 375.*

11. M. Antonius having but twelve gueſts, provided eight boars, one ſet to the fire after each other, that whenſoever he came in (ſooner or later) one, at leaſt, might be ſerved up in its prime. And yet was he exceeded herein: for one Caranus, as Athenæus ſays, ſet before every gueſt a boar in a particular diſh: what the unheard-of magnificence of this Macedonian was, in his proviſions and gifts to his gueſts, in his nuptial feaſt, is too tedious to relate, as it is ſet down by the ſame Athenæus. *Pul. athen. Deip. l. 4. c. 1. p. 128.*

12. Two pearls there were, together the faireſt and richeſt that have ever been known in the world, and thoſe poſſeſſed at one time by Cleopatra, the laſt Queen of Ægypt, which came into her hands by the means of the great Kings of the Eaſt, and were left to her by deſcent. This Princeſs, when Marcus Antonius had ſtrained himſelf to feaſt her with all the ſumptuouſneſs and magnificence he could, in the height of her pride and wanton bravery, began to debaſe the expence and proviſion of Antony: and when he demanded how it was poſſible to go beyond his magnificence? ſhe told him, “ That ſhe would ſpend upon him in one ſupper an hundred thouſand ſeſterces.” Antony laid great wagers upon it, and ſhe bound it again. The morrow after it was to be tried, and the wager won or loſt. Cleopatra, made him a ſupper upon the appointed day, ſumptuous and royal enough, but no extraordinary ſervice ſeen upon the board; whereat Antony laughed her to ſcorn, by way of mockery, demanding to ſee the bill of fare, and an account of the particulars. She again ſaid, “ All that had been ſerved up already, was but the overplus above the rate in queſtion;” affirming, “ That yet in that ſupper ſhe would make up the whole ſum; yea, herſelf alone would eat above that reckoning, and her own ſupper ſhould coſt ſix hundred thouſand ſeſterces; and with that commanded the ſecond ſervice to be brought in. The ſervitors, as they had in charge before, ſet before her only one cruet of ſharp vinegar, the ſtrength whereof is able to diſſolve pearls: now ſhe had at her ears hanging thoſe two moſt precious pearls, the ſingular and only jewels of the world, and even nature's wonder. As Antony looked wiſtfully upon her, and expected what ſhe would do, ſhe took one of them from her ear, and as ſoon as it was liquified drank it off: and as ſhe was about to do the like by the other, L. Plaucus, the judge of the wager, laid faſt hold on it with his hand, and withal pronounced, “ That Antony had loſt the wager;” whereat Antony fell into a paſſion of anger. Afterwards this Queen was taken priſoner, and deprived of her royal ſtate; the other pearl was cut in twain, and, in memory of that one half-ſupper, (that it might remain to poſterity) it was hung at the ears of the ſtatue of Venus, in the Temple of Pantheon at Rome *Plin. Nat. Hiſt. l. 9. c. 35. p. 257. Plut. in Anton.*

13. "And yet," ſaith the ſame Pliny, "as prodigal as theſe were, they ſhall not go away with the prize in this kind, but ſhall loſe the name of the chief and principal in ſuperfluity of expence. For long before their time, Clodius, the ſon of Æſop the tragedian, the only heir of his father, (who died excedingly wealthy) practiſed the like in pearls of great price; ſo that Antony need not be over-proud of his Triumvirate, ſeeing he hath to match him, in all his magnificence, one little better than a ſtage-player, who upon no wager at all laid (and that was more princely, and done like a King), but only in a bravery, and to know what taſte pearls had, diſſolved them in vinegar, and drank them up; and finding them to content his palate wonderous well, becauſe he would not have all the pleaſure by himſelf, and know the goodneſs thereof alone, he gave every gueſt at table one pearl a-piece to drink." *Plin. Nat. Hiſt. l.* 9. *c.* 35. *p.* 255. *Hak. Apol. l.* 4. *c.* 6. § 4. *p.* 370.

CHAP. XVI.

Of the Voraciouſneſs of ſome great Eaters.

WHEREAS we ſhould eat to live, and to enable theſe frail bodies of ours to a more cheerful attendance upon the ſoul in her ſeveral functions: many of thoſe who are hereafter mentioned, may ſeem to have lived for no other purpoſe than to eat. Something may be ſaid in favour of thoſe whom diſeaſe hath brought to a dog-like appetite: but nothing in the behalf of thoſe gluttons, whoſe paunches have been ſo immeaſurably extended only by a beſtial cuſtom, and an inordinate deſire to gratify their own ſenſuality.

1. Ariſtus, an Arcadian, at one ſupper, uſually eat as much bread, fleſh, and other proviſions, as would abundantly ſatisfy ſix ordinary perſons at a meal. *Dinoth. Mem. l.* 6. *p.* 448.

2. Aſtydamus, the Mileſian, who had three times overcome in the Olympic games, being once invited by Ariobarzanes, the Perſian, to ſupper, promiſed that he would eat up all that which was provided for the whole company; which he alſo performed, devouring all that was appointed, being proviſion for nine men. *Ath. Deip. l.* 10. *p.* 413. *Bruy. de Re Cib. l.* 3. *c.* 6. *p.* 158.

3. Herodotus, a trumpeter of Megara, uſually eat ſix loaves of half a ſtrike each, and twenty pounds of ſuch fleſh as came to hand, drinking therewith two congies of wine. *Ath. Deip. l.* 10. *p.* 414.

3. "There was a woman of Alexandria," ſaith Athenæus, "that uſed to eat at once twelve pounds of fleſh, and above four pounds of bread, and together with it drank up ten pints of wine." *Ath. Deip. l.* 10. *p.* 415.

5. Clodius Albinus, the Emperor, would eat as many apples, *Quantum ratio humana non patitur*, "As no man would believe." He would eat for his breakfaſt, five hundred of thoſe figs the Greeks call Calliſtruthia: Cordus adds an hundred peaches of Campania, ten melons of Oſtia, twenty pounds weight of the grapes of Lovinium, one hundred gnat-ſappers, and four hundred oyſters. "Out upon him," ſaith Lipſius, "God keep ſuch a plague from the earth, at leaſt from our gardens, which he, together with the herb-market, would ſwallow up and devour at once." *Capitol. Lipſ. Epiſt. Miſc. Epiſt.* 51. *p.* 457. *Sab. E. l.* 10. *c.* 10. *p.* 587.

6. King Hardicanute, as Harold his brother for his ſwiftneſs was ſurnamed Harefoot, ſo he for his intemperance in diet, might have been ſurnamed Swineſmouth; for his tables were ſpread every day four times, and furniſhed with all kinds of curious diſhes, as delighting in nothing but gormandizing and ſwilling. But he had ſoon the reward of his intemperance: for in a ſolemn aſſembly and banquet at Lambeth, revelling and carouſing, he ſuddenly fell down without ſpeech or breath, after he had reigned only two years, and was buried at Wincheſter. *Bak. Chron. p.* 25.

7. Theagenes Thaſius, a wreſtler, was of that voracity, that in one day only, without any other aſſiſtance, he would devour a whole ox. *Ath. Deip. l.* 10. *p.* 412.

8. Milo, the Crotonian, was alſo a notable devourer: he uſed to eat twenty pounds of fleſh, and as many of bread in a day, and drank three Choas of wine. In the Olympick games, when he had taken up an ox on his ſhoulders, and borne him a furlong, he alone the ſame day eat him up. *Ath. Deip. l.* 10. *p.* 412. *Bruy. de Re Cib. l.* 3. *c.* 5. *p.* 157. *Marſil Cag. de Sanit. Tuend. l.* 1. *c.* 6. *p.* 19.

9. The Emperor Aurelianus was delighted exceedingly with one Phagon, who eat ſo very much, that in one day at his table he would devour a whole boar, an hundred loaves, a ſheep, and a pig, and drink above an orca. "I know," ſaith Lipſius, "it was a wine veſſel, and bigger than the amphora,

phora, but how much I know not." *Vopiſ. in Aurel. c.* 50. *p.* 898. *Lipſ. Epiſ. Miſc. Epiſt.* 51. *p.* 457.

10. "Will you have an example," ſaith Lipſius, "little beyond the memory of our fathers? Uguccio Fagiolanus was one of the Tyrants of Italy, and his abode, for the moſt part, was at Lucca, till he was forced away: being therefore a baniſhed man, and withal aged; he boaſted, at the table of Canis Scaliger in Verona, that when he was young, he could eat four fat capons, and as many partridges, the roaſted hind-quarters of a kid, a breaſt of veal ſtuffed, beſides all kind of ſauces at one ſupper." This he did to lay his hunger, what if he had eat for a wager? *Lipſ. ibid. p.* 457. *Jov. Elog. l.* 1. *p.* 57.

11. Anno 1511, the Emperor Maximilian, being at Auguſta, there was preſented to him a man of prodigous bigneſs, and incredible ſtrength and ſtomach, inſomuch that at one meal, he would eat a whole ſheep or calf raw, and when he had ſo done, profeſſed he had not ſatisfied his hunger. It is ſaid he was born in the northern parts, where, by reaſon of the cold, men uſed to have great ſtomachs, although the appetite of this man is almoſt incredible. *Cag. de San. Tuend. l.* 1. *c.* 6. *p.* 19. *Don. Hiſt. Med. Mirab. l.* 2. *c.* 2. *p.* 194. *Schot. Phyſ. Curioſ. l.* 3. *c.* 12. *p.* 458.

12. Nicholas Wood, of Harriſom in the county of Kent, Yeoman, did with eaſe eat a whole ſheep of ſixteen ſhillings price, and that raw, at one meal: another time he eat thirty dozen of pigeons. At Sir William Sedley's he eat as much as would ſuffice thirty men; at the Lord Wotton's in Kent, he eat at one meal fourſcore and four rabbits, which number would have ſufficed an hundred threeſcore and eight men, allowing to each half a rabbit: he ſuddenly devoured eighteen yards of black pudding, London meaſure; and when at once he had eat threeſcore pound weight of cherries, he ſaid they were but waſh-meat. He made an end of a whole hog at once, and after it (for fruit) ſwallowed three pecks of damſons, after he had broken his faſt, having (as he ſaid) eaten one pottle of milk, one pottle of pottage, with bread, butter and cheeſe. "He eat in my preſence," ſaith Taylor the Water-Poet, "ſix penny wheaten loaves, three ſix-penny veal pies, one pound of ſweet butter, one good diſh of thornback, and a ſhiver of a peck loaf of an inch thick, and all this in the ſpace of an hour; the houſe yielded no more, and ſo he departed unſatisfied." One John Dale was too hard for him, at a place called Lenham; he laid a wager that he would fill Wood's belly with good wholeſome victuals for two ſhillings; and a gentleman that laid the contrary wagered, that when he had eaten out Dale's two ſhillings, he ſhould then forthwith eat up a good ſirloin of beef. Dale bought ſix pots of mighty ale, and twelve new penny white loaves, which he ſopped in the ale; the powerful fume whereof conquered this conqueror, and laid him in a ſleep, to the preſervation of the roaſt beef, and unexpected winning of the wager. He ſpent all his eſtate to provide food for his belly; and though a landed man, and a true labourer, died very poor about the year 1630. *Tayl. Poems, p.* 142. *Full. Worth. p.* 86. *Kent. Sandys Notes on Ovid's Met. l.* 8. *p.* 162.

13. Cornelius Gemma ſpeaks of a woman in his time, who for one moment's ſpace was not able to forbear eating or drinking, if ſhe did it would be with her as if ſhe were ſtrangling. This diſtemper, which ſhe had almoſt from her childhood, encreaſed upon her with her age. Being dead, her belly was opened, and thence almoſt twenty pounds of fat taken; her liver was found turgid with blood and ſpirits, intenſely red, and of an incredible bigneſs. *Schenck. Obſ. Med. l.* 3. *obſ.* 4. *p.* 304. *Cag. de San. Tuend. l.* 1. *c.* 6. *p.* 22. *Johnſt. Nat. Hiſt. claſ.* 10. *c.* 2. *p.* 312.

14. Tobias Fiſher, an eminent phyſician, ſaith, "He knew a man fifty years of age, who from his youth was wont, with a ſtrange kind of greedineſs, to take in all ſorts of food, and as ſpeedily to eject them." He adds, "That this kind of hunger did ſeize him at ſtated times, that his ſtrong appetite laſted not above twenty days, that for ſo many days after he had a loathing of all things, and that the reſt of the year he eat ſparingly, and lived in good health." *Schenck. Obſ. Med. l.* 3. *obſ.* 6. *p.* 304.

15. Anno 1006, there was at Prague a certain Sileſian, who, for a ſmall reward in money, did (in the preſence of many perſons) ſwallow down white ſtones to the number of thirty-ſix; they weighed very near three pounds: the leaſt of them was of the bigneſs of a pigeon's egg, ſo that I could ſcarce hold them all in my hand at four times: this raſh adventure he divers years made for gain, and was ſenſible of no injury to his health thereby. *Crol. Baſil. Chym. Præf. Ad. Modit. p.* 128.

16. Crantzius tells us of a certain ſtage-player who commonly eat at once as much as would ſuffice ten men, by which means he had attained to a mighty corpulency. The King of Denmark being

informed of him, and that he could do no more than another man, cauſed him to be taken and hanged up as a devourer of the labourers food, and a publick annoyance. *Zuing. Theatr. vol.* 2. *l.* 2. *p.* 279.

CHAP. XVII.

Of great Drinkers, and what Quantities they have ſwallowed.

THE infuſion of too great a quantity of oil immediately extinguiſhes the lamp: the light of reaſon, and the lamp of life itſelf are frequently ſuffocated, and put out for ever, by ſuch immoderate potations as we ſhall hereafter read of. If ſome have ſurvived thoſe infamous victories they have this way gained, the greateſt of their rewards were but mean compenſations for their hazards; nor is the valour of ſuch men to be admired who have dared to outlive their own virtue.

1. Firmius was Deputy of Ægypt under the Emperor Aurelianus. He being challenged by Barbarus, a famous drinker, though he uſed not to drink much wine but moſt water, yet took off two buckets full of wine, and remained ſober all the time of the feaſt after. *Din. Mem. l.* 6. *p.* 448. *Hak. Apol. l.* 4. *c.* 6. § 5. *p.* 371.

2. That of the Emperor Maximinus is almoſt incredible, that he often drank in one day an amphora of the Capitol, which is nine gallons our meaſure, counting a gallon and pint to the congius, whereof the amphora contained eight. *Capitolin. p.* 602.

3. In the reign of Aurelianus there was one Phagon, who drank out in one day plus Orcâ "What meaſure this Orcâ held, I cannot well determine," ſaith Dr. Hackwell, "neither could Lipſius himſelf;" yet thus much he confidently affirms of it, "I know for certain," ſaith he, "that it was a veſſel of wine, and that bigger than the amphora, but how much I know not." *Vopiſ. in Aurel. c.* 50. *p.* 898. *Hak. Apol. l.* 4. *c.* 6. § 5. *p.* 371. *Lipſ. Epiſt. Miſcel. Ep.* 51. *p.* 454.

4. Alexander the Great, who was this way ſufficiently addicted, after the burning of Calanus, propoſed a prize of drinking, "wherein he that drank moſt," ſaith Plutarch, "was one Promachus; the prize was one talent." "Promachus took off four congies. A congius of old," ſaith Lipſius, "contained about ten pints, or ſix ſextaries." He had his talent, and death into the bargain, for he died the third day after, together with one-and-forty others, who in that drunken match had ſtriven beyond their ſtrength. *Plut. Shottas in Phyſ. Curioſ. l.* 3. *c.* 12. *p.* 462. *Lipſ. Ep.* 51. *p.* 454.

5. At a feaſt that the ſame Alexander made, he called for a mighty cup that held two congies (two gallons and a pint), and offered it to one Proteus, who thankfully received it, and praiſing the King's liberality, took it clear off with the great applauſe of the company; and then filling the ſame cup again, took that off alſo; and after filling it, offered it to Alexander himſelf, who alſo drank it off; but not able to bear it, he fell with his head upon the cuſhion, and the cup fell out of his hands. *Lipſ. Ep. Miſcel. Ep.* 51. *p.* 454. *Shott. Phyſ. Curioſ. l.* 3. *c.* 12. *p.* 462.

6. Novellius Torquatus, a Millanois, won the name from all the Romans and Italians in the matter of drinking; he had gone through all honourable degrees of dignity in Rome; he had been Prætor, and attained to the place of a Proconſul. In all theſe offices of ſtate he won no great name, but for drinking in the preſence of Tiberius three gallons of wine at one draught; and before he took his breath again, he was dubbed Knight by the name of Tricongius, or three gallon Knight; and the Emperor did delight to behold him in the performance of ſuch feats. *Plin. Nat. Hiſt. l.* 14. *c.* 22. *p.* 427. *Din. Mem. l.* 1. *p.* 448. *Johnſt. Nat. Hiſt. Claſ.* 10. *c.* 2. *p.* 313.

7. Lipſius ſpeaks of one Camaterus Logotheta, employed in the affairs of Manuel, the Emperor of Conſtantinople, that he was of an excellent wit, and very happy in an *extempore* eloquence: he was one of the greateſt drinkers of all others, and though he uſed to drink wine exceſſively, yet was not his reaſon drowned, but was in all points as ſober men are; and at ſuch times his reaſon and ſpeech were more quick and elegant, as if inkindled by thoſe ſpirits. He once agreed with the Emperor himſelf, that he would drink off a porphyry veſſel that ſtood by full of water: the Emperor ſaid he ſhould receive ſuch precious garments, and money if he did it; if not, he himſelf ſhould forfeit the worth of them. He immediately ſtooping down with his head and neck, after the manner of a beaſt, never left ſucking till he had drawn it dry, though it held two congies of water; and ſo he won and received of the

Emperor his wager. *Lipſ. Epiſt. Miſcel. Ep.* 51. *p.* 456. *Nicet. An. l.* 3. *fol.* 16. *Din. Mem. l.* 6. *p.* 448.

8. "A few years ſince," ſaith Lipſius, "at the wedding of a noble perſon in Bavaria, to exhilarate the gueſts, there was a drinking wager propounded amongſt the ſervants and retainers, and thither came one who drank little leſs than ſix gallons in a ſhort ſpace, and ſo went away with the prize." "I confeſs," ſaith my author, "I have neither ſeen, read, nor heard the like." *Lipſ. Miſcel. Ep.* 51. *p.* 456.

9. The ſon of M. Tullius Cicero was ſo great a drinker, that it was common with him to drink off the quantity of two congies at once; that is to ſay, two gallons and a quart. *Din. Mem. l.* 6. *p.* 448.

10. It was a kind of uſual rule amongſt the Romans to drink down the evening, and to drink up the morning-ſtar: and another of their common practices was, to drink ſo many cups and healths as there were letters in the name of their miſtreſſes; according to that of Martial:

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Six cups to NÆVIA's health, ſev'n to JUSTINA be;
To LYCAS five, to LYDE four, and then to IDA three.

Hakew. Apol. l. 4. *c.* 6. *p.* 364.

11. Heraclides, a Champion, is alſo famous at once both for his exceſſive eating and drinking: he would ſwallow down ſuch a mighty quantity of drink, that there was none found that could be able to match him. It was uſual to invite ſome to breakfaſt, ſome to dinner, ſome to ſupper, and others to another eating-bout after that: ſo that as one company went off, another ſat down; only he kept his place all the day, and was able to hold out with all thoſe ſucceſſive companies. *Cæl. Antiq. Lect. l.* 29. *c.* 17. *p.* 1364. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 402.

12. Dionyſius, in the feaſt called Choas, propounded a drinking-match, wherein whoſoever ſhould drink the greateſt quantity, ſhould have a crown of gold for his reward. Xenocrates, of Chalcedon, was the man that obtained this inglorious victory, and received the crown accordingly; who, at his departure, placed it upon the head of the ſtatue of Mercury, which ſtood at the palace-gate. It being the cuſtom for the victors, in all exerciſes, to leave their crowns of flowers, myrtle, ivy, and laurel there, he would not break it for the ſake of the gold. *Ælian. var. Hiſt. l.* 2. *c.* 41. *p.* 79.

CHAP. XVIII.

Of Drunkenneſs, and its Conſequences.

THE Father rightly deſcribes the nature of this beaſtly vice, when he ſaith of it, that "It is a flattering devil, a ſweet poiſon, a delightful ſin, which he that hath, poſſeſſeth not himſelf; and he that acts it, doth not only commit a ſin, but is wholly converted into ſin, being deſerted of his reaſon, which is at once his counſellor and guardian. Sometimes he diſhonours himſelf by that which is ridiculous; and at others expoſes himſelf to hazards, by dealing with things that are dangerous to himſelf and others.

1. Lonicerus tells us of one who was violently aſſaulted by the temptations of the devil to commit one of theſe three ſins, either to be drunk once, or commit adultery with the wife of his neighbour, or elſe murder his neighbour. At laſt being overcome, he yielded to commit the firſt, as judging it a crime that had leſs horror in it than either of the other. But being drunk, he was eaſily thruſt on to the reſt, which before he had feared: for the flame of luſt being kindled with his luxury, he feared not to violate the chaſtity of his neighbour's wife; and the huſband caſually ſurpriſing him, and deſirous to revenge himſelf of the injury he had ſuſtained, received a mortal wound in his hand, whereof he ſoon after died. Thus he that had given way to drunkenneſs, was alſo involved in adultery and murder. *Lonic. Theat. p.* 665.

2. A Gentleman having been revelling abroad, was returning home when it was late at night; his head, that was overladen with wine, proved too heavy for the reſt of his body; ſo that he fell down in the ſtreet, not able to riſe, through the feebleneſs of his legs. He had his ſword by his ſide: when another coming by that way, and hearing the voice of his enemy at ſome diſtance, ſuddenly ſnatched out the drunkard's ſword, and having run it into the heart of his adverſary, left it ſticking in the wound, and in all haſte conveyed himſelf away from the place. The watch at that time chanced to paſs by, who, finding a man lie dead with a ſword in his body, and this drunken perſon lying near him, with his ſcabbard empty, they took him along with them to the Magiſtrate; who having received ſuch apparent teſtimony againſt him, committed him to priſon: he was hanged

for the murder, though innocent; and afterwards the true murderer, being to be hanged for ſome other matter, confeſſed it was himſelf who had made uſe of the ſword to act his own private revenge. *Henric. ab Heeres Obſ. Med. l.* 1. *obſ.* 17. *p.* 167.

3. A young man newly returned from the wars, in which he had been a Captain of a Troop of Horſe, having drank liberally from the noon of the day, till it was far in the night, laid himſelf down to ſleep upon a bench, which was near to an open caſement: there was his face beat upon all the night long, by a thick ſnow that had fallen. In the morning he had a ſtrange writhing in his mouth; his right cheek, which lay neareſt to the window, was fixed; nor was he able to move the eye-brow on that ſide, nor breathe, or ſpit on that ſide of the face: beſides, the whole part was changed in the faſhion, bigneſs, and colour of it; nor was he at laſt recovered, without a great deal of difficulty. *Henric. ab Heeres Obſ. Medic. obſ.* 17. *p.* 163.

4. When, about thirty years ſince, I was a Student in a famous Univerſity in Upper Germany, ſome riotous Students were entertained by a nobleman at his chamber, who intending to treat them to the height of intemperance, had ſo gorged himſelf with wine, that he was faſt aſleep at the table he ſat by; in which poſture his aſſociates left him, and departed. A great wax-candle ſtood upon the table: and in his ſleep he had turned himſelf ſo inconveniently, that it burnt his breaſt, and the parts about it, in ſuch a manner, that his entrails might be ſeen; which yet was not perceived by him that was buried in wine. The candle being burnt out, he yet remained ſnoring, and lying upon the wax and aſhes. In the morning he was awaked by his fellow-toſſpots, and invited by them to a cup of wormwood-wine, when he complained of inſufferable torments. The moſt ſkilful Phyſicians were immediately ſent for; but in vain did they endeavour to oppoſe ſo great a burning: ſo that, in horrid torments, upon the third day following, he concluded his miſerable life; having firſt warned his companions, with tears, to beware of drunkenneſs. *Henric. ab Heeres, ib. obſ.* 17. *p.* 163.

5. Anno 1584, there was one at Liege who was addicted to daily drunkenneſs: and in his cups (as often as he had emptied his pockets of his money by playing at cards) he uſed to ſwear he would be the death of his wife's uncle, becauſe he refuſed to furniſh him with more money to play with. This uncle was a Canon, a good and honeſt man, and a perſon of great hoſpitality. One night when he entertained a letter-carrier, he was murdered by him, together with a niece, and a little nephew of his. All men admiring that the Canon was not preſent at Matins, who never uſed to abſent himſelf, having long knocked at his doors in vain, this drunkard of ours ſet up a ladder to the windows, and with others entered the houſe. Spying there three dead corpſes, they raiſe the neighbourhood with a lamentable cry: amongſt the whiſpers of whom, when ſome ſaid that the drunkard was the murderer, he was laid hold on, caſt into priſon, and thrown upon the rack; where he ſaid, "That he did not think that he did it; that by reaſon of his daily and continual drunkenneſs, he could affirm nothing of a certainty; that he had ſome time a will, or rather an inclination, to kill the Canon, but that he ſhould never have touched his niece, or young nephew." However, he was condemned: and the innocent wretch, even in the preſence of this execrable letter-carrier, was long wearied with exquiſite torments, and at laſt died an unheard-of death. The letter-carrier being again returned to Liege, and not able to endure the hourly tortures which a revenging God inflicted upon his ſoul, of his own accord preſented himſelf before the Judges, beſeeching them, that by a ſpeedy death he might be freed from that hell he felt here alive; affirming, that when he was awake (though ſeldom when aſleep) the image of the little babe whom he had ſtrangled, preſented itſelf to his eyes, ſhaking the furies whips at him, with ſuch flames as the drunkard had periſhed in. When he ſpake this at the Tribunal, he continually fanned his face with his hands, as if to blow off the flames. The thing being evident by the goods taken, and other diſcoveries, he alſo the ſame year upon the 23d of Auguſt was hanged till dead, and then burnt at a ſtake. *Henric. ab Heeres, ib. l.* 1. *obſ.* 17. *p.* 165.

6. The ſon of Cyrilius, a citizen of Hippo, being given to a riotous way of life, in one of his drunken fits committed violent inceſt with his mother then big with child; and endeavoured to violate the chaſtity of one of his ſiſters, wounded two other of them, and almoſt ſlew his father. So that St. Auguſtine, writing about it, ſaith, *Accidit hodie terribilis caſus.* "A dreadful accident fell out." *Lonic. Theat. p.* 662. *Aug. tom.* 10. *Ser.* 33. *Burt. Mel. part* 1. § 2. *p.* 112.

7. Ariſtotle, ſpeaking of the luxury of the Syracuſans, adds, " That Dionyſius the younger continued drunk ſometimes for the ſpace of ninety days together, and thereby brought himſelf to purblind ſight and bad eyes." *Clark's Mirr. cap.* 91. *p.* 404.

8. The Emperor Zeno had made himſelf odious by the death of many illuſtrious perſons; and beſides led a life ſufficiently corrupted and debauched, which was followed by a violent death. For, ſay ſome, being much addicted to gluttony and drunkenneſs, he would fall down void of all ſenſe and reaſon, little differing from a dead man; and being alſo hated by his wife Ariadne, ſhe cauſed him to be taken up in one of thoſe drunken fits, and carried out as dead into one of the imperial monuments, which ſhe ordered to be cloſed upon him, and covered with a maſſy ſtone: afterwards, being returned to ſobriety, he ſent forth lamentable cries; but the Empreſs commanded none ſhould regard him, and ſo he miſerably periſhed. *Kornman. de Mirac. Mort. lib.* 7. *cap.* 59. *p.* 43. *Zonar. Annal. tom.* 3. *p.* 126. *Lonic. Theat. p.* 666. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 559.

9. One Medius, a Theſſalian, keeping a general feaſt in Babylon, earneſtly beſought Alexander the Great that he would not refuſe his preſence amongſt them: he came and loaded himſelf with wine ſufficiently. At laſt, when he had drank off the great cup of Hercules to the bottom, on the ſudden, as if he had been ſtruck with ſome mighty blow, he gave a ſhriek, and fetched a deep ſigh; he was taken thence by the hands of his friends who were near him; phyſicians were called, who ſat by him with all diligent attendance; but the diſtemper increaſing, and they perceiving that (notwithſtanding all their care) he was tortured with moſt acute pains, they caſt off all hopes of his life, as alſo he himſelf did; ſo that taking off his ring from his finger, he gave it unto Perdiccas; and being aſked whom he would ſhould ſucceed him, he anſwered, " The beſt:" this was his laſt word, for ſoon after he died, being the ſeventh month of the twelfth year of his reign. *Diodor. Sic. Bibl. l.* 17. *p.* 580. *Zuin. Theatr. vol.* 2. *l.* 7. *p.* 503. *Lonic. Theatr. p.* 673.

10. Lyciſcus was one of the Captains whom Agathocles had invited to ſupper; in the war of Africa, this man, being heated with wine, fell into railing and contumelious language againſt the Prince himſelf. Agathocles bore with him, and becauſe he was a perſon of good uſe to him in the war, he put off his bitter ſpeeches with a jeſt; but the Prince Archagathus his ſon was extremely incenſed, and reproved Lyciſcus with threats. Supper ended, and the Commanders going to Archagathus's tent, Lyciſcus began to reproach the Prince alſo, and with no leſs a matter than adultery with his mother-in-law Alcia, the wife of Agathocles. Archagathus was ſo vehemently offended herewith, that ſnatching a ſpear out of the hands of one of the guard, he ran him therewith into the ſide in ſuch manner that he preſently fell dead at his foot. Thus his intemperance in wine brought on another of the tongue, and both ended in an untimely death. *Diodor. Sic. Bibl. l.* 20. *p.* 671.

11. In the year 1446, there was a wedding near Zeghebuic, celebrated as it appears with ſuch unheard-of intemperate and diſſolute doings, that there died of extreme ſurfeiting, by exceſſive drinking, no leſs than nine-ſcore perſons, as well women as men. *Stow's Ann. p.* 385.

12. Arceſilaus, the ſon of Scythus an Academick Philoſopher, being of the age of ſeventy and five, drank ſo much wine, that the intemperate liberty he then took brought him firſt into madneſs, and from thence to death itſelf. *Laert. l.* 4. *p.* 107.

13. At the Plough in Barnwel, near Cambridge, a luſty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of ſtrong beer, which accordingly they did; but within twenty-four hours, three of them died, and the fourth hardly eſcaped after great ſickneſs. *Clark's Mir. c.* 42. *p.* 148.

14. Anno Dom. 1618, one Thomas Alred of Godmancheſter, being a common drunkard, was intreated by a neighbour to unpitch a load of hay; and being at that time drunk, the pitch-fork ſlipt out of his hand, which he ſtooping to take up again, fell from the cart with his head downwards, and the fork ſtanding with the prongs upward, he fell directly upon them, which ſtriking to his heart, killed him immediately. *Clark's Mir. c.* 42. *p.* 149.

CHAP. XIX.

Of the Luxury and Expence of ſome Perſons in Apparel, and other Furniture.

WHEN Michael Paleologus, the Greek Emperor, had ſent certain rich robes as a preſent to Nugas the Scythian Monarch, he aſked of thoſe that brought them, *Numquam calamitates, morbas, mortemque depellere poſſent.* "Whether they could drive away calamities, ſickneſs and death?" for if they could not, they were not (in his opinion) to be much regarded. It ſeems there have been others of a contrary mind, as will appear by what follows.

1. Lollia Paulina, a Roman Lady, being invited to a banquet, went thither and carried about her in chains, carcanets, and precious ſtones, a million of gold. Her father had deſpoiled all the Roman provinces to clothe this only daughter, and yet was afterwards enforced to drink poiſon, being overwhelmed in the deſpair of his own affairs. *Plin. l. 9. c. 45. p. 256. Cauſ. Hol. Court, tom. 1. lib. 3. p. 93.*

2. In the year 1544 there was found in Rome a coffin of marble eight feet long, and in it a robe, embroidered with goldſmith's work, which yielded ſix and thirty pound weight of gold; beſides forty rings, a cluſter of emeralds, a little mouſe made of another precious ſtone, and amongſt all thoſe precious magnificences, two leg-bones of a dead corpſe, known by the inſcription of the tomb, to be the bones of the Empreſs Mary, daughter of Stilicon, and wife of the Emperor Honorius. *Cauſ. Hol. Court, tom. 3. Max. 15. p. 418. Hiſt. Manu. Arts, c. 7. p. 97.*

3. Charles, Duke of Burgundy, had one garment of the price of two hundred thouſand ducats; a prodigious luxury, and which could not be maintained but by the oppreſſion of his ſubjects. *Lonic. Theatr. p. 649.*

4. In the third year of the reign of King Richard the Second, Sir John Arundel, with divers others, put to ſea, with a purpoſe to paſs over into Britain, but were all caſt away in a tempeſt. This Sir John Arundel was then ſaid in his furniture to have two and fifty new ſuits of apparel, made of cloth of gold and tiſſue, all which were alſo loſt at ſea. *Baker's Chron. p. 198.*

5. Demetrius's garments were illuſtrious with purple and gold; his ſhoes alſo were covered over with it. In his cloak was woven the repreſentation of the world and ſtars; ſo that when he fell from the Sovereignty of Macedon, no King, how great ſoever, that ſucceeded him, did dare to be ſeen in that cloak; to ſo envied a magnificence did the make and value of it amount. *Lonic. Theatr. p. 650.*

6. A Prætor in Rome intending to ſet forth the moſt ſumptuous and magnificent ſhews he could deviſe, ſent to Lucullus to borrow of him ſome ſtore of ſhort cloaks; his anſwer was, "That he would take a time to ſee if he had ſo many as the Prætor deſired:" and the next day ſending to know what number would ſerve his turn, it being told him an hundred, he bad them take two hundred; but Horace ſpeaks of a far greater number, no leſs than five thouſand.

——*Chlamydes Lucullus ut aiunt, &c.*

Lucullus aſked once if he could lend
Unto the ſtage one hundred cloaks, reply'd,
How can I man ſo many? Yet I'll ſend
As many as I have, when I have try'd:
Soon after writes, five thouſand cloaks I have,
Take all or part, as many as you crave.

Plut. in Lucul. Sabell. Ex. l. 8. c. 7. p. 456. Hakew. Apol. l. 4. c. 9. § 2. p. 414. Hor. Ep. 6.

7. At their publick feaſts, even private Romans changed their cloaks only for oſtentation, to ſhew their variety: hence that of the Poet.

Undecies una ſurrexti Zoile cœna,
Et mutata tibi eſt Syntheſis undecies.

Eleven times one ſupper thou,
O Zoilus, didſt ariſe;
As many times thou didſt, I trow,
Thy mantle change likewiſe.

Martial. l. 2. Epig. 46.

8. The Emperor Henry the Fifth, having conquered Sicily, and the kingdom of Naples, had reached yet further in his hopes, and intended for Greece; he therefore ſent his Ambaſſadors to Alexius Angelus, the Greek Emperor, to demand of him a mighty ſum of gold as a tribute from him, which, if he denied, he would ſeek to obtain by war. Alexius, informed of the arrival of the foreigners, and their buſineſs; that by an

oſtentation of his ſplendor and riches, he might poſſeſs them with reverence and dread of him, commanded his nobles to attend him, adorned with gold and the richeſt of their jewels: he himſelf, from head to foot, was but one continued ſplendor, dazzling the eyes of all that beheld him. The Germans came; but ſo far were they from being terrified with this gallantry, that they wiſhed for nothing more than to fight with theſe men, who they ſaw were prepared to enrich them with their ſpoils. The Grecians, in the mean time, directed their eyes to the Emperor, calling upon them to behold the glory of his garments and jewels: "See," ſaid they, "how he appears like ſome flowery meadow; in the midſt of winter you may here recreate your eyes with the ſweet pleaſures of the ſpring." The Germans replied, "That they were not at all moved or affected with theſe feminine ornaments: that the time was now come wherein the Greeks muſt change their gold for iron; for unleſs they ſhould ſucceed in the ambaſſage, they muſt expect to fight with men that do not glitter with jewels as the meadows with flowers, nor glory in their embroidered garments as peacocks in their plumage; but who, as the true ſons of Mars, in the fight would carry ſparkles in their eyes; and whoſe ſweat-drops, as they fell from them, ſhould reſemble oriental pearls." Thus they frighted theſe effeminate men with their words; and had done it much more with their blows, but that the death of the Emperor Henry, which followed ſoon after, put a period to theſe troubles. This was about the year 1197. *Nicet. Choniat. Annal. de Geſtis Alexii, l.* 1. *p.* 54, 55. *Lipſii Monit. l.* 2. *c.* 15. *p.* 360, 361.

9. Sir Walter Raleigh, in great favour with Queen Elizabeth, was obſerved in her court to wear his ſhoes ſo ſet with pearls and precious ſtones, that they were eſtimated to exceed the value of ſix thouſand and ſix hundred crowns. *Drexel. de Cultu Corp. l.* 3. *c.* 10. § 5. *p.* 432.

10. C. Caligula the Emperor, in his apparel, ſhoes, and other habit, did not always wear what was according to the faſhion of the country; what was civil, manlike, no, nor what was ſuiting with a mortal man. He went ſometimes attired in cloaks of needle-work, embroidered with divers colours, and ſet out with precious ſtones; at others, in a coat with long ſleeves, and with bracelets; ſometimes you ſhould ſee him in ſilks, veiled all over in a looſe mantle of tiffany or tranſparent linen; one while in Greekiſh ſlippers, or buſkins; at other times in a ſimple pair of brogues, or high ſhoes; now and then alſo in women's pantofles and pumps. For the moſt part he ſhewed himſelf abroad with a golden beard, carrying in his hand a thunderbolt, or three-forked mace and trident, or elſe a warder or rod, called Caduceus, all of them the enſigns and ornaments of the gods; ſometimes he went in the attire of Venus. His triumphal robes and enſigns he always wore, even before he made his expedition; or elſe the cuiraſs of Alexander the Great, which he had cauſed to be brought out of his ſepulchre. *Sueton. l.* 4. *c.* 52. *p.* 195, 196.

11. Heliogabalus the Emperor excelled all ohers in his prodigious luxury; for his upper garments were either of gold or purple, or elſe the richeſt ſilks that were procurable, ſometimes all beſet with jewels and pearls, which habit he was the firſt that brought up at Rome: his ſhoes were bedecked with precious ſtones and pearls: he never wore any ſuit of apparel twice. He thought of wearing a diadem made up with jewels, wherewith to ſet off his face, and render his aſpect more effeminate. He ſat commonly amongſt flowers, or the moſt precious odours; his excrements he diſcharged into gold veſſels, and urined in veſſels of onyx, or myrrhine pots. He never ſwimmed but in fiſhpools, that were beforehand replete with the fineſt unguents, and tinged with ſaffron. His houſehold-ſtuff was gold or ſilver: his bedſteads, tables, and cheſts, were of maſſy ſilver, and ſo were his cauldrons and other pots; and even theſe, and the moſt part of his other veſſels had laſcivious engravings repreſented on the ſides of them. *Paræi Hiſt. Prof. Medul. tom.* 1. *p.* 398, 399.

12. George Villiers Duke of Buckingham, the favourite and minion of James the Firſt, was remarkable for the ſplendor and magnificence of his dreſs. When he was admitted to an audience, as Ambaſſador from the King of Great-Britain, by Lewis the Thirteenth, King of France, he had jewels on his coat to the amount of one hundred thouſand pounds.

CHAP. XX.

Of Gaming, together with the dreadful Conſequences of it.

ALEXANDER the Great ſet a fine upon ſome of his friends, for that, when they were playing at dice, he perceived they did not play; for there are many who are concerned in this ſport, as if it was the moſt ſerious and weighty affair in the world. We cannot ſay that they play who permit their whole fortunes, yea, ſometimes their wives and children, to the diſpoſal of the dice; and great pity it is that ſuch ſhould be played with, but rather that ſome exemplary puniſhment ſhould be impoſed upon ſo bold a prodigality.

1. A famous gameſter called Pimentel, an Italian, in the year 1603 came into France. It is ſaid, and it is perfectly true, that this Cavalier, hearing what a humour of play reigned at the French court, cauſed a great number of falſe dice to be made, of which he himſelf only knew the high and the low runners, hiring men to carry them into France; where, after they had bought up and conveyed away all that were in Paris, he ſupplied all the ſhops with his own. By which means, having ſubjected the ſpirit of play, and tied the hands of Fortune, he arrived at laſt in France, where, inſinuating himſelf into the court, he was by ſome of his own nation, who had great intereſt there, ſoon brought acquainted with the King, and admitted as a gameſter. Amongſt others, the Duke of Eſpernon was one from whom he drew conſiderable ſums: he got all his ready money, and many of his jewels; and after theſe, won of him a piece of ambergris to the value of twenty thouſand crowns, the greateſt that ever was ſeen in Europe, and which the republic of Venice (to whom it was afterwards ſold) preſerve to this day, in their treaſury, as a great rarity. *Hiſtory of the Life of the Duke of Eſpernon, part* 2. *l.* 5. *p.* 235.

2. Henry Cheney, created by Queen Elizabeth Baron of Tuddington in Bedfordſhire, in his youth was very wild and venturous. He played at dice with Henry the Second, King of France, from whom he won a diamond of great price at one caſt; and being demanded by the King, what ſhift he would have made to repair himſelf, in caſe he had loſt the caſt, "I have," ſaid young Cheney, (in an hyperbolical bravo) "ſheeps tails enough in Kent, with their wool, to buy a better diamond than this." *Fuller's Worthies, p.* 142. *Buckinghamſhire.*

3. The Emperor Nero, as he was exceſſively prodigal in his gifts, ſo was he anſwerable thereunto in his gaming, for he adventured four hundred thouſand ſeſterces upon every caſt of the dice. *Hakew. Apol. l.* 4. *c.* 9. § 5. *c.* 14. *p.* 423.

4. Sir Miles Partridge played at dice with King Henry the Eighth for Jeſus's bells: they were four bells, the greateſt in London, hanging in a tower in St. Paul's Church yard. It is true he was the winner, and brought the bells to ring in his pocket; but it is obſerved, that the ropes afterwards catched about his neck, and for ſome offences he was hanged in the days of King Edward the Sixth. *Fuller's Profane State, l.* 5. *c.* 14. *p.* 437.

5. The Chineſe delight exceſſively in all ſorts of games; and not only play great games, but when they have loſt, they care not though they ſtake their wives and children; whom, if they loſe, they part with till they can pay ſo much money as they were ſtaked for. *Herb. Trav. l.* 3. *p.* 340.

6. Anno Domini 1533, near to Beliſſima, in Helvetia, three men were playing at dice on the Lord's day; and one of them, called Ulrick Schræterus, having loſt much money, at laſt expecting a good caſt, broke out into this curſed ſpeech, "If fortune deceive me now, I will thruſt my dagger into the very body of God, as far as I can!" The caſt miſcarrying, he drew his dagger, and threw it againſt heaven with all his might: when, behold, the dagger vaniſhed, and five drops of blood fell upon the table in the midſt of them, and immediately the Devil came in and carried away the blaſphemous wretch, with ſuch a noiſe, that the whole city was amazed at it: the others, half diſtracted with fear, ſtrove with all their ſtrength to wipe out the drops of blood; but the more they wiped it, the more clearly it appeared. The rumour hereof flying into the city, multitudes flocked to the place, where they found the gameſters waſhing the board; whom, by the decree of the ſenate, they bound with chains, and carried towards the priſon: but as they went by the way, one of them was ſtruck ſuddenly dead, with ſuch a number of lice and worms creeping out of him as was wonderful and loathſome to behold. The third (to avert the indignation that ſeemed to hang over their heads) was by the citizens immediately put to death. The table was preſerved for a mo-

nument to ſhew the accurſedneſs of dicing, with the inconveniencies and miſchiefs attending upon the ſame. *Fincel. Mandat.* 4. *Clark's Mir. c.* 17. *p.* 62.

7. Anno Dom. 1550, there lived in Alſatia one Adam Steckman, who got his living by dreſſing of vines: this man, having received his wages, loſt it all at dice; whereupon he grew ſo diſtempered in mind, wanting wherewithal to maintain his family, that in his wife's abſence, he cut the throats of his three children, and would have hanged himſelf, but that ſhe coming in, and ſeeing this pitiful tragedy, gave a great out-cry, and fell down dead: whereupon the neighbours coming in, apprehended the man, who by the law was adjudged to a cruel death. *Fincel. l.* 2. *Clark's Mir. c.* 17. *p.* 62.

8. Meſabates, the eunuch of King Artaxerxes, had cut off the head and right hand of Cyrus, the King's brother, after he was dead; and as the manner of the Perſians is, Paryſatis, the King's mother, and a mighty lover of her ſon Cyrus, not finding a ſufficient opportunity to be revenged of this eunuch as ſhe deſired, at laſt ſhe laid this deſign againſt his life: ſhe was in other things a witty woman, but eſpecially very ſkilful at dice, whereat ſhe often played with the King, whom, finding at leiſure, ſhe challenged to play for a thouſand darici, permitted him to win, and paid him the money; then feigning ſhe was troubled at her loſs, ſhe requeſted that he would play once more for an eunuch: it was agreed betwixt them, that which ſoever was beaten, ſhould ſelect five of their moſt faithful eunuchs, and that out of the reſt the conqueror might chooſe any ſuch one as he ſhould beſt like. The game went on the ſide of Paryſatis, who made choice of Meſabatis, being one of the number whom the King had excepted; and before the King could underſtand her intention, ſhe delivered him to the executioners, with order to flay him alive, to faſten his body downward upon three croſſes, and to hang his ſkin upon a ſtake by itſelf. When this was done, the King was much incenſed againſt her: but ſhe, laughing, put all off with a jeſt. "You are," ſaid ſhe, "a pleaſant and gallant perſon, who are ſo wroth for the loſs of an old and wicked eunuch, whereas I can ſit down and reſt contented with the loſs of a thouſand darici." *Plut. in Artaxerx. p.* 1019.

9. Mr. Roger Aſcham, ſchoolmaſter to Queen Elizabeth, and alſo her ſecretary for the Latin tongue, was ſo much addicted to dicing and cockfighting, that he lived and died a poor man. *Clark's Mir. c.* 61. *p.* 240.

10. The Emperor C. Caligula was ſo exceedingly prodigal in his play, that it is ſaid of him, that he adventured four hundred thouſand ſeſterces, which amount to ten thouſand crowns, not upon every caſt of the dice, but upon every point on the dice. *Cæl. Antiq. l.* 20. *c.* 24.

11. Joannes Gonzaga had loſt at dice a mighty ſum of money: his ſon Alexander ſtood by, and ſhewed ſome diſlike at it; whereupon the father, turning to them that ſtood by, "Alexander the Great," ſaid he, "hearing of a victory that his father had gained, is reported to be ſad at the news, as fearing that there would be nothing left for him to gain: but my ſon Alexander is afflicted at my loſs, as fearing there would be nothing left for him to loſe." *Zuin. Theat. vol.* 10. *l.* 5. *p.* 2482.

12. Cæſar Borgia, Duke of Valentinois, when he had loſt at dice many thouſand crowns at one ſitting, "Well," ſaid he, "the ſins of the Germans have paid for all this:" for the money was of that tribute which his father Pope Alexander the Sixth had collected out of Germany for the ſale of pardons and indulgences. *Zuin. Theat. vol.* 10. *l.* 5. *p.* 2482.

13. Ludovicus Mediarotas, a cardinal of Padua, and patriarch of Aquileia, is ſaid to have carried away the ſum of twenty-five thouſand crowns from Alphonſus, King of Arragon and Naples, which it is certain he won of him one day while he played with him at dice. *Zuin. Theat. vol.* 10. *l.* 5. *p.* 2482.

CHAP. XXI.

Of the Overſights of ſome Perſons of great Abilities; and their Imprudence in their Speeches or Affairs.

IT is obſerved of thoſe chickens that are hatched by the warmth of the ovens in the city of Grand Cairo, that there is none of them but hath ſome blemiſh or other, ſomething redundant, or ſomething that is defective: and the ſame obſervation is made of the greateſt wits, *Nullum magnum ingenium ſine mixturâ dementiæ,* "ſomething of madneſs or folly is ſtill found in the moſt accompliſhed amongſt men." *Tanquam nævi in candido pectore,* "few breaſts are ſo white but there certain moles to be ſeen upon them:" and thoſe that have been moſt exerciſed and practiſed in affairs, have had ſome ſuch aberrations, wherein it ſhould ſeem that all their prudence had forſaken them.

1. Enguerrand of Marigny was a man of great abilities, and governed the finances under Philip the Fair: afterwards, ſeeing himſelf perſecuted by Charles of Valois, by an inexcuſable temerity threw away his life. For Charles ſharply aſking of him an account of the treaſures of the deceaſed King, he freely anſwered, “ It is to you, Sir, I have given a good part of them, and the reſt have been employed in the King's affairs.” Whereupon the Prince giving him the lie, the other took the unſeaſonable boldneſs to reply, “ By God, Sir, it is you yourſelf.” This inſolency ſent him to the gallows at Mountfaucon, which he had cauſed to be built in his greateſt authority. *Cauſ. Treatiſe of the Paſſions, p.* 118, 119.

2. At Sir Henry Wotton's firſt going ambaſſador into Italy, as he paſſed through Germany he ſtayed ſome days at Auguſta, where, having been in his former travels well known by many of the beſt note for learning and ingenuity, with whom he paſſing an evening in merriment, was requeſted by Chriſtopher Flecamore to write ſome ſentence in his Albo (a book of white paper) which for that purpoſe many of the German gentry uſually carry about them. Sir Harry conſenting to the motion, took an occaſion, from ſome accidental diſcourſe of the preſent company, to write a pleaſant definition of an Ambaſſador in theſe words, *Legatus eſt vir bonus, peregrè miſſus ad mentiendum reipublicæ cauſa:* which Sir Henry would have been contented ſhould have been thus engliſhed, “ An ambaſſador is an honeſt man, ſent to lie abroad for the good of his country:” but the word for lie (being the hinge upon which the conceit ſhould turn) was not ſo expreſſed in Latin, as would admit of ſo fair a conſtruction as Sir Henry thought of in Engliſh. Yet, as it was, it ſlept quietly among other ſentences in this Albo almoſt eight years, till by accident it fell into the hands of Gaſper Schioppius, a man of a reſtleſs ſpirit and malicious pen, who, with books againſt King James, prints this as a principle of that religion profeſſed by the King and his Ambaſſador Sir Henry Wotton, then at Venice; and in Venice it was preſently after written in ſeveral glaſs windows, and ſpitefully declared to be Sir Henry Wotton's. This coming to the knowledge of King James, he apprehended it to be ſuch an overſight, ſuch a weakneſs, or worſe, in Sir Henry, as was worthy of reprehenſion; and this cauſed Sir Henry to write two apologies, one to Velſerus (one of the chiefs of Auguſta) in the univerſal language; and another to King James, which was ſo ingenious, clear, and eloquent, that his Majeſty ſaid, “ Sir Henry Wotton had atoned ſufficiently for a greater offence.” *Iz. Walton's Life of Sir Henry Wotton, p.* 45, 46.

3. Lewis the Eleventh, King of France, one of the moſt politic princes that France ever had, being at war with his own brother, Charles Duke of Normandy, Francis Duke of Britany, and Charles Duke of Burgundy, and deſiring greatly to ſeparate the laſt from the other two, that he might the better be revenged on them, ſolicited him, by his ambaſſadors, to come to conference with him; which the Duke yielded to, ſo that the meeting might be in a town of his own, in the frontiers of Flanders, for his better ſecurity; wherewith the King was well contented. The meeting therefore being appointed at Peronne, whither the Duke was come with his army, and ſafe-conduct ſent to the King by a letter of the Duke's own hand, the King went thither, without any forces or guard, to ſhew the confidence he had in the Duke, to oblige him the more, and to gain his good-will: but the Duke, ſeeing now his enemy in his power, and underſtanding at the ſame time that Liege was revolted from him, by the ſolicitation of certain ambaſſadors of the King, took him priſoner, and would not releaſe him until he had recovered the town of Liege, whither he forced him to accompany him, with no ſmall danger of his perſon; and, in the end, having made him grant ſome hard conditions in favour of his confederates (againſt whom the King had eſpecially plotted that conference and treaty) he releaſed him. Now who ſees not how groſsly this politician erred, wherein it might be preſumed that a man of any experience could not have been deceived: firſt, that having employed his agents to ſtir up the town of Liege againſt the Duke, he did not countermand it, when he reſolved to put himſelf into his hands; and then, that he would, upon any ſecurity or ſafe conduct, put himſelf at the courteſy and mercy of his enemy, without urgent and inevitable neceſſity. *Fitzherb. of Religion and Policy, par.* 1. *c.* 3. *p.* 25, 26.

4. Thomas Ruthal was, by King Henry the Seventh, for his great abilities, preferred to be Biſhop of Durham; King Henry the Eighth made him of his Privy Council, notwithſtanding the hatred which Cardinal Wolſey bare unto him. It

happened that King Henry employed him as a politick perſon, to draw up a breviate of the ſtate of the land; which he did, and got it fairly tranſcribed: but it fell out, that, inſtead thereof, he (deceived with the likeneſs of the cover and binding) preſented the King with an inventory of his own eſtate, amounting to the incredible ſum of one hundred thouſand pounds. Wolſey, glad of this miſtake, told the King he knew where a maſs of money was, in caſe he needed it. This broke Ruthal's heart, who had paid the third part of the coſt of making the bridge of Newcaſtle over the Tyne, and intended many more benefactions, had not death, on this unexpected occaſion, ſurpriſed him, Anno Dom. 1523. *Fuller's Worthies, p.* 355. *Glouceſterſh.*

5. The Duke of Oſſuna, a little man, but of great fame and fortune, was called from being Viceroy of Naples (the beſt employment the King of Spain hath for a ſubject) upon ſome diſguſt; and being come to this Court, where he was brought to give an account of his government, being troubled with the gout, he carried his ſword in his hand inſtead of his ſtaff: the King diſliking the manner of his poſture, turned his back to him, and ſo went away. Thereupon he was overheard to mutter *Eſto es para ſervir muchachos:* "This it is to ſerve boys." This coming to the King's ear, he was apprehended, and committed priſoner to a monaſtery not far off, where he continued ſome years, until his beard came to his girdle: then growing very ill, he was permitted to come to his houſe in Madrid, being carried in a bed upon men's ſhoulders, where he died about the year 1622. *Howell's Epiſtles, vol.* 1. § 3. *Ep.* 36, *p.* 98.

6. When Pope Julius the Second attempted to deliver Italy from the Ultramontani, he ſent an Italian Ambaſſador to the King of England, to perſuade him to take arms in his behalf, againſt the King of France: and the Ambaſſador having delivered all that he had in charge to ſay, anſwer was given in behalf of the King, that "he was moſt ready and willing to defend the Pope; but that an army was not ſo ſoon to be made ready: for that the Engliſh, by reaſon of their long peace, had, in a manner, loſt the uſe of arms. And becauſe they were to go againſt a King, who was no leſs mighty and puiſſant than warlike, as was the King of France, there ought to be a time to make neceſſary proviſion for a war of ſo great importance." The Ambaſſador preſently, to no purpoſe or reaſon, added theſe words: *Anchio hodetto piu volte queſto medeſimo à ſua ſanctita:* which is to ſay, "And I have oftentimes ſaid the ſame to his Holineſs." Theſe words, which ſhewed the will of the Ambaſſador to be different from that of his Prince, gave great doubt and ſuſpicion to the King's Council, and they began to doubt that the Ambaſſador was rather inclined to favour the King of France, than the Pope his maſter; and ſetting ſecret ſpies about him, to obſerve his behaviour, it was perceived that by night he ſpoke ſecretly with the French Ambaſſador, by which means he was undone; and if he had fallen into the hands of the Pope, he had perhaps put him to death. However, by his imprudent anſwer, he both wronged himſelf, and was the occaſion that the King of England was conſtrained to begin the war ſooner than he would; who, in deferring the ſuccours, had poſſibly accorded the controverſy between the Pope and the French King. *Lord Remy's Civil Conſiderat. c.* 6. *p.* 167.

7. Demaratus, who ſhould have ſucceeded in the kingdom of Sparta, was deprived thereof by Ariſton his father, for only one imprudent word uttered without conſideration in the Senate. Which was, that news being brought unto him that he had a ſon born, he counted upon his fingers how long his wife had been with him, and ſeeing that there were no more than ſeven months, and that uſually women are delivered at nine, he ſaid, "It is not poſſible that he ſhould be my ſon." Theſe words turned to the great damage of Demaratus: for after the death of Ariſton his father, the Spartans refuſed to give him the kingdom, becauſe the Ephori bare record that Ariſton had ſaid that it was not poſſible that Demaratus, born at the end of ſeven months, ſhould be his ſon, and that he had bound it with an oath. *Lord Remy's Civil Conſid. c.* 65. *p.* 166.

8. Renzo de Ceri (a moſt honourable Captain in his time) was in the pay and ſervice of Lawrence de Medici, againſt Francis Maria, Duke of Urbin. This Captain was advertiſed that certain Spaniſh Captains had plotted a treaſon to deliver the Duke of Urbin into the hands of the Duke of Florence: wherefore the ſaid Renzo, talking with a drummer, demanded of him in jeſt and laughing (but with great inconſideration) "When will theſe Spaniards deliver your Duke priſoner?" The drummer made no anſwer; but being returned to the camp, he reported to his Duke the words which Renzo had uſed to him, without any neceſſity or reaſon: wherefore the

Duke of Urbin having engraven them in his heart, ſtood upon his guard, and marked the behaviour of the Spaniſh Captains. In the end, through certain letters and writings found amongſt their baggage, the truth appeared, and the conſpirators againſt Duke Francis were known, who were committed to priſon, and convicted of treaſon. Thus Renzo was the cauſe why the treaſon took no effect, the Captains were diſpatched, and that Lawrence his maſter made not ſo ſoon an end of the wars, as otherwiſe he might probably have done. *Lord Remy's Civil Conſiderat. c.* 65. *p.* 168.

9. Famous was the contention between Chryſoſtom on the one part, and Theophilus, Cyril, and Epiphanius on the other, about the burning or not burning of Origen's books: they were all good and great men; yet they grew ſo hot, that becauſe Chryſoſtom would not conſent to the burning, Theophilus and Cyril would hardly acknowledge him a lawful Biſhop: and Epiphanius fell to ſuch choler, as he ſaid, "he hoped he ſhould not die a Biſhop." To whom Chryſoſtom anſwered as eagerly again, "That he truſted he ſhould never return alive into his own country of Cyprus:" which chiding words were not ſo bitter in ſound, as afterwards they proved true indeed: for both Epiphanius died before he got home to Cyprus; and Chryſoſtom, being put out of his Biſhoprick, ended his life in baniſhment. *Biſh. Cowp. Serm. p.* 56. *Chetwind's Hiſt. Collect. cent.* 2. *p.* 42.

CHAP. XXII.

Of the dangerous and deſtructive Curioſity of ſome Men.

VESSALIUS was buſied in the diſſection of the body of a perſon of quality, meaning to find out the root of that diſtemper which was ſuppoſed to have given him his death, when, to his grief, he found that which he looked not for: the heart panted, and there appeared other convincing ſigns, that the unfortunate Nobleman might have lived, had not he been ſo unſeaſonably butchered: this coſt the anatomiſt much trouble and diſgrace; and it hath fallen out with many others in the like manner, who while they have been gratifying their curioſity, have occaſioned irreparable injuries to themſelves or others. *Melch. Vitæ Germ. Med. p.* 133.

1. Cornelius Agrippa living in Lorrain, had a young man who lived with him. One day being to go abroad, he left the keys of his ſtudy with his wife, but with great charge to keep them ſafe, and truſt them to no man. The youth, over-curious of novelty, never ceaſed to importune the woman till ſhe had lent him the key to view the library. He entered it, and took out a book of conjurations, wherein reading, he ſtraight hears a great bouncing at the door; but not minding that, he reads on: the knocking grew greater and louder: but he making no anſwer, the devil breaks open the door and enters, inquires what he commands him to have done, or why he was called? The youth amazed, and through extreme fear, not able to anſwer, the devil ſeizes upon him, and writhes his neck aſunder. Agrippa returns and finds the young man dead, and the devil inſulting over the corpſe: he retires to his art, and calls his devil to an account of what had been done, who told him all that had paſſed: when he commanded the Homicide to enter the body, and walk with him into the market-place, where the ſtudents were frequent; and after two or three turns there, to forſake the body: he did ſo, the body falls down dead before the ſcholars: all judge the cauſe of it to be ſome ſudden fit of an apoplexy; but the marks about his neck and jaws rendered it ſomewhat ſuſpicious. Agrippa concealed this ſtory in Lorrain; but being baniſhed thence, he afterwards feared not to publiſh it. *Schot. Phyſ. Curioſ. l.* 1. *c.* 36. *p.* 177. *Heyw. Hier. l.* 7. *p.* 480 *Delrio, Diſq. Magic. l.* 2. *Qu.* 29. § 1. *p.* 356.

2. The Emperor Caracalla had a curioſity to know the name of him who was moſt like to ſucceed him; and employed one Maternianus to inquire amongſt the magicians of the empire: by whom accordingly he was advertiſed, that Macrinus was to be the man. The letters being brought unto Caracalla as he was in his chariot, were by him delivered, with the reſt of his packets, to the hands of Macrinus (who was Captain of his guard, and by his office to attend upon the perſon of the Emperor) that he might open them, and ſignify unto him the contents thereof at his better leiſure. Macrinus, finding by theſe the danger in which he ſtood, reſolved to ſtrike the blow, and to that end entruſted Martialis, one of his Centurions, with the execution, by whom the Emperor was ſlain at Edeſſa as he was going to make water. *Heyl. Coſmog. p.* 790. *Speed's Hiſt.* 232. *Herodian. l.* 4. *p.* 236, 237.

3. Natholicus, King of Scotland, ſent a great favourite of his to inquire of a famous witch,

what ſhould be the ſucceſs of a war which he had in hand, and other things concerning his perſon and eſtate; to whom ſhe anſwered, “That Natholicus ſhould not live long, and that he ſhould be killed by one of his own ſervants;” and being further urged to tell by whom, ſhe ſaid, “That the meſſenger himſelf ſhould kill him;” who, though he departed from her with great diſdain, and reviled her, proteſting that firſt he would ſuffer ten thouſand deaths: yet thinking better upon the matter in his return, and imagining that the King might come to know of the witch's anſwer by ſome means or other, and hold him ever after ſuſpected, or perhaps make him away, reſolved to kill him, which he preſently after performed. Thus was that Prince puniſhed for his wicked curioſity, by ſeeking by ſuch unlawful means to know the ſecret determinations of God. *Fitzherb. of Relig. and Policy, p.* 1. *c.* 36, *p.* 449, 450.

4. Such was the fatal curioſity of the elder Pliny, that, as the younger relates, he could not be deterred by the deſtructive flames vomited by Veſuvius, from endeavouring by their light to read the nature of ſuch Vulcanian hills: but in ſpite of all the diſſuaſions of his friends, and the frightful eruptions of that hideous place, he reſolved that flaming wonder ſhould rather kill him than eſcape him; and thereupon approached ſo near, that he loſt his life to ſatisfy his curioſity, and fell (if I may ſo ſpeak) a martyr to phyſiology. *Mr. Boyle's Exp. Phil. Eſſay, p.* 4. *Kornman. de Mirac. Mort. l.* 6. *c.* 36. *p.* 18.

5. Nero, the Emperor, about the ſixty-ſixth year of Chriſt, poſſeſſed at once with a mad ſpirit of cruelty, and a fooliſh curioſity, that he might have the lively repreſentation of the burning of Troy, cauſed a great part of the city of Rome to be ſet on fire; and afterwards, to conceal himſelf from being thought the author of ſo great a villany, by an unparalleled ſlander, he caſt the guilt of ſo horrid a fact on the Chriſtians: whereupon an innumerable company of thoſe innocents were accuſed, and put to death with variety of moſt cruel tortures. *Gaulter. Tab. Chron. p.* 17.

6. In the land of Tranſiane, there was a Prince tributary to the King of Pegu, and his near kinſman, named Alfonge, who married a ſiſter of the Prince of Tazatay: her name was Abelara, one of the greateſt beauties in the Eaſt: they lived a happy life with intire affection; and for their greater felicity, they had two twin ſons, who in their under-growth diſcovered ſomething of great and lofty, and appeared ſingularly hopeful for the future. Theſe infants having attained ten years, loved ſo cordially, they could not live aſunder, and the one's deſire ſtill met with the other's conſent in all things: but the devil, the enemy of concord, inſpired a curioſity into the minds of the father and mother to know their fates: and to their grief they were told the time ſhould come, when theſe two brothers, that now loved ſo fondly, ſhould cut one another's throats; which much aſtoniſhed the poor Princes, and filled them with fearful apprehenſions. Theſe two Princes being come to be fifteen years old, one ſaid to the other, “Brother, it muſt needs be you that muſt murder me, for I will ſooner die a hundred deaths, than do you the leaſt imaginable harm.” The other replied, “Believe it not, good brother, I deſire you, for you are as dear and dearer to me than myſelf.” But the father, to prevent the misfortune, reſolved to ſeparate them: whereupon they grew ſo troubled and melancholy, that he was conſtrained to protract his deſign, till an occaſion happened that invited all three, the father and two ſons, to a war betwixt the Kings of Narſinga and Pegu; but by the mediation of Bramins, a peace was concluded, upon condition theſe two young Princes ſhould eſpouſe the two daughters of the King of Narſinga; and that the King of Pegu, on him that married the elder, ſhould confer all the countries he took in the laſt war, with the kingdom of Martaban: and the other brother, beſides the kingdom of Tazatay, ſhould have that of Verma: the nuptials conſummated, each departed to his territory. Now it fell out, that the King of Tazatay was engaged in a ſharp war with the King of Mandranella, and ſent to the two brother Princes for aid: who both haſtened (unknown to each other) with great aſſiſtance. He from Verma came ſecretly to town to viſit a Lady (once their miſtreſs); and the other brother being on the ſame deſign, they met at the Lady's gate by night, not knowing one another; where, furious with jealouſy, after ſome words, they drew and killed each other. One of them dying, gave humble thanks to God that he had prevented the direful deſtiny of his horoſcope, not being the aſſaſſin of his brother, as it was prejudicated: hereupon the other finding him by his voice and diſcourſe drawing near his end, himſelf crept to him, and embraced him with tears and lamentations; and ſo both dolefully ended their days together. The father hearing of it, was ſo overborne

borne with grief and deſpair, that he came and ſlew himſelf upon the bodies of his ſons; and with the grief and tears of all the people, they were buried all three in one monument: which ſhews us the danger of too great curioſity. *Vincent le Blanc's Travels, tom.* 1. *c.* 32. *p.* 145.

7. Eudoxus implored the favour of the gods, that he might have power to go ſo near the body of the ſun, that he might behold its glory, magnitude and matter, and on that condition he would be contented to be burnt to death by its beams. *Macrob.*

How many perſons might have been rich, if a fond curioſity in ſearching after chimeras and needleſs trifles had not exhauſted their eſtates! How many might have enjoyed a healthful conſtitution of body, if they had not deſtroyed it, by a fooliſh deſire of being better than well! He might have lived long enough upon land, that, by attempting to live under water, was drowned. He might have lived ſafely by making uſe of his legs to carry him, that by attempting to fly broke his neck; and many might have lived happily, whoſe curioſity, in inquiring after ſecrets, made them know they were miſerable.

CHAP. XXIII.

Of the Ignorance of the Ancients, and others,

THERE never was, nor is there ever like to be (in this world) a beauty of that abſolute completeneſs and perfection, but there were ſomething to be diſcerned upon it, which might have been wiſhed away. It is not therefore the deſign of this chapter to uncover the nakedneſs of our fathers, ſo as to expoſe it to the petulancy of any, but rather to congratulate thoſe further acceſſions of light and improvements in knowledge, which theſe latter ages have attained unto, and to celebrate the wiſdom and goodneſs of the great Creator, who hath not been ſo liberal in his impartments to our progenitors, but that he hath reſerved ſomething wherewith to gratify the modeſt inquiries, and induſtrious reſearches of after-times.

1. That there were any ſuch men as Antipodes, was in former times reckoned a matter ſo ridiculous and impoſſible, that Boniface, Archbiſhop of Mentz, happening to ſee a tractate written by Virgilius, Biſhop of Saltzſburg, touching the Antipodes, not knowing what damnable doctrine might be couched under that ſtrange name, made complaint firſt to the Duke of Bohemia, and afterwards to Pope Zacchary, Anno 745, by whom the poor Biſhop (unfortunate only in being learned in ſuch time of ignorance) was condemned of hereſy. Even St. Auſtin and Lactantius, and ſome other of the ancient writers, condemn this point of the Antipodes for an incredible ridiculous fable; and venerable Bede eſteemed it for no better. *Heyl. Coſm. p.* 24. *Herb. Trav. l.* 1. *p.* 6. *Hak. Apol. l.* 3. *c.* 8. *p.* 248, 249. *Purch. Pilg. tom.* 1. *l.* 8. *c.* 1. *p.* 895.

2. The famous King Ethelbert had this epitaph ſet upon him, which in thoſe days paſſed with applauſe:

Rex Ethelbertus hic clauditur in polyandro,
Fana pians certus Chriſto meat abſque meandro.

"King Ethelbert lies here
Clos'd in this polyander:
For building churches ſure he goes
To Chriſt without meander."

Hak. Apol. l. 3. *c.* 8. § 3. *p.* 255.

3. And how low learning ran in our land amongſt the native nobility, ſome three hundred years ſince, in the reign of King Henry the Sixth, too plainly appears by the motto on the ſword of the martial Earl of Shrewſbury, which was, *Sum Talboti, pro occidere inimicos meos*, the beſt Latin that Lord, and perchance his Chaplains too (in that age) could afford. *Full. Eccleſ. Hiſt. in Præf. to the ſecond book, p.* 47.

4. Rhemigius, an Interpreter of St. Paul's Epiſtles, commenting upon theſe words, *A vobis diffamatus eſt ſermo*, tells us, that "diffamatus was ſomewhat improperly put for divulgatus;" St. Paul being not very ſolicitous of the propriety of words. Whereupon Ludovicus Vives demands, "What ſhall we ſay to theſe maſters in Iſrael, who know not that St. Paul wrote not in Latin, but in Greek?" *Hak. Apol. l.* 3. *c.* 7. § 2. *p.* 230.

5. It appears by the reſcript of Pope Zacchary to Boniface, a German Biſhop, that a Prieſt in thoſe parts baptized in this form, *Baptizo te in nomine patria & filia & ſpiritua ſancta.* And by Eraſmus, that ſome divines in hiſtime would prove that Hereticks were to be put to death, becauſe the Apoſtle ſaith, *Hæreticum hominem devita*, which it ſeems they underſtood as if he had ſaid, *De vitâ tolle*. *Hak. Apol. l.* 3. *c.* 7. § 2. *p.* 236.

6. Du Pratt, a Biſhop and Chancellor of France, having received a letter from Henry the Eighth,

King of England, to King Francis the Firſt of France, wherein, amongſt other things, he wrote *Mitto tibi duodecim moloſſos,* "I ſend you twelve maſtiff dogs:" the Chancellor taking *moloſſos* to ſignify mules, made a journey on purpoſe to court to beg them of the King; who wondering at ſuch a preſent to be ſent him from England, demanded the ſight of the letter, and ſmiling thereat, the Chancellor finding himſelf deceived, told him, "that he miſtook *moloſſos* for *muletos,*" and ſo, hoping to mend the matter, made it worſe. *Hak. Apol. l.* 3. *c.* 7. § 2. *p.* 236.

7. The ignorance of former ages was ſo groſs in the point of Geography, that what time Pope Clement the ſixth had elected Lewis of Spain to be the Prince of the Fortunate Iſlands, and for his aid and aſſiſtance therein had muſtered ſoldiers in France and Italy; our countrymen were verily perſuaded that he was choſen Prince of Britain, as one of the Fortunate Iſlands. And our Ambaſſadors there with the Pope, were ſo deeply ſettled in this opinion, that forthwith they withdrew themſelves out of Rome, and haſted with all ſpeed into England, there to certify their friends and countrymen of the matter. *Hak. Apol. l.* 3. *c.* 8. § 1. *p.* 247.

8. The head of Nilus was to the Ancients utterly unknown, as witneſſeth Herodotus, Strabo, and Diodorus Siculus, to which Ovid alludes,

Nilus in extremum fugit perterritus orbem,
Occuluitque caput quod adhuc latet.——

"Nile fled for fear to the world's utmoſt bound,
"And hid his head which cannot yet be found."

"But," ſaith Peterius upon Geneſis, "as many other things are found out unknown to the Ancients, ſo likewiſe, amongſt others, the head-ſpring of Nilus; which iſſues out of a lake in Abyſſinia." *Hak. Apol. l.* 3. *c.* 8. § 1. *p.* 248.

9. It is very obſervable and indeed admirable, that neither Herodotus nor Thucydides, nor any other Greek author contemporary with them, have ſo much as mentioned the Romans, though then growing up to a dreadful power, and being both Europeans. And for the Gauls and Spaniards, the Grecians, as witneſſeth Budæus (in his book de Aſſe) were ſo utterly ignorant of them, that Ephorus, one of the moſt accurate writers, took Spain, which he calls Iberia, to be a city, though the Coſmographers make the circuit of it to contain above 1136 French miles. *Hak. Apol. l.* 3. *c.* 8. § 1. *p.* 248. *Joſeph. againſt Apion. l.* 1. *p.* 768.

10. The Ancients held, that under the middle or burning Zone, by reaſon of exceſſive heat, the earth was altogether uninhabitable: but it is now made evident by experience, that there is as healthſul, temperate and pleaſant dwelling as any where in the world, as appears by the relations of Benzo, Acoſta, Herbert and others. *Herb. Trav. l.* 3. *p.* 343.

11. They were alſo wholly ignorant of America, which we now call the Weſt Indies, till it was diſcovered by Chriſtopher Columbus, a Genoeſe. All antiquity cannot parallel that exploit, which he found out by the meer ſtrength of his wit, and his ſkill in the mathematical ſciences: for contemplating with himſelf, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was ſuch a proportion of earth on the north-eaſt ſide; he concluded that there muſt needs be as much on the ſouth-weſt ſide of it to counterbalance the globe, and make the heavenly circle to be juſt in its diviſion. He propounded the making the experiment to his own countrymen, but they looked upon it as a whim. King Henry VII. of England, ſaid, "It was a ridiculous project:" Alphonſus V. deſpiſed it; but at laſt addreſſing himſelf to Iſabella Queen of Caſtile, ſhe accommodated him for that voyage, and it had its effect. *Hakewell's Apol.*

12. Archbiſhop Parker (in his Antiquitates Britannicæ) makes relation of a French Biſhop, who being to take his oath to the Archbiſhop of Canterbury, and finding the word Metropoliticæ therein, being not able to pronounce it, he paſſed it over with *Soit pour dict.* "Let it be ſpoken." And others of the Clergy, when they had moſt groſly broken Priſcian's head, being taken in the fact, their common defence was theſe words of St. Gregory. *Non debent verba cœleſtis oraculi ſubeſſe regulis Donati.* "The words of the heavenly oracles ought not to be ſubject to the rules of Donatus." *Hak. Apol. l.* 3. *c.* 7. § 2. *p.* 237.

13. King Alfred, in his preface upon the paſtorals of St. Gregory, which he tranſlated into Engliſh, ſaith, "That when he came firſt to his kingdom, he knew not one prieſt on the ſouth ſide of the river Humber that underſtood his ſervice in

Latin, or that could tranſlate an epiſtle into Engliſh. *Hak. Apol. in Advert.* 3. *p* 5.

14. Archelaus, King of Macedon, was ſo ignorant of the things of nature, that upon an eclipſe of the ſun, amazed with fear, he cauſed the gates of the palace to be ſhut up, and the hair of his ſon to be cut off, as he uſed in ſolemn mournings. A further ſurvey of the ignorance of the Ancients may be taken from a recollection of ſome of the inſtances of the newly diſcovered phænomena (at leaſt if we believe Mr. Glanville) which are ſcattered, as he ſaith, under the heads of the arts and inſtruments, which are as follow: In the Heavens, thoſe of the ſpots, and motion of the ſun about his axis; the mountainous protuberances and ſhadows of the body of the moon; the moons of Jupiter; their mutual eclipſing one another, and its turning round upon its own axis; the ring about Saturn, and its ſhadow upon the body of that ſtar; the phaſes of Venus; the increment and decrement of light amongſt the planets; the appearing and diſappearing of fixed ſtars; the altitude of comets; and nature of the via lactea. In the air, its ſpring; the more accurate hiſtory and nature of winds and meteors; the probable height of the atmoſphere have been added by the Lord Bacon, *Des Cartes*, Mr. Boyle and others. In the earth, new lands by Columbus, Magellan, and the reſt of the diſcoverers; and in theſe new plants, new fruits, new animals, new minerals, and a kind of other world of nature, from which this is ſupplied with numerous conveniences for life. In the waters, the great motion of the ſea, unknown in elder times; and the particular laws of flux and reflux in many places are diſcovered. The hiſtory of baths, augmented by Savonarola, Baccius, and Blanchellus. Of metals, by Agricola; and the whole ſubterranean world deſcribed by the univerſally-learned Kircher. The hiſtory of plants much improved by Mathiolus, Ruellius, Bauhinus, and Gerhard, beſides the late account of Engliſh vegetables, publiſhed by Dr. Merret, a worthy member of the Royal Society; and another excellent virtuoſo of the ſame Aſſembly, Mr. John Evelyn, hath very conſiderably advanced the hiſtory of fruit and foreſt trees, by his Sylva and Pomona; and greater things are expected from his preparations for Elyſium Britannicum, a noble deſign now under his hands. The hiſtory of animals hath been much enlarged by Geſner, Rondeletius, Aldrovandus, and more accurately inquired into by the micographers, and the late travellers, who have given us accounts of thoſe more remote parts of the earth, that have been leſs known to theſe; amongſt whom, the ingenious author of the Caribbees deſerves to be mentioned as an inſtance. In our bodies, Natural Hiſtory hath found a rich heap of materials in the particulars of the Venæ Lacteæ, the Vaſa Lymphatica, of the valves and ſinus of the veins, the ſeveral new paſſages and glandules, the Ductus Chyliferus, the origination of the nerves, the circulation of the blood, and the reſt. *Cæl. Antiq. Lect. l.* 7. *c.* 28. *p.* 326. *Glanvil. plus ultra, c.* 10. *p.* 73, 74, 75.

15. "Great men and learned," ſaith Pliny, "who know more in natural cauſes than others do, feared the extinction of the ſtars, or ſome miſchief to befal them, in their eclipſes: Pindarus and Steſichorus were ſubject to this fear, attributing the failing of their lights to the power of witchcraft." *Sandys in Ovid. Met. l.* 7. *p.* 144.

CHAP. XXIV.

Of the Slothfulneſs and Idleneſs of ſome Men.

IT is ſaid of the elder Cato, that he uſed to inflame the minds of his fellow-ſoldiers to the love of induſtry, labour, and virtue, with ſuch kind of memorials as this:

Si cum labore quippiam recte geris,
Labor recedit, facta recte permanent:
Quod ſi jocoſe, nequiter quid egeris,
Abit voluptas; turpe factum permanet.

Which, becauſe it pleaſed me in the reading, and may poſſibly do the like to ſome others, for the ſake of the Engliſh reader, I will venture thus to tranſlate:

When what is good we do perform with pain,
The pains ſoon paſs, the good deeds ſtill remain.
When ſlothfully or baſely aught is done,
Thoſe baſe deeds ſtay, when all the pleaſure's gone.

Indeed, all the ancient Romans were ſuch haters of idleneſs, the Agenoria, which was to ſtir up to action, Stimula, which was to put on further, and Strenua, which was to make men ſtrenuous, were all three received as goddeſſes, to be worſhipped

ſhipped in temples within the city: they would not receive Quies, or Reſt, as a goddeſs in public, but built a temple for her in the Lavicanian way, which was without the city: and thither may thoſe unprofitable members of the commonwealth go with their ſacrifices, who are like unto thoſe that follow. *Camer. Oper ſubc. cent.* 1. *c.* 15. *p.* 90.

1. Altades, the twelfth King of Babylon, an idle and ſlothful perſon, laid down theſe two as his maxims: "He is a vain and fooliſh man, who, with continual labour and miſery, makes war to the deſtruction of himſelf and others." His other was this: "He is the moſt fool of all, that with toil and labour heaps up treaſure, not for himſelf, but his poſterity." From this idle philoſophy he collected two things: That "no war was to be made becauſe of the labour." And a ſecond: that "we ſhould enjoy the riches and glory that was got by the ſweat and miſeries of others." Accordingly, he framed his life, and ſpent his whole time, amongſt whores and catamites. *Camer. Oper. ſubc. cent.* 2. *c.* 32. *p.* 137.

2. Varia Servilius, deſcended of a Prætorian family, was remarkable for no other thing ſave only his idleneſs, in which he grew old; inſomuch, as it was commonly ſaid by ſuch as paſſed by his houſe, *Varia hic ſitus eſt*: "Here lies Varia:" ſpeaking of him as of a perſon that was not only dead, but buried. *Textor. Offic. l.* 5. *c.* 47. *p.* 679.

3. Domitianus, the Emperor, the ſon of Veſpatianus and Domicilla, while he held the Empire, was ſo given up to ſloth and idleneſs, that he ſpent moſt part of his time in pricking flies to death with the point of a needle or bodkin: ſo that when it was demanded of one who was come out from him, "Who was with the Emperor?" his anſwer was: *Ne muſca quidem*: "Not ſo much as a fly." *Textor. Offic. l.* 5. *c.* 47. *p.* 679.

4. Alexander, the ſon of Baſilius Macedo, was Emperor: when he was a young man, about twenty years of age, and after, he was ſo devoted to ſloth and idleneſs, that laying aſide the care of all matters of weight and moment, he minded nothing elſe but hunting, horſes, and dogs, placing therein all his employment and delight. *Textor. Offic. l.* 5. *c* 47. *p.* 679.

5. Romanus, the grandchild of Romanus Laucapenus, was a man the moſt ſlothful of all other men: he wholly reſigned himſelf up to drinking of wine, to idleneſs, and other pleaſures; ſo that the care of the empire was intruſted in the hands of Joſephus Bringa, the Præfect, merely upon the account of the extreme worthleſſneſs of the Emperor. *Textor. Offic. l.* 5. *c.* 47. *p.* 679.

6. Charles, the ſon of Ludovicus Carolinus, King of France, when he ſucceeded his father in the kingdom, was ſo noted for his ſingular ſluggiſhneſs, that he was commonly called Charles the Slothful; for he minded nothing that was ſerious; inſomuch that he conſumed and waſted away with mere idleneſs, and died young, leaving his throne to be poſſeſſed by his ſon. *Textor. Offic. l.* 5. *c.* 47. *p.* 679.

7. The Thracians accounted it the moſt honourable to be without any kind of employment: huſbandry and tillage of the ground was looked upon by them as moſt contemptible: the gallanteſt way to procure them a livelihood, was, as they held, by the wars, by rapine, and plunder. *Herod. l.* 5. *Zuin. Theat. vol.* 20. *l.* 1. *p.* 3639.

8. The Sybarites did throw out from their city, and baniſh from amongſt them, all ſuch ſorts of artificers and handicraftſmen as did make any noiſe, that ſo they might have full ſcope in their enjoyment of their reſt and repoſe, and have no diſturbance in the morning. *Zuin. Theat. vol.* 20. *l.* 1. *p.* 3639.

9. The Theſpienſes eſteemed it a great blemiſh to their Nobility to concern themſelves in the ſtudy or practice of any mechanical art or trade: they even held themſelves diſhonoured, to be buſied in agriculture itſelf. By this means the people generally lived in extreme poverty. *Zuin. Theat. vol.* 20. *l.* 1. *p.* 3640.

10. The Meſſaliani, a ſort of Hereticks and Enthuſiaſts, reject all bodily labour, indulging themſelves in the greateſt idleneſs and ſloth that may be, expecting the coming of a certain devil, whom they believe to be the Holy Ghoſt. *Zuin. Theat. vol.* 20. *l.* 1. *p.* 3640.

11. Camerarius relates a pleaſant hiſtory from Jodocus Damhoud, in this manner: "As I was ſitting," ſaith he, "with ſome Senators of Bruges, before the gate of the Senate-houſe, a certain beggar preſented himſelf to us, who, with ſighs and tears, and lamentable geſtures, expreſſed to us his miſerable poverty, ſaying withal, that 'he had about him a private diſorder, which ſhame prevented him from diſcovering to the eyes of men.' We all pitying the caſe of the poor man, gave him each of us ſomething, and he departed: one amongſt us ſent his ſervant after him, with command to inquire out of him, what his private infirmity might be, which he was ſo loth to diſcover? The

ſervan

ſervant overtook him, and deſired of him that ſatisfaction; and having diligently viewed his face, breaſt, arms, &c. and finding all his limbs in good plight, 'I ſee nothing,' ſaid he, 'whereof you have any ſuch reaſon to complain.' 'Alas!' ſaid the Beggar, 'the diſeaſe that afflicts me is far different from what you conceive of, and is ſuch as you cannot ſee; it is an evil that hath crept over my whole body, it is paſſed through the very veins and marrow of me, in ſuch manner, that there is no one member of my body that is able to do any work: this diſeaſe is by ſome called Idleneſs and Sloth.' The ſervant hearing this, left him in anger, and returned to us with this account of him; which, after we had well laughed at, we ſent to make further inquiry after this beggar; but he had withdrawn himſelf." *Camer. Med. Hiſt. cent.* 1. *c.* 16. *p.* 94.

CHAP. XXV.

Of the Dulneſs and Stupidity of ſome Perſons.

PLINY mentions a ſort of bears, and we alſo read it of certain aſſes in Tuſcany, that having fed upon hemlock, they became ſo ſtupid that no ſharp words of their keeper, or others, would in the leaſt work upon them. We ſhall find theſe heavy creatures out-acted in their dulneſs and inſenſibility by men, whoſe paſſions, ſenſes, and reaſon, may ſeem to have been overwhelmed in them, beyond what could be expected from the force and power of poppy, or any opiate whatſoever.

1. Agatharcides ſpeaks of a certain people in Æthiopia, who live without any kind of paſſion; they are not moved with the ſpeech or ſight of any ſuch foreigners as ſail thither, but, looking backward, they ſtand as if they were immoveable, and without ſenſe. If any ſtrike them with a drawn ſword they fly not, bearing all ſtrokes and injuries whatſoever. No man is troubled at the wound or loſs of another: ſo that they often ſee their wives, children, or other relations, ſlain before their face, and yet expreſs no ſign either of anger or pity. In a word, they bear all ſorts of evils with a quiet mind, only looking upon ſuch as ſtrike them, and at every ſtroke moving their heads a little. *Diodor. Sic. Rer. Antiq. l.* 3. *c.* 3. *p.* 75.

2. Honorius, the Emperor, being at Ravenna when Rome was taken by Alarick, King of the Goths, he there received the news *perditam Romam eſſe*, "that Rome was loſt." He underſtood it of a cock of the game he had, which was called Roma: and exceedingly wondered that he was ſo ſoon dead, when he had ſported pleaſantly with him but a while before. Of ſo dull and ſtupid a temper was this Prince, retaining nothing at all of the virtue of his father or grandfather; and of the like diſpoſition was Arcadius his brother. *Camer. Oper. Subciſ. cent.* 2. *c.* 89. *p.* 340. *Zonar. Annal. tom.* 3. *p.* 122.

3. The Turks, in the reign of Orchanes, had paſſed over the Helleſpont, and taken the Caſtle of Zembenick, by the Greeks called Coiridocaſtron, that is to ſay the Hog Caſtle: this was the firſt footing the Turks ever had in Europe, and from whence to this day they could never be removed. But ſuch was the great ſecurity and ſtupidity of the proud Greeks at this time, that, inſtead of arming to drive them out, as with eaſe they might, to extenuate the greatneſs of the loſs, they commonly ſaid, "There was but an hog-ſtye loſt:" alluding to the name of the Caſtle. This Caſtle gained, the Turks ſoon proceeded further to ſpoil the country of Cherſoneſus as far as Callipolis; which city they took anno 1358; where the madneſs and ſtupidity of the Greeks was again more than before to be wondered at: for the news of Callipolis being brought to Conſtantinople, the people there made ſmall account thereof; but to extenuate the matter, when they had any talk of it, in a jeſting manner they commonly ſaid, "That the Turks had but taken from them a bottle of wine." *Knowle's Turk. Hiſt. p.* 185, 186.

4. Meſſalina was the wife of the Emperor Claudius, whom ſhe and his freed-men governed as an Æthiop uſes to do an elephant. The great ſtupidity of this Emperor will appear by the impudent boldneſs and prodigious licence ſhe took in his life-time. Divers of the Nobility ſhe cauſed to be ſlain, and more to be baniſhed. And what might have been expected to awaken her huſband's reſentment, her adulteries were daily; and thoſe not only in private, but in the very palace, and in the preſence both of ladies and their huſbands, as if ſhe delighted in infamy itſelf. There was one Mneſter, a ſtage-player, with whom ſhe was fallen in love: and him, according to her modeſty, ſhe courted. The man refuſed, whether

out of reverence to the Emperor, or fear of conſequences: at which the Empreſs ſaid, laughing, "What if my Claudius himſelf command you, will you then obey?" This ſeemed incredible: but to her huſband ſhe goes, and perſuades the blockhead to ſend for Mneſter, and command him to obey her in all things: from thenceforth the player made no other denial. This is not all: there was in Rome one Caius Silius, the moſt beautiful of all the Roman youth; him ſhe enticed, enjoyed, and openly loved: as his reward, ſhe made him Conſul, and tranſferred the riches and ornaments of the court to his houſe; ſo that he was revered as the Prince: and yet, not ſatisfied with this, ſhe openly married him, while her huſband had retired to Hoſtia. The nuptials were celebrated with all kind of pomp: the flower of both orders in Rome were invited; a great feaſt was made; the genial bed prepared, and all uſual ſolemnities performed; the bride lay in the lap of her new huſband, and treated him openly with all conjugal freedom. This is ſtrange, her huſband being living, and alſo Emperor; but it was done, and had paſſed unnoticed for him, but that his freed-men about him (fearing ſuch novelties would tend to a change, and ſo hazard their fortunes) excited him to revenge; at laſt, therefore, he gave orders for his wife's death; but with ſo little concern and memory of what he had done, that he often aſked his ſervants why their Lady came not to dinner, as if ſhe had been ſtill alive. *Lipſ. Monit. l.* 2. *c.* 2. *p.* 145. *Sueton. p.* 225, 227. *In Claudio. Lonic. Theat. p.* 471.

5. When Valerianus, the Emperor, was taken priſoner by Sapores, the Perſian, and by him made his footſtool as oft as he mounted his horſe, his ſon Galienus ſucceeded him at Rome; who, no way ſolicitous what became of his father or the empire, gave up himſelf to all manner of debauchery and voluptuouſneſs; every now and then ſaying to thoſe that were about him, "What have we for dinner? what pleaſures are prepared for us? what ſhall we have for ſupper to-morrow? what plays, what ſports in the Cirque, what ſword-fights, and what paſtimes?" So far was he diſſolved by his luxury into ſtupidity and inſenſibility, that when report was brought him of his father's death, his anſwer was, "That he knew his father was mortal." When he heard Ægypt was revolted, "What," ſaid he, jeſting, "can we not do without the flax of Ægypt? When he was told that Aſia was waſted, "Can we not live," ſaid he, "without the delights of Aſia?" When news came that Gallia was loſt, "Cannot," ſaid he, "the ſtate be ſafe without trabeated caſſocks?" Thus in his loſs from all the parts of the world he jeſted, as if he were only deprived of that which furniſhed him with ſome inconſiderable trifle. So that, in contempt of him, not only foreign nations rent away the Roman provinces, but alſo, in divers parts of the world, ſo many aſpired to the empire, that no leſs than thirty ſuch pretenders are named from the time of his father's and his reign, to his death. *Pezel. Mell. Hiſt. tom.* 2. *p.* 231.

6. Sivardus hearing of the death of his father Regnerus, King of the Danes, and how he had been thrown amongſt ſerpents to be poiſoned and eaten up by them, at the command of Hella, King of the Britains, was ſo ſtupified with grief, that while he ſtood full of thoughts, leaning upon a ſpear he held in his hand, the point of his ſpear ran quite through his foot, and he remained inſenſible of the wound he had received by it. *Zuin. Theat. vol.* 1. *l.* 3. *p.* 224.

7. Charles the Eighth having conquered the kingdom of Naples, was upon his return into France, when the Venetians, Pope Alexander the Sixth, Maximilian the Emperor, and Lewis, Duke of Milan, entered into a league with that ſilence, that Philip (the King of France's Ambaſſador, then at Venice, though he was daily in the Court, and called to by the other Ambaſſadors) could know nothing of it. The next day, when the league was engroſſed, he was called into the Senate by the Duke; and when he underſtood the league, and the names of them that had entered into it, he was almoſt bereft of his underſtanding. The Duke told him, "That the league was not made with purpoſe to war upon any, but to defend themſelves if they were attacked." Then Philip a little coming to himſelf, "What then," ſaid he, "ſhall not my King return into France?" "Yes," ſaid the Duke, "if he will return in a friendly manner, and we will aſſiſt him in all things." With this anſwer Philip departed out of the Senate: and being come into the court-yard, he turned to a Secretary of the Senate's that had been with him all the while, and "For the love of God," ſaid he, "tell me over again all that the Duke ſaid to me; for at this time I do not remember one word of it. *Zuin. Theat. vol.* 1. *l.* 3. *p.* 225.

CHAP. XXV.

Of the treacherous Memories of ſome Men, and what Injuries have been done thereunto, through Age, Diſeaſes, or other Accidents.

THE lynx is the ſharpeſt ſighted of all other beaſts, yet it is alſo obſerved of him, that if he chance to look behind him, he forgets all that was before him, and his mind loſes whatſoever it is that his eyes have ceaſed to ſee. There are ſome indeed whoſe forgetfulneſs may be imputed to the ſtupidity of their natures; but there are others alſo of extraordinary acuteneſs and ingenuity, who are ſo unhappy, as to be attended with a miſerable frailty in their memory; and ſome very learned men have been ſo unfortunate, as (through age, diſeaſe, the vehement ſurpriſal of ſome paſſion, or other accident) to have utterly loſt all that their induſtry had gained.

1. Pliny tells of one; "that with the ſtroke of a ſtone, fell preſently to forget his letters only, in ſuch a manner as he could read no more, otherwiſe his memory ſerved him well enough." "Another," ſaith he, "with a fall from the roof of a very high houſe, loſt the remembrance of his own mother, his next kinſfolks, friends and neighbours; and a third in a ſickneſs of his, forgot his own ſervants: and upon the like occaſion, Meſſala Corvinus, the great orator, forgot his own proper name, though he remembered other things well enough." *Plin. Nat. Hiſt. l.* 7. *c.* 24. *p.* 168. *Solin. c.* 7. *p.* 195. *Sabell. Ex. l.* 10. *c.* 9. *p.* 583.

2. Franciſcus Barbarus (the friend of Hermolaus) in his old age loſt all memory of his Greek learning, wherein before he was excellently ſkilled; and the ſame thing befel Georgius Trapezuntius, who in his extreme age forgot all kind of learning, both Greek and Latin. *Schenck. obſerv. Med. l.* 1. *obſ.* 1. *p.* 68. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 35.

3. Apollonius tells us of Artemidorus the Grammarian, who having, as he walked, eſpied a crocodile lying on the ſands, and perceiving him to move, was ſo ſmitten with the apprehenſion of fear, that he verily believed that his left leg and hand were already devoured by the ſerpent, and utterly loſt all the memory of his learning. *Schenck. Obſ. Med. l.* 1. *obſ.* 2. *p.* 68.

4. Seneca writes of Calviſius Sabinus, a rich man, that he had ſo ſlender a memory, that ſometimes he forgot the name of Ulyſſes, at others that of Achilles, and ſo of Priamus, whoſe names yet he knew as well as do thoſe of our ſchool-maſters; and yet this man was very ambitious of being thought to be a learned man. *Cæl. Antiq. Lect. l.* 13. *c.* 31. *p.* 616. *Senec. Epiſt.* 27.

5. Bamba, King of the Goths, by a draught of poiſon given him by his ſucceſſor Heringius, utterly loſt the uſe of his memory. *Schenck. Obſ. Med. l.* 1. *obſ.* 3. *p.* 68.

6. In the reign of the Emperor Frederick the Second, one Germanus, a clerk, having opened a vein, whereat he might loſe ſome blood, together with it loſt all memory of learning; nor could he better tell how to write or read, than if he had never learnt either; but in the mean time he ſtill retained all other things. A year together he continued in this kind of oblivion, till (which is ſtrange) being let blood again, at the ſame time of the year, in the ſame place, he was reſtored to his former knowledge of reading and writing. *Fulgoſ. Ex. l.* 1. *c.* 6. *Schenck. Obſ. Med. l.* 1. *obſ.* 4. *p.* 68.

7. A certain Franciſcan, being recovered of a diſeaſe, was ſuddenly ſo deprived of his memory, that although he was an able divine, yet he did not underſtand the firſt elements, nor could he remember the names of thoſe things which daily he uſed. Four months did he thus continue, and began to learn his alphabet; but by the uſe of powerful medicines, he recovered all his former learning in the next four months. *Schenck. Obſ. Med. l.* 2. *obſ.* 8. *p.* 68.

8. When Curio the orator was to plead in the behalf of Sex. Nævius, and Cicero was to do the like for Titinia Corta; upon the ſudden Curio forgot the whole cauſe, and ſaid it was occaſioned by the witchcraft and enchantments of Titinia. But the truth is, he had naturally ſo frail a memory, that ſometimes propoſing to inſiſt upon three heads, he would either add a fourth, or have forgotten the third; and in his writings, uſually he forgat what he had ſet down before. *Zuin. Theatr. vol.* 1. *l.* 1. *p.* 36.

9. Hermogenes was born in Cilicia, a rhetorician of that account, that he may challenge the next place to Ariſtotle; he was ſcarce eighteen years old, when he wrote the Art of Rhetorick, which is yet extant. He was in great reputation for his learning in the reign of Marcus Aurelius; but being arrived to the twenty-fourth year of his age, he fell into an invincible and incurable ſtupidity of mind, ſo that he forgot all manner

of learning; whereupon they uſed to ſay, by way of jeſt, "Hermogenes was an old man amongſt boys, and a boy amongſt old men." He flouriſhed Anno Chriſti 160. *Quenſtedht, Dialog. de Patr. Vir. Illuſtr. p.* 496.

10. Antonius of Siena, being newly recovered of a diſeaſe, did ſo perfectly forget all that he had before fixed in his memory, that he remembered not ſo much as the names of things: while he was at Florence, he believed he was at Siena; he knew not his friends from his enemies, but called them by other names; and therefore, as a mere mad-man and dotard, he was left to nature. It was now twenty days ſince he was thus affected; when a looſeneſs took him, wherein he voided blood, green choler and other things, and was thereby reſtored to his former memory, though he remembered nothing of what he had done in the mean time. *Schenck. Obſ. Med. l.* 1. *obſ.* 8. *p.* 68.

11. In Claudius Cæſar there was nothing that men wondered more at, than his forgetfulneſs and inconſiderateneſs. When Meſſalina, his Empreſs, was ſlain by his command, as ſoon as he was ſat down to ſupper, he inquired of the ſervitors, why their Lady did not come. And many of thoſe whom he had put to death, the next day he invited into council, and to play at dice; and, as if they made little haſte, he ſent meſſengers to reprove them for their delay. *Sueton. l.* 5. *c.* 39. *p.* 227. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 36.

12. Thuanus writes of Theodore Beza, that before he died, when his mind was grown feeble, he forgat things preſent; but what was printed in his memory aforetime, when he had his underſtanding, that he held, and it continued thus with him during the two years wherein he languiſhed. *Johnſt. Nat. Hiſt. Cl.* 10. *c.* 9. *p.* 353.

13. So ſtupid and dull of memory was Atticus the ſon of Herod the Sophiſt, that by no means he could be brought to retain the names of the letters in the alphabet. His father, to remedy this evil, procured twenty-four boys of like age with his ſon; and gave to each of them a ſirname from the ſeveral letters, that at leaſt by this means he might inſtruct the groſs capacity of his ſon. *Cæl. Antiq. Lect. l.* 20. *c.* 10. *p.* 933.

14. The Emperor Antoninus Caracalla had ſo profited in learning and philoſophy, that he was numbered amongſt the learned; and uſed to employ a great part of the day in philoſophical diſcourſes and diſputations. But afterwards he was ſeized upon with ſo great a forgetfulneſs of all ſorts of learning, as if he had never had the leaſt acquaintance with letters. *Langii Polyanth. p.* 811.

15. Conradus Lycoſthenes, in the year 1555, was ſuddenly taken with a dead palſy on his right ſide, by which he loſt the uſe of his ſpeech; and though he retained his reaſon, yet his memory was quite gone for divers days. At laſt being reſtored to his wonted health, he lived ſeven years, with his memory as perfect and entire as ever. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 36.

16. Montaigne ſays of himſelf, "That if in ſpeaking he ventured to digreſs never ſo little from his ſubject, he was infallibly loſt." "I am forced," ſays he, "to call the men that ſerve me either by the names of their offices or their country; and if I ſhould live long, I do not think but I ſhould forget my own name.

Plenus rimarum ſum, hac atque illac perfluo.

"I'm full of chinks, and leak out every way."

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I had hid my purſe." *Montaigne's Eſſays.*

CHAP. XXVI.

Of the abſurd and ſtrange Follies of divers Men.

ARISTOTLE ſays, "That the moſt excellent ſoul is not exempt from a mixture of folly; and thinks he has reaſon to call all tranſports, how commendable ſoever, that ſurpaſs our own judgments, folly; foraſmuch as wiſdom is a regular government of the ſoul, which is carried on with meaſure and proportion, and which ſhe is reſponſible to herſelf for. 'Tis the only ruin of men of ſhallow capacities that they never conſider; and ſince they don't comprehend things, they never ſee the damage or profit, and by conſequence never trouble themſelves about them, but ſwallow all that comes firſt to hand without examination. Wiſe men, or kingdoms, may, by ſurpriſe, be guilty of doing fooliſh things; but to ſuffer them to run to an uncontrollable cuſtom, is abſurdity in the abſtract; for when men have been taxed with inadvertency at the firſt commencement of folly, they paſs for naturals if they perſevere in it.

1. Amongſt the Caribbians as ſoon as the wife is delivered, the huſband goes to bed to bemoan himſelf there, and act the part of the woman in that condition; but what is moſt troubleſome to the poor Caribbian who hath put himſelf into bed inſtead of his new-delivered wife is, that they oblige him to a certain diet for ten or twelve days together, allowing him every day only a little piece of caſſava, and a little water, wherein there has been boiled a little of that root-bread; afterwards his allowance is a little increaſed, yet ſtill continued in that ſame diet; but he breaks the caſſava, which is preſented to him, only in the middle, for the ſpace of about forty days, leaving the extremities entire, which he hangs up in his hut, to ſerve at the entertainment he afterwards intends to make for all his friends; nay, after all this, he abſtains, ſometimes for the ſpace of ten months or a whole year, from ſeveral kinds of meat, as lamantin, tortoiſes, ſwine's fleſh, hens, fiſh and delicious things; being ſo pitifully ſimple, as to fear that thoſe things might prejudice the child; at the expiration of the feaſt, the ſhoulders of the poor father, who hath a child born, are ſcarified and opened with the tooth of an agouty; and it is requiſite that the beſotted wretch ſhould not only ſuffer himſelf to be ſo ordered, but he muſt alſo endure it without expreſſing the leaſt ſentiment of pain. Their perſuaſion is, that the more apparent the father's patience ſhall be in theſe trials, the more commendable ſhall be the valour of his ſon. But this noble blood muſt not be ſuffered to fall to the ground, ſince the effuſion thereof contributes ſo much to future courage; it is therefore carefully ſaved to rub the child's face withal, out of an imagination, he will be the more generous and brave. *Hiſtory of the Caribby Iſlands, l.* 2. *p.* 337.

2. The Sinitæ, or the Sinenſes, have in their houſes little images, which they worſhip as their gods; but in caſe any thing befal them contrary to their expectation, they puniſh their gods for it; and after they have ſcourged them, they often caſt them out into the ſtreets; when ſoon after, moved with repentance, they take them up again, adore them, ſeek to appeaſe them, and offer them wine and incenſe. *Lipſ. Monit. l.* 1. *c.* 3. *p.* 35.

3. The King of Catona at his coronation ſwears that it ſhall not rain unſeaſonably, neither ſhall there be a famine or peſtilence within his dominions during his reign. *Clark's Mirr. c.* 54. *p.* 216.

4. In Sophala in the Eaſt Indies, the King is called the Quiteve, and hath many that ſing his praiſes, when he goes abroad, calling him Lord of the ſun and moon, King of the land and rivers, conqueror of his enemies; in every thing great, great witch, great thief, great lion, and all other names of greatneſs which they can invent, whether they ſignify good or bad, they attribute to him. *Purch. Pil. vol.* 2. *p.* 1539. *Clark's Mirr. c.* 54. *p.* 216.

5. Xerxes having made a bridge of boats over the Helleſpont for the tranſportation of his huge army out of Aſia into Europe, there aroſe a great tempeſt which broke his bridge in ſunder: wherewith he was ſo enraged, that he ſent a chartel of defiance to the ſea, and commanded his ſervants to give it three hundred ſtripes, and to throw fetters into it to bind it to its good behaviour; with hot irons to burn ignominious brands in it: his officers performing his commands were to ſay, "O thou unruly water, thy Lord hath appointed thee this puniſhment, for that thou haſt wronged him that deſerved it not from thee; but whether thou wilt or not, he is reſolved to paſs over thee, nor ſhall any man hereafter ſacrifice unto thee, as being a deceitful and bitter river." *Herodot. l.* 7. *p.* 397. *Lonic. Theatr. p.* 368. *Clark's Mirr. c.* 102. *p.* 473.

6. C. Caligula, the Roman Emperor, had a horſe called Swift, whom he invited to ſupper with himſelf: he cauſed his provender to be ſet before him in gold; he gave him wine to drink in goblets of gold; he ſwore by his health and fortune; he promiſed to make him Conſul, and had done ſo if his horſe had lived: he did make him prieſt, yea, a colleague with himſelf in the ſupreme pontificate; his ſtable was of marble, his manger of ivory, his capariſons and harneſs purple, and a pendant jewel of precious ſtones at his poictrel; and he allowed him a houſe, family, ſervants and houſehold-ſtuff. *Dio Caſſ. l.* 39. *p.* 397 & 405. *Xiphil. in Caligul. p.* 98. *Sueton. l.* 4. *c.* 55. *p.* 197.

7. The Great Cham of Tartary was wont, when he had dined, to cauſe his trumpeters to ſound their trumpets before his Palace-gate, thereby to give notice, and proclaim to all the Kings in the world, that now the Great Cham had dined, they might all take leave to go to dinner. *Herb. Trav. l.* 2. *p.* 209. *Clark's Mirr. c.* 102. *p.* 474.

8. I knew a lady ſo over-curious and nice, that ſeeing hogs and other creatures cut up and their bowels taken out, tormented herſelf with the

thought, that ſhe alſo carried about with her in her own body, ſuch ſtinking filth (as ſhe called it) incloſed. Upon which ſhe conceived ſuch an abhorrence, that ſhe hated her own body; ſaying, "She knew not what courſe to take to free herſelf from that uncleanneſs:" and with this fancy ſhe was continually vexed: of which ſhe often ſeriouſly, and with great anxiety complained to me: and when I had much ado to forbear laughing, ſhe would be very angry. *Plater. Obſ. l.* 1. *p.* 42, 43.

9. Pharnuches was a great commander of horſe in the army of Xerxes, which he deſigned againſt Greece; who marching out of Sardis, mounted upon a ſtately horſe, a dog ran between the legs of his horſe: the horſe affrighted, reared up, and threw Pharnuches out of his ſaddle, with the bruiſe of which fall he ſpit blood. His ſervants, ſoon after the fall of their maſter, dealt with the horſe as they had received his orders to do; which was, to lead him to the place where he had thrown his Lord, and there cut off his legs. *Herodot. l.* 7. *p.* 411.

10. The Tibarenes, as ſoon as their wives were delivered, bound up their own heads with a handkerchief, lay down on their beds, and made themſelves to be attended like women in childbed. The poor women, in the mean time, were up and about the houſe, endeavouring to make ready baths for their huſbands, to dreſs and ſeaſon their viands, to tend and cheriſh them, as if they had borne all the pain of feminine travail. *Cauſ. Hol. Court. tom.* 1. *l.* 2. *p.* 38.

11. It is ſaid of the Aberditæ, after they had beheld the Tragedy of Andromeda and Meduſa, that they all, even from the leaſt to the greateſt, grew ſo frantic and fooliſh, that they ceaſed not to ſing, to clap their hands, to cry, to whiſtle through the ſtreets, and to have no diſcourſe, nor thought of any thing but Andromeda and Meduſa. *Cæl. Rhod. Antiq. l.* 30. *c.* 4. *p.* 1390.

12. Queen Stratonica, wife of Seleucus, had not one hair upon her head; yet, notwithſtanding, gave ſix hundred crowns to a poet, who had celebrated her in his verſe, and ſung that her hair had the tincture of the marygold. I know not how this ſoothing flatterer meant it; but this Queen became very proud of it, which made her ſo much the more ridiculous. *Cauſ. Hol. Court. tom.* 1. *l.* 3. *p.* 93.

13. Rudolphus, King of the Heruli, warred with Tado, King of the Lombards; and when both armies approached each other, Rudolph committed the whole to his Captains; he himſelf remained in his tent in the mean time, and ſat jeſting at the table. It is true, he ſent one to the top of a tree, to behold the fortune of the day; but withal told him, if he brought him ill news he would take his head from his ſhoulders. This ſcout beheld the Heruli to run; but not daring to carry that news to the King, conſulted his own ſafety: by which means the King, and all that were with him, were taken and ſlain. *Lonic. Thea. p.* 370.

14. Nero, the Emperor, was ſo luxuriouſly waſteful, and beyond all reaſon and meaſure, that he would not fiſh but with nets of gold, drawn with purple-coloured cords. It is ſaid he took delight to dig the earth with a golden ſpade; and when there was queſtion about cutting the iſthmus of Corinth (a deſign that had long troubled his brain), he went thither, led on with muſical violins, holding in his hand the golden ſpade, with which he began, in the ſight of the whole world, to break the ground; a matter which ſeemed ridiculous to the wiſer ſort living in that age. *Hakew. Apol. l.* 4. *c.* 9. §. 5. *p.* 423.

15. C. Caligula preſented himſelf to be adored, and ordained peculiar ſacrifices to himſelf; at nights, in caſe the moon ſhined out full and bright, he invited her to embracements, and to lie with him; the day he would ſpend in private conference with Jupiter Capitolinus; ſometimes whiſpering, and laying his ear cloſe to the ſtatue of him; and ſometimes again talking aloud, as if he had been chiding. Nay, being angry with heaven, becauſe his interludes were hindered by claps of thunder, and his banqueting diſturbed with flaſhes of lightning, he challenged Jupiter to fight with him. *Sueton. in Calig. p.* 177. *Senec. de Irâ, l.* 1. *c.* 16. *p.* 299. *Hakew. Apol. l.* 4. *c.* 10. §. 1. *p.* 426.

16. The ſervants of the Muſcovites, and their wives too, do often complain of their Lords, that they are not well beaten by them; for they look upon it as a ſign of their indignation and diſpleaſure with them, if they are not frequently reproached and beaten by them. *Zuin. Theat. vol.* 1. *l.* 2. *p.* 197.

17. In the worſhip of Hercules Lyndius it was the manner, that ſuch as ſtood by him that embowelled the ſacrifice, did curſe the bowels, and wiſh heavy imprecations upon them. *Sabell. Ex. l.* 4. *c.* 1. *p.* 179.

18. Poliarchus, the Athenian, was arrived at that height of luxury and folly, that if any of his dogs or cocks, that he loved, chanced to die, he made public funerals for them, invited his friends, and buried them with great ſumptuouſneſs, erecting pillars upon their monuments, upon which he alſo cauſed their epitaphs to be engraven. *Ælian. var. Hiſt. l. 8. c. 4. p. 215, 216.*

CHAP. XXVII.

Of ſuch as have been at vaſt Expences about vain, unprofitable Things.

THERE is ſcarce any thing of that difficulty, but ſome one or other have had the confidence to undertake it; and there have been ſome men of that nature, as to deſire nothing more than to effect that which others have looked upon as almoſt impoſſible. Some of theſe coſtly deſigns have been given over as ſuddenly, as they were raſhly adventured upon; and others made to miſcarry by ſome accident or other.

1. In the province of Northgoia, a part of Bavaria, the Emperor Charles the Great cauſed a ditch to be begun, which ſhould have been in length two thouſand paces, and in breadth three hundred, whereby, through the help of the rivers Regnitz and Atmul, he meant to have made a paſſage for boats from the Danube into the river Rhine; which work was hindered by continual rains, and the ſwampiſh nature of the grounds. *Oriel. Epit. fol. 55. Camer. oper. Subciſ. cent. 1. c. 81. p. 374.*

2. Full weſt of the city of Memphis, cloſe upon the Lybian deſarts, aloft on a rocky level adjoining to the valley, ſtand thoſe pyramids (the barbarous monuments of prodigality and vain glory) ſo univerſally celebrated, the regal ſepulchres of the Egyptians. The greateſt of the three, and chiefeſt of the world's ſeven wonders, being ſquare at the bottom, is ſuppoſed to take up eight acres of ground, * every ſquare being three hundred ſingle paces in length; the ſquare at the top conſiſting of three ſtones only, yet large enough for threeſcore people to ſtand upon, aſcended by two hundred and fifty-five ſteps, each ſtep above three foot high, and of a breadth proportionable: no ſtone ſo little throughout the whole, as to be drawn by our carriages; yet were theſe hewn out of the Trojan mountains far off in Arabia; how conveyed hither is wonderful, and how ſo mounted a greater wonder. Twenty years it was in building, by three hundred and ſixty-ſix thouſand men, continually working upon it, who only, in raddiſhes, garlic, and onions, are ſaid to have conſumed one thouſand and eight hundred talents. It hath ſtood (as may be probably conjectured) about three thouſand two hundred years, and is now rather old than ruinous. Herodotus reports, that King Cleops became ſo poor by the building hereof, that he was compelled to proſtitute his daughter. *Herod. l. 2. p. 137. Sandys Relat. l. 2. p. 128, 129. Heyl. Coſm. l. 4. p. 923. Bellon. Lithgow's Travels, p. 311. Diod. Sicul. rerum Ant. l. 1. c. 2. p. 29. Knowles's Turk. Hiſt. p. 544.*

3. Arſinoe is eighty miles diſtant from Cairo: the ancient Kings of Egypt (ſeeking by vain and wonderful works to eternize the memory of themſelves) had, with incredible charge and coſt, cut through all that main-land, ſo that veſſels of good burden might come up the ſame from Arſinoe to Cairo; which great cut or ditch Seſoſtris, the mighty King of Egypt, and, long after him, Ptolemæus Philadelphus, purpoſed to have made a great deal wider and deeper, and thereby to have let the Red Sea into the Mediterranean, for the readier tranſportation of the Indian merchandize to Cairo and to Alexandria; which mad work Seſoſtris (prevented by death) could not perform; and Ptolemæus (otherwiſe perſuaded by ſkilful men) in time gave over, for fear, leſt, by letting in the great Indian Sea to the Mediterranean, he ſhould thereby (as it were with another great deluge) have drowned the greateſt part of Greece, and many other goodly countries of Aſia: and with exceeding charge, inſtead of honour, have purchaſed himſelf eternal infamy: a fear much more ridiculous than the undertaking. *Knowles's Turk. Hiſt. p. 670.*

4. The Emperor Caius Caligula deſired nothing more earneſtly than to effect that which others thought was utterly impoſſible to be brought to paſs: and hereupon it was that he made a bridge which extended itſelf from Baiæ to Puteoli; that is, three miles and ſix hundred paces outright: to this purpoſe, he cauſed ſhips of burden to be brought from all parts, theſe he placed at anchor in double order, or two by two in breadth, and caſt a huge quantity of earth upon them,

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* The ſquare called Lincoln's-Inn-Fields, in London, is the exact ſize and ſhape of the baſe of this enormous pile.

till ſuch time as he had brought his bridge into the form of the Appian way. *Camer. oper. Subc. cent.* 1. 81. *p.* 370.

5. Claudius Cæſar, ſucceſſor to the forementioned Caligula, propoſed to himſelf to drain the Fucine Lake: this he hoped ſpeedily to effect with ſmall coſt, and to his great honour: the rather, becauſe ſome private perſons had offered to perform it at their own charge, provided that the drained lands ſhould be granted them as the reward of their labours. For three miles ſpace therefore, partly by levelling, and partly by digging in the mountain, he at laſt with great difficulty finiſhed his intended channel; when he had ſpent eleven years about it, and kept thirty thouſand men at work therein continually, and without intermiſſion. *Camer. oper, Subſc. cent.* 1. *c.* 81. *p.* 371.

6. Severus and Celer were the contrivers and engineers, who had the boldneſs and confidence to attempt to perform by art that which nature had denied; and to mock the great power and wealth of Nero: for they promiſed to cut out a navigable river from the lake Avernus unto the mouth of the Tiber, the ground being all the way rugged and dry, or interpoſed mountains to make their way through, and no way of increaſing the water unleſs by the Pomptine fens; all elſe was ſo craggy and dry, that to dig through them was intolerable labour. Notwithſtanding all which, Nero (as he was ambitious to be thought the performer of incredible things) attempted to dig through the mountains neareſt unto Avernus, and the monuments and footſteps of his vain and exploded hopes are yet remaining to be ſeen. Suetonius makes mention of this channel, begun as far as from Avernus to Oſtia, wherein ſhips might have ſailed to the length of an hundred and ſixty miles: and the breadth of it was ſuch, that two ſhips might meet and paſs by each other in it. For the perfecting of this work, Nero cauſed all the priſons every where to be ranſacked, and the men to be tranſported into Italy: and even thoſe that were convicted of capital crimes he ſuffered not to be any other way condemned, but only to theſe works of his. *Camer. oper. Subc. cent.* 1. *c.* 81. *p.* 372. *Tacit. Annal. l.* 5. *Sueton. in Neron. l.* 6. *c.* 31. *p.* 251.

7. Seleucus Nicanor endeavoured to cut through that iſthmus, or neck of land, that lies betwixt the Euxine and the Caſpian Sea: but he lived not to finiſh it, for he was ſlain by Ptolemæus Ceraunus. *Camer. oper. Subc. cent.* 1. *c.* 81. *p.* 373.

8 Some of the Egyptian Kings cut a mighty channel or paſſage, in length four days ſail, and in breadth ſuch as two gallies might ſafely meet in it. In the digging and cutting of this, in the reign of Neco, King of Egypt, there were no leſs than an hundred and twenty thouſand Egyptians that periſhed. The marks of this great work are to be ſeen ſtill near unto Sues. The deſign they had herein was, to ſail from the river Nilus into the Red Sea, or Sinus Arabicus: but all theſe expences came to nothing, and were fruſtrated in their end. *Camer. oper Subc. cent.* 1. *c.* 81. *p.* 373.

9. Trajanus, the Emperor, as Dion reports, attempted to cut a channel, whereby he might join the Euphrates to the river Tigris: but when he underſtood that the channel of Euphrates lay much higher than that of the Tigris, he deſiſted from his enterpriſe, fearing leſt the Euphrates, being brought thus down into a lower way, ſhould not flow as it uſed to do. *Camer. oper. Subc. cent.* 1. *c.* 81. *p.* 373.

10. Anno 1569, the Turks, with a mighty number of ſoldiers and ſlaves, attempted to bring the river Volga (the greateſt river of the Aſiatic Sarmatia, and which from ſeventy mouths empties itſelf into the Caſpian Sea) into the ſame channel with the river Tanais, which divides Europe from Aſia. To this purpoſe they were to dig through a high mountain, called by the Moſcovites Perenteka, about ſeven miles in the aſcent and deſcent of it: but thoſe Turks were conſumed in their labour, partly by famine and over-working, and partly by venomous creatures, and the incurſions of the Tartars: ſo that, after great expence of blood and money, nothing came of it. *Camer. oper. Subc. cent.* 1. *c.* 81. *p.* 375.

11. George Villars, Duke of Buckingham, being perſuaded by a pack of knaves, that they had the ſecret of producing the philoſopher's ſtone, but wanted money to carry on the proceſs, his Grace, naturally inquiſitive about curioſities and uncommon productions, engaged to aſſiſt them with money to carry on the work, and performed his promiſe at a vaſt expence. An elaboratory was built, utenſils provided, and the family filled with the moſt famous artiſts in the tranſmutation of metals. This great charge continued upon the Duke for ſome years; for whoever was unpaid, or whatever was neglected, money muſt be found to bear the charge of the elaboratory, and pay the operators; till this chimera, with other extravagancies and miſmanagements in the family, had

cauſed the mortgaging and ſelling many fair manors, lordſhips, towns, and good farms. In all this time nothing was produced by theſe ſons of art of any value: for either the glaſs broke, or the man was drunk and let out the fire, or ſome other misfortune ſtill attended the grand proceſs. The Duke encountering nothing but diſappointments, and the operators finding themſelves ſlighted, and money very difficult to be had, the project fell. I will not gueſs at the Duke's charge any further than to tell you, that beſides the expence of the elaboratory, and paying Italian, German, and French operators, and their philoſophical attendants, one of the moſt inconſiderable operators, by name —— Huniades, carried off from the Duke's ſervice about this project above ſixteen thouſand pounds, which he improving by uſury, extortion, dying a debtor to his back and belly, and lodging in a garret; he was enabled at his death to leave his ſiſter, a poor woman that ſold earthen-ware in Shoreditch, above thirty thouſand pounds ſterling.

It were endleſs to give inſtances of the folly of thoſe men who have thrown away their time and money in fruitleſs ſearches after what is called the Grand operation, or Philoſopher's ſtone, and the methods they have taken to accompliſh it. Some have thought to compaſs their end by mixing metals with ſuch other matters as ſerve to purify them from their groſſer parts, and work their preparations with great fires; others digeſt them in ſpirituous liquors, and ſo draw out their mercury, which they think to have the apteſt diſpoſition to make gold. Others again ſearch after the ſeed of gold in gold itſelf, and expect to find it there as the ſeed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which if they could once obtain, ſowing this mercury in the earth, they fancy it would bring forth gold as certainly as ſeed does a plant. I ſhould never make an end of this ſubject, if I ſhould ſpeak of the labours and pains, watchings, vexations and frettings, and eſpecially the coſts theſe unfortunate men plunge themſelves into in following their ſeveral fancies; they are ſo extremely prepoſſeſſed with the conceit of becoming rich of a ſudden, that they are altogether incapable of any ſober admonition, and ſhut their ears to any thing that can be ſaid to diſabuſe them, and ſo run themſelves into the loweſt degree of poverty. Penotus will ſerve us for an inſtance of this nature, among thouſands of others. He died at ninety-eight years of age, in the hoſpital of Sierdon in Switzerland, and was uſed to ſay before died, having ſpent his whole life in vainly ſearching after the Philoſopher's ſtone, that "if he had a mortal enemy, whom he deſired to make miſerable, he would adviſe him, above all things, to give himſelf up to the ſtudy and practice of alchymy." *Lemory's Chem.*

CHAP. XXVIII.

Of falſe Accuſers; and how the Accuſed have been acquitted.

WERE it enough to accuſe, there would no man be innocent. But innocency is under ſuch a protection and guardianſhip, as ſeldom deſerts it; but that uſually the means of its eſcape are as ſtrange as the contrivances againſt it were impudent and daring. It is true, ſome have been brought off at a cheaper rate, than he who follows, who foreſaw his ruin, unleſs he took care that he could not be guilty.

1. Combabus, a young Lord at the court of the King of Syria, was made choice of by that Prince to attend his Queen Stratonice in a long journey that ſhe was to take. Combabus was a very handſome young man; and he believed that the King would certainly conceive ſome jealouſy againſt him; therefore he requeſted moſt earneſtly not to give him that commiſſion, and, not being able to obtain his requeſt, he looked upon himſelf as a dead man, if he did not find out an expedient to put himſelf out of all danger, with reſpect to the King. He obtained only ſeven days to prepare himſelf for that journey, which he did in this manner. As ſoon as he came home, he lamented the misfortune of his condition, that expoſed him to the choice of loſing his life or his ſex; and after many ſighs, he deprived himſelf of his virility and incloſed it in a box, which he embalmed and ſealed up. Upon his departure, he gave the box to the King, in the preſence of many people, and deſired him to keep it 'till he ſhould return. He told him, that he had depoſited ſomething in it that was as dear to him as his life. The Queen's journey laſted three years, and did not fail to produce what Combabus had foreſeen. She became deſperately in love with him, and did what ſhe could to keep the decorum of her quality; but ſilence did but increaſe her love. At laſt ſhe was forced to diſcover it, firſt by ſigns, and then by words. 'Tis true, that being unwilling to have a

confident, and wanting courage to deſire a cure for her evil, ſhe ſupplied her want of boldneſs with ſome glaſſes of wine. Having made herſelf drunk, ſhe went to Combabus's chamber, diſcovered her love to him, and intreated him not to be cruel to her. He put her off under pretence ſhe was drunk; but becauſe ſhe would not hear any reaſon, and threatened to do ſome deſperate action, he declared to her, that it was impoſſible for him to ſatisfy her, and, leſt ſhe ſhould be incredulous, he made her an eye-witneſs of his impotency. After that ſight, Stratonice was not ſo fond of Combabus; nevertheleſs, ſhe continued to love him, and would be perpetually with him: ſhe endeavoured, by ſeeing and ſpeaking to him, to comfort herſelf for the misfortune of not being able to carry the intrigue farther. In the mean time, the King, being informed of their conduct, recalled Combabus. That order did not aſtoniſh the young man, knowing his juſtification was depoſited in the King's cloſet; ſo that he returned boldly. He was put into priſon immediately, and ſome time after the King ſent for him into his chamber, and accuſed him of adultery and perfidiouſneſs, in the preſence of thoſe who had ſeen the box given. Witneſſes were produced, who depoſed, that they had ſeen him enjoy the Queen. He made no anſwer till they were going to lead him to the place of execution: then he ſaid, "That he did not die for having defiled the King's bed, but becauſe the King would not return the box he had put into his hands at his departure." Whereupon the King commanded the box to be brought. They opened it, and the innocency of the accuſed appeared, and he told the reaſon that made him commit that violence upon himſelf. The King embraced him, and ſeemed much concerned at that diſaſter. He cauſed the accuſers to be puniſhed, and loaded him with extraordinary favours. *Bayle's Dict. vol. 2. article Combabus.*

2. Democritus looked upon all the occurrences of human life with laughter; and he was ſo far carried with this ironical paſſion, that the citizens of Abdera took him to be mad. They ſent, therefore, ambaſſadors to Hippocrates the phyſician, that he would exerciſe his ſkill upon him. When Hippocrates was come, the people of Abdera came flocking about him, ſome weeping, ſome entreating of him that he would do his beſt. After ſome little repaſt, he went to ſee Democritus, the people following him, whom he found in his garden in the ſuburbs, all alone, ſitting upon a ſtone, under a palm-tree, without hoſe or ſhoes, with a book on his knees, cutting up ſeveral beaſts, and buſy at his ſtudy. The multitude ſtood gazing round about to ſee the congreſs: Hippocrates having ſaluted him, demanded of him what he was doing? He told him, "That he was buſy in cutting up ſeveral beaſts, to find out the cauſes of madneſs and melancholy." Hippocrates commended his work, admiring his happineſs and leiſure. "And why," quoth Democritus, "have not you that leiſure?" "Becauſe," replied he, "domeſtic affairs hinder, neceſſary to be done for ourſelves, neighbours, friends, expences, diſeaſes, frailties, and mortalities, which happen to wife, children, ſervants, and ſuch buſineſs which deprive us of our time." At this ſpeech Democritus profuſely laughed (his friends and the people ſtanding by, weeping in the mean time, and lamenting his madneſs). Hippocrates aſked him the reaſon why he laughed? He told him, "At the vanities and fopperies of the time, to ſee men ſo empty of all virtuous actions, to hunt ſo after gold, having no end of ambition; to take ſuch infinite pains for a little glory, and to be favoured of men, and to make ſuch deep mines in the earth for gold, and many times to find nothing, with loſs of their lives and fortunes. Some love dogs, others horſes: ſome deſire to be obeyed in many provinces, and yet themſelves will know no obedience: ſome love their wives dearly at firſt, and afterwards forſake them and hate them; begetting children, with care and coſt for their education; yet when they grow to man's eſtate, leave them naked to the world's mercy. Do not theſe behaviours expreſs their intolerable folly? When they are poor and needy, they ſeek riches; and when they have them, they do not enjoy them, but either hide them under ground, or elſe waſtefully ſpend them. There is no truth or juſtice found amongſt them; for they daily plead one againſt another, and all this for riches, whereof, after death, there can be no poſſeſſion." When Hippocrates heard theſe, and ſuch other words, ſo readily uttered without premeditation, to declare the world's vanity and ridiculous contrariety, and having further diſcourſed with him at large, he left him; and no ſooner was he come away, than the citizens came all flocking about him, to know how he liked him? He told them in brief, that notwithſtanding thoſe ſmall neglects of his attire, body, diet, &c. the world had not a wiſer, a more learned, a more

honeſt man; and they were much deceived to ſay that he was mad. *Hippocr. Ep. de Maget. Burt. Mal. in Epiſt. to the Reader, p. 23, 24, 25, &c.*

3. Æ. Scaurus was, by ſtudied oration, accuſed publicly to the people, that he had received a great ſum of money from King Mithridates, and was hired therewith to betray the commonwealth. Scaurus pleaded for himſelf on this manner, "It is ſomewhat unequal, O ye citizens of Rome, that I ſhould be compelled to render an account of my actions to ſuch perſons as I have had but little converſation with. Yet (though moſt of you have not been with me in my honours and employments) I ſhall be bold to aſk you this one queſtion. "Varius Sucronenſis ſaith that Æmylius Scaurus is corrupted with the King's money to betray the Roman republic: Æmylius Scaurus denies that he is any way guilty of ſuch a crime—Which of us two will ye believe?" The people, moved with this ſaying of his, with loud clamours forbad his accuſer to proceed any further in his action. *Val. Max. l. 3. c. 7. p. 86.*

4. M. Nævius, a tribune of the people (or as ſome ſay, the two Petilii) accuſed Publius Scipio Africanus in the forum of the people and ſenate: he came into the forum with a great retinue, and, aſcending the pulpit, with a triumphal crown upon his head: "This day," ſaid he, "O Romans, I forced proud Carthage to receive the law from you, and therefore it is meet that you ſhould accompany me to the Capitol, there to make a ſupplication for a continuance of your proſperity." The event was agreeable to the gallantry of his words; for the whole ſenate, knights of Rome, and all the commonalty went along with him. It remained, that his accuſer ſhould either ſtand alone in the midſt of his confuſion, or join himſelf with the reſt; which he did, and from an accuſer, became one of the honourers of Scipio. *Val. Max. l. 3. c. 7. p. 84. Lon. Theat. p. 373.*

5. M. Marcellus had taken Syracuſe, and made uſe of his victory with an uncommon moderation: but the Sicilians, unmindful hereof, and ſtirred up by his enemies, came to the ſenate to make complaint of him: he was then Conſul, and his colleague Valerius Lævinus happened not to be preſent at that time in the ſenate. How eaſy was it for him to diſturb the buſineſs, and to ſend them away deluded? But he would have their complaint heard; and when his colleague was come, removed himſelf, and ſat in a lower place. When they had made their accuſation, the ſenate commanded them to withdraw, but he deſired they might be preſent alſo at his defence; which done, he departed the court, leaving every man his liberty to vote as he pleaſed. Here it was that his innocence and their impudence was manifeſt to all men, even to themſelves: ſo that of accuſers, they became ſuppliants, and requeſted him to become the patron of Sicily; which he undertook, and with that fidelity diſcharged his truſt, that, forgetting all injuries, he did ſeveral good offices for them. *Lipſ. Monit. l. 2. c. 11. p. 293.*

6. The two Cælii were accuſed of parricide, inaſmuch as Titus Cælius their father was found murdered in his bed; the two brethren lying in a bed in the ſame room, and there was no ſervant or freedman, who were under the ſuſpicion of this murder. But they were both acquitted upon this account; full proof was made to the judges, that they were found both of them faſt aſleep, and the chamber-door ſtanding open. This ſleep of theirs was looked upon as the index of an innocent ſecurity; and it was adjudged, that nature could not permit a man to ſleep upon the wounds and blood of a newly-murdered father; and, by this means, they were pronounced not guilty. *Zuing. Theat. vol. 3. l. 5. p. 766.*

7. M. Antonius the orator, as queſtor, was going into Aſia, and was got as far as Brunduſium, where, by letters, he underſtood that he was accuſed of inceſt before L. Caſſius the prætor, whoſe tribunal was, by reaſon of an over-ſeverity, called the Rock of the Guilty. He might have eſcaped by the benefit of the Memmian law, that forbade any ſhould be accuſed that were abſent upon public affairs: but he immediately returned to the city, and hereby declaring an innocent confidence, he ſoon obtain a ſpeedy abſolution, and a more honourable diſmiſſion. *Val. Max. l. 3. c. 7. p. 86.*

8. Such was the malice and falſehood of the Arians againſt Athanaſius, that they accuſed him of fornication, magic, the ſlaying of Arſenius, and cutting off his hand, the overthrowing of the holy table, breaking of the cup, and burning of the Scriptures: thus he was accuſed at the council of Tyrus, where all things were carried with partiality, clamour, confuſion, and unrighteous dealing. Athanaſius going to the Emperor to complain hereof, it was depoſed in his abſence, that Arſenius ſet his hand to the inſtrument, whom they feigned he had murdered. At the council of Sardica, all theſe accuſations were found to be a

maſs of forged lies and calumnies, which the Arians had not the confidence to appear to before thoſe uncorrupted Judges: ſo the innocency of Athanaſius was cleared, and he reſtored. *Simſon's Church Hiſtory, l. 4. cent. 4. p. 486, 491. Socrat. Eccl. Hiſt. l. 1. c. 20. p. 245.*

9. In the reign of Queen Elizabeth, Thomas Lovelace, by forged letters, ſought to have three of his couſin-germans brought into queſtion for their lives, about maters of high-treaſon: the malice and forgery of this wicked buſineſs being found out, the falſe accuſer had judgment, to be carried on horſeback about Weſtminſter-Hall, with his face to the horſe's tail, and a paper on his back, containing his offence; from thence to be carried in the ſame manner, and ſet on the pillory in the Palace-yard, and there to have one of his ears cut off; alſo to be ſet on the pillory on a market-day at Cheapſide, with the like paper; after that, to be carried into Kent, and, at the next aſſize there, to be ſet on the pillory with the like paper, and his other ear to be there cut off; alſo to ſtand in the pillory one market-day at Canterbury, another at Rocheſter; and, in all theſe places, his offence to be openly read: which ſentence was accordingly executed. *Stowe's Annals, p. 719.*

CHAP. XXIX.

Of perjured perſons, and how they have been puniſhed.

AN oath is the moſt ſolemn and ſacred ſecurity that one man can poſſibly give to another; notwithſtanding which, there are a multitude of men who bear no more regard to what they have ſworn, than if they had been words which had never been ſaid. Nemeſis is in purſuit of all theſe ſons of falſehood and fraud; and having once overtaken them, will, no doubt, inflict a vengeance upon them agreeable to their merit.

1. In the year 1692, a Gentleman whoſe name was De Ferieres, dwelling at his houſe near Mante, a city, or great town, in the Iſle of France, in a frolick had cauſed a pig to be ſtolen from the Curate of the pariſh, and invited him to the eating of it. The Curate, not knowing who had robbed him, gave information of the fact to the Judges, and made a heavy buſtle about it, accuſing all that he had the leaſt ſuſpicion of; upon which the Gentleman, for fear the jeſt ſhould go too far, confeſſed the theft, paid the Curate for his pig, and all was well again. Some years after, one of this Gentleman's ſons being condemned by the Judges of Mante for ſome other offence, and fined two thouſand livres, the Judges ſent to diſtrain upon the father's land; but he not only oppoſed the King's Officers, but took his ſon's part, and endeavoured to reverſe the judgment; which ſo provoked the Judges, that they ſet afoot again the petty-larceny of the pig; and proſecuting the Sieur de Ferieres as a thief, condemned him to be hanged, and gave out a warrant for execution; and accordingly he was hanged, in the eighty-ſecond year of his age, notwithſtanding all his appeals; and, as it is ſaid, contrary to the prohibitions obtained from the Council, of which no notice was taken, pretending the caſe was within the juriſdiction of the Provoſt.

This affair being repreſented to the King, he ſent for no leſs than twelve judges to Verſailles, who, upon examination, were all carried priſoners to Paris; and the King referred the cauſe to the Court of Requeſts de l'Hoſtel, to be there judged, without appeal; and other complaints from the Nobility and Gentry about Mante coming againſt the ſaid Judges, and their conduct appearing ſo criminal, that, ſays my author, (who printed this ſad relation while the Judges were in cuſtody) there is no queſtion but they will be made examples. *Monthly Mercury, June, 1696.*

2. Uladiſlaus, King of Poland and Hungary, had fortunately fought againſt the Turks at the mountain Hæmus, and taken Carambey, the General of their army: by means of this victory he occaſioned Amurath, the Turkiſh King, to ſue to him for peace: the terms of it were both honourable and every way advantageous: it was mutually ſworn to by the King upon the holy Evangeliſts; and Amurath, by his Ambaſſadors, upon the Turkiſh Alcoran. This known to the Pope, and other Chriſtian Princes, they ſpoke of it as unſeaſonable, unprofitable, and diſhonourble: whereupon the Cardinal Julian was ſent by the Pope, as his Legate, to break the peace, and to abſolve the King from his oath. The young King, therefore, at their inſtance, broke the league, and undertook the war with greater preparations and vigour than ever: he advanced with his army to Varna, a city upon the Pontick ſhore, doing all the miſchief he was able to the enemy's country; which ſo ſoon as the Turks had knowledge of, they returned out of Cilicia, and entered battle with the Chriſtians: where at firſt the Turks were

made to retire by the King and Huniades with great ſlaughter, and almoſt to fly. Amurath ſeeing all brought into extreme danger, beholding the picture of the crucifix in the diſplayed enſigns of the voluntary Chriſtians, plucked the writing out of his boſom, wherein the late league was comprized, and holding it up in his hand, with his eyes caſt up to heaven, ſaid, "Behold, thou crucified Chriſt, this is the league thy Chriſtians, in thy name, made with me, which they have, without cauſe, violated: now if thou be God, as they ſay thou art, revenge the wrong now done unto thy name and me, and ſhew thy power upon thy perjured people, who in their deeds deny thee their God." It was not long ere the battle turned; Uladiſlaus was ſlain, his head cut off by Ferizes, an old Janizary, and faſtened to the end of a lance: proclamation was made, that it was the head of the Chriſtian King, by which the reſt were ſo daunted that they fled. The Legate alſo who exhorted to this war was ſlain, and his dead corpſe inſulted with the outrage of the Infidels, for that, being a Prieſt, he had, contrary to the law of nations, adviſed and perſuaded to break the peace. This battle was fought anno 1444. *Knowle's Turk. Hiſt. p.* 299. *Din. mem. l.* 3. *p.* 166, 167. *Jov. Elog. l.* 2. *p.* 100. *Beard's Theat. l.* 1. *c.* 27. *p.* 169, 170.

3. Ibraim Baſſa, Grand Vizier, the minion and darling favourite of Solyman the Magnificent, upon a time in familiar conference with his lord and maſter, beſought him that he would not perſiſt to accumulate ſo many honours upon him; leſt flouriſhing and being improved to an unbecoming height, his majeſty ere long ſhould think it fit to tumble him headlong from that high pinnacle of honour whereunto he had raiſed him, by putting him to death. Solyman then aſſured him with an oath, "That ſo long as he lived he ſhould never be put to death by his order." Afterwards this fortunate Ibraim grew into diſlike with his maſter: and Solyman having propoſed his death, was yet ſomewhat troubled about the oath that he had before made him: when one of the Prieſts told him, "That when a man is aſleep he cannot be ſaid to live, ſeeing that life is a continual vigil and watch: that therefore opportunity ſhould be ſought to find the Baſſa aſleep, and then he might be conveniently ſent out of the world without breach of the Prince's oath." Solyman approved of this baſe and fraudulent device, and one of them, when the Vizier was ſleeping, ſent an Eunuch with a razor to cut his throat, as accordingly he did. *Camer. oper. ſubc. cent.* 2. *c.* 78. *p.* 308. *Knowle's Turk. Hiſt. p.* 654.

4. Ludovicus, the ſon of Boſo, King of Burgundy, came into Italy againſt the Emperor Berengarius the Second, where he was by him overcome in battle and taken: but as a ſingular inſtance of humanity in Berengarius, he was by him ſet free, having firſt received his oath, "That, during his life he ſhould no more return into Italy." But the ungrateful Prince, unmindful both of his own oath, and the other's benefits, not long after enters Italy a ſecond time with mighty forces, and about Verona was again made priſoner, and had his eyes put out by the victor as a puniſhment for his ingratitude and breach of faith. *Zuin. Theat. vol.* 2. *l.* 4. *p.* 341. *Fulg. l.* 9. *c.* 6. *p.* 1230.

5. Anno 1070, or thereabouts, ſo great a feud aroſe betwixt the Emperor Henry the Fourth and Pope Gregory the Seventh, that the Pope excommunicated him; and depriving him of his Imperial dignity, cauſed that Rodulphus, Duke of Suevia, ſhould be (as he was) by ſome of the German Princes ſubſtituted in his ſtead: there was, therefore, a great battle betwixt them at the river Elleſter, where the Emperor Henry had the victory. Rodulphus, by a terrible blow, had his right arm ſtruck from his body, at which he cried out, "Behold that right hand of mine which I gave to Lord Henry, in confirmation of the fidelity I had ſworn to him; which oath notwithſtanding, contrary to all juſtice and equity, I have violated, and am now thus juſtly puniſhed." *Zuin. Theat. vol.* 2. l. 7. *p.* 522.

6. Ptolomæus, one of the ſucceſſors of Alexander the Great, having driven out Antigonus, had ſeized upon Macedonia, made peace with Antiochus, and league with Pyrrhus: ſo that now he was ſecure on all hands, except his own ſiſter, and the children ſhe had. Her name was Arſinoe, ſhe had been the wife of Lyſimachus, King of Macedon; he therefore bent his mind and uſed all his arts to take her, together with her children: but finding her cautious, adviſed, and fearing all things, he made uſe of the ſtrongeſt engine with the weaker ſex, which is love: ſhe was his ſiſter, but that was nothing in the Eaſt, where ſuch relation is rather an incentive than otherwiſe. He, therefore, ſent his Ambaſſadors with preſents and letters: he offered her the ſociety of the kingdom, and the inheritance of it to her children: and profeſſed,

feſſed, "That he had employed his arms upon it for no other end, than that he might leave it to them; the truth of this he was ready to depoſe upon oath, whenever ſhe pleaſed to appoint, at the holieſt altars and temples ſhe ſhould make choice of." In ſhort, Arſinoe was perſuaded; ſhe ſent the moſt faithful of her friends to receive the King's oath, which he immediately gave them in an ancient temple, touching the altar and images of the gods; curſing himſelf with horrid execrations if he did not ſincerely deſire the marriage of his ſiſter; if he did not make her Queen, and her children his heirs, and no other. Arſinoe, now full of hopes, came to an interview and conference with him; who in his countenance and eyes carried nothing but love: he married her, ſet the diadem upon her head in ſight of the people and ſoldiery, and called her Queen. Arſinoe, overjoyed, went before to Caſſandrea, a well fortified city, where her treaſures and her children were (this was the only thing he ſought): ſhe brought her huſband to receive and feaſt him there; the ways, temples, and houſes were adorned; ſacrifices offered; her ſons, Lyſimachus of ſixteen, and Philip of thirteen years old, were commanded to go to meet their uncle, whom he greedily embraced without the gates, and brought along with him. Being entered the gate and caſtle, he laid aſide his maſk, and reſumed his own countenance and affections: having brought in his ſoldiers, he immediately commanded the royal youths to be ſlain, and that in the lap of their mother whither they had fled: ſhe (the more miſerable in this, that ſhe might not die with them), having in vain interpoſed herſelf betwixt them and the ſwords of their executioners, was driven into exile, with the allowance only of two maids to attend her there. But Ptolemy did not long triumph in his victory; for the Gauls invaded Macedonia, overcame and took him, cut off his head, and fixing it at the end a ſpear, carried it about to ſtrike terror into others. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 208, 209. *Fulg. l.* 9. *c.* 6. *p.* 1216. *Beard's Theat. l.* 1. *c.* 27. *p.* 169.

7. In the reign of Queen Elizabeth there was, in the city of London, one Ann Averies, a widow, who forſwore herſelf for a little money that ſhe ſhould have paid for ſix pounds of flax, at a ſhop in Wood-Street: upon which ſhe was ſuddenly ſurpriſed with the juſtice of God, and fell down immediately ſpeechleſs, caſting up at her mouth what nature had ordained to paſs another way, and in this agony died. *Beard. Thea. l.* 1. *c.* 28. *p.* 178.

8. Melech Bahamen, a King that commanded many hills and dales in Gelack and Taurus, was looked upon by the covetous and ambitious eye of Shaw Abbas, King of Perſia: he ſent therefore Methicuculi Beg with an army of Cooſelbaſhawees to perfect his deſigns upon him; commanding his General not to return thence without victory. Bahaman having intelligence hereof, after he had, like an experienced ſoldier, performed all other things requiſite, put himſelf, his Queen, two ſons, and ten thouſand able men, in a large and impregnable caſtle, victualled for many years, not fearing any thing the Perſian could attempt againſt him. Methicuculi, having viewed this inacceſſible fortreſs, and finding force not valuable, turns politician, and ſummonſes them to a parley; which granted, he, with proteſtations of truce and friendſhip, entreated the King to deſcend and taſte a banquet; ſwearing by Mortis Alli, the head of Shaw Abbas, by Paradiſe, by eight tranſparent orbs, he ſhould have royal quarter, and come and go as pleaſed him. By theſe atteſtations, and rich preſents, he ſo allured the peaceful King, who was unuſed to deceit, that at laſt he drew him, and his two ſons, to his treacherous banquet, whereat, upon a ſign given, three Cooſelbaſhawees ſtanding by, at one inſtant, with their ſlicing ſcimitars, whipt off their heads. Before this villainy was ſpread abroad, by virtue of their ſeals, he cauſed the men above to deſcend and yield up the caſtle to him; ſome receiving mercy, others deſtruction. By this deteſted policy, he yoked in ſlavery this once thought invincible nation. *Herb. Trav. l.* 2. *p.* 190.

9. Stigand thruſt himſelf into the Archbiſhoprick of Canterbury, and with it held Wincheſter: he raiſed the Kentiſh men againſt William the Conqueror, who thereupon bearing a grudge againſt him, underhand procured Legates from Rome to deprive him; and he was likewiſe clapt up in the caſtle of Wincheſter, and hardly uſed, even well-near famiſhed; which uſage was to make him confeſs where his treaſure lay. But he proteſted with oaths that he had no money; yet, after his death, a little key was found about his neck, the lock whereof being carefully ſought out, ſhewed a note or direction of infinite treaſure, hid under ground in divers places. He died in the year 1069. *Biſhop Godwin, p.* 73.

10. Elfrid, a nobleman, intending to put out the eyes of King Athelſtan, his treaſon being known, he was apprehended, and ſent to Rome, where, at the altar of St, Peter, and before Pope

John the Tenth, he abjured the fact; and thereupon immediately fell down to the earth, ſo that his ſervants bore him to the Engliſh ſchool, where, within three days, after he died; the Pope denying him Chriſtian burial, till he knew King Ethelſtan's pleaſure. *Speed's Hiſt. p.* 380. *Chetw. Hiſt. Collect. cent.* 7. *p.* 198.

11. From Baſham in Suſſex, Earl Harold, for his pleaſure, putting to ſea in a ſmall boat, was driven upon the coaſt of Normandy, where, by Duke William, he was detained till he had ſworn to make him King of England after Edward the Confeſſor's death. He afterwards, without any regard to his oath, placed himſelf on the throne. Duke William thereupon arrived at Penſey, and with his ſword revenged the perjury of Harold, at Battel, in the ſame county; and with ſuch ſeverity, that there fell that day, King Harold himſelf, with ſixty-ſeven thouſand, nine hundred, ſeventy-four Engliſhmen; the Conqueror thereby putting himſelf into full poſſeſſion. *Speed's Map. p.* 9.

12. Ludovicus, King of Burgundy, made war upon the Emperor; and being taken priſoner by him, the Emperor gave him his liberty, having firſt made him ſwear, that he ſhould never more make war upon him. Ludovicus was no ſooner free in his perſon, but, as if he had been free of his oath too, he came upon the Emperor with greater preparations, and a ſtronger army than before. But he was overcome the ſecond time, and loſt all; his eyes alſo were plucked out, and upon his forehead, from ear to ear, were theſe words imprinted with a hot iron: "This man was ſaved by clemency, and loſt by perjury." *Radau. Orat. Ext. pars* 2. *c.* 10. *p.* 260.

13. In the reign of the Emperor Ludovicus, the ſon of Arnulphus, Adelbert, Palatine of the Oriental France, was accuſed of having ſlain the Emperor's ſon, and was thereupon cloſely beſieged by the Emperor in the caſtle of Aldenburg, near Padeberg; but the caſtle was ſo well fortified both by art and nature, that the Emperor deſpaired of forcing it, or prevailing with the defenders of it to ſurrender themſelves. Hatto, the Biſhop of Mentz, goes to Adelbert, (who was his near kinſman, and therefore the more liable to be overreached by his fraud) and invites him to treat with the Emperor; and that, if things ſhould not prove to his own mind, he ſwore to him, that he would ſee him ſafe returned into his caſtle of ſtrength. Adelbert accepts of the motion, and the Biſhop and he went out of the gates; when the Biſhop looking upon the ſun, told him, the journey was long, and it was an early hour of the day, and therefore he thought it beſt to return to the caſtle, and refreſh themſelves with a breakfaſt, that they might afterwards travel the better. Adelbert, ſuſpecting no evil, with great courteſy invites him back with him; they returned, and after breakfaſt again they ſet forward. As ſoon as Adelbert came in preſence of the Emperor, he was there yielded up into the power of his enemy, and condemned to death. Upon which, (with as great boldneſs as truth) he accuſed Hatto of his treachery and perjury; who replied, "that he had performed his oath, in returning with him to breakfaſt in his caſtle." Adelbert, by the Emperor's command, was executed; and ſoon after the noble family of the Palatines of the Oriental France was extinct; and ſo the caſtle, together with all his other territories, fell into the hands of the Emperor. *Camer. Oper. Subciſ. cent.* 2. *c.* 77. *p.* 303.

14. Paches, the Athenian General, called out Hippias, Captain of the Arcadians, and Governor of the town of Notium, to a treaty, upon this ſworn condition, "That, in caſe they ſhould not agree amongſt themſelves, he would ſet him in in ſafety within the town. When Hippias was come forth to him, he ſet a guard upon him; and forthwith leading his army againſt the town, he aſſaulted and took it, and put all the Arcadians and Barbarians he found there to the ſword. This done, he took Hippias along with him to the city, where he gave him his liberty, as he ſaid, according to their agreement; but ſoon after cauſing him again to be apprehended, he appointed him to be put to death. *Camer. Oper. Subciſ. cent.* 2. *c.* 77. *p.* 303.

15. The Æqui having made a league with the Romans, and ſworn to the ſame, afterwards revolted, choſe a General of their own, and ſpoiled the fields and territories belonging to Rome. Ambaſſadors were thereupon ſent to complain of the wrong, and to demand ſatisfaction. But the General ſo little eſteemed them, that he bad them deliver their meſſage to an oak that grew thereby. Accordingly, one of the Ambaſſadors turning to the oak, ſaid, "Thou hallowed oak, and whatſoever elſe belongs to the gods in this place, hear, and bear witneſs to this perfidiouſneſs, and favour our juſt complaints, that, by the aſſiſtance of the gods, we may be revenged for this perjury." So returning, the Romans gathered an army, and

having in battle overcome the Æqui, they utterly deſtroyed that perjured nation. *Liv. Hiſt. Clark. Mir. c. 95. p. 429.*

CHAP. XXX.

Of the Inconſtancy of ſome Men in their Nature and Diſpoſition.

IN the country of the Troglodytæ, they ſay there is a lake, the taſte of whoſe waters is bitter and ſalt thrice a day; then it returns to ſweet again, and in the ſame manner it is with it in the night alſo: whereupon it hath gained the name of the mad river. Some men are no leſs unequal and inconſtant in their manners, than theſe waters are in their taſte; now courteous, and then rough; now prodigal, and ſtrait ſordid; one while extremely kind, and ere long vehemently hating, where they paſſionately loved before.

1. Mena was the freed-man of Sextus Pompeius, and in the war betwixt him and Octavianus Cæſar, he revolted from his maſter with ſixty ſhips in his company, of all which Cæſar made him the Admiral: not long after Cæſar having loſt moſt of his navy by ſhipwreck, Mena returned to Pompeius his forſaken Lord, carrying along with him ſix ſhips, and was received by him with great humanity. Here endeavouring to repair his formerly loſt honour, he burnt divers of Cæſar's ſhips: and yet after all this, when he found himſelf circumvented and overcome by Agrippa in a naval fight, he again went over to Cæſar's ſide with ſix gallies: this runnagate the third time was received by Cæſar, who indeed indulged him his life, but left him without employment under him. *Oroſii. hiſt. l.* 6. *c.* 18. *p.* 266.

2. As long as Marius the younger managed the war with proſperity and ſucceſs, he was then called by the people of Rome, the ſon of Mars; but no ſooner did fortune begin to frown upon him, but they altered their ſtyle, and called him the ſon of Venus: and ſuch was the levity and vanity of the inconſtant multitude, they brake down the ſtatues made for him in every ſtreet. *Sabellic. Exemp. l.* 6. *c.* 3. *p.* 324. *Plin. l.* 34. *c.* 6. *p.* 492.

3. Pope Innocent, while as yet he was a private man, uſed more than all others to cry out of the Popes, that they did not employ the uttermoſt of their endeavours to root out that ſchiſm, under which the church of Rome had ſo long laboured; and that they did not oppoſe with all their might, the enemies of the Chriſtian faith. But when this man had himſelf attained to the Popedom, he was ſo altered in his opinion and manners, that divers perſons are ſuppoſed to be perſecuted by him with great violence, upon no other account than that they earneſtly exhorted him to the performance of thoſe things, the want of which he had ſo blamed in his predeceſſors. *Sabell. Ex. l.* 8. *c.* 8. *p.* 461.

4. The Athenians had given divine honours to Demetrius Phalaræus, in a baſe manner had flattered him during his victories, and had ſet up two hundred ſtatues in his honour; but when they heard of his overthrow by Ptolomy King of Egypt, and that he was coming to them for ſuccour, they ſent ſome to meet him, to let him know, he ſhould not come near them, for they had made a decree that no King ſhould come into Athens. They ſubverted and took down all thoſe ſtatues which they had before erected, and that alſo while Demetrius was living, and before either ruſt or duſt had any way disfigured them, to the number of three hundred and ſixty ſtatutes. ſaith Pliny, and broke them before the year was out. *Clark. Mir. c.* 72. *p.* 314. *Plin. l.* 34. *c.* 6. *p.* 492.

5. Caius Caligula was ſo inconſtant, and difficult in the management of affairs, that no man knew what was fit for him to ſay or do in his preſence: ſometimes he delighted in a numerous and full attendance, and ſoon after he was in love with ſolitude: he would often be angry when nothing was begged of him: and at other times, when any thing was aſked, he would haſte away with all the ſpeed imaginable, to the performance of this or that, and when he came upon the place, do little or nothing in it: he was prodigal in the expending, and ſordid in the procurement of money: he was now pleaſed with flatterers, and ſuch as ſpake freely in his preſence, and immediately incenſed againſt both: he diſmiſſed many villanous perſons without any puniſhment; and cauſed many excellent perſons to be killed by his command: and he frequently treated his beſt friends with ſeverity, and in an injurious manner. *Xiphil. in Caligulâ, p.* 95.

6. Alcibiades varied his manners according to the cuſtom of thoſe he converſed with; he paſſed through more mutations, than the cameleon doth colours. In Sparta he was very frequent in exerciſes, fed ſparingly, went frugally, was auſtere, and kept himſelf to their black broth, no way differing from the natural Spartans. In Ionia he was voluptuous, merry and ſlothful: in Thrace he

gave himſelf to riding and drinking of wine; and when he was with Tiſſaphernes, he ſtrove to exceed the very Perſians themſelves in all ſorts of pomp and luxury. *Plut. in Alcibiad. p.* 203. *Sabell. Ex. l.* 8. *c.* 8. *p.* 462.

7. Bray is a village well known in Berkſhire, the vivacious vicar hereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was firſt a Papiſt, then a Proteſtant, then a Papiſt, and then a Proteſtant again; this Vicar being taxed by one for being a turn-coat, and an inconſtant changeling; "Not ſo," ſaid he, "for I have always kept my principle, which is to live and die the Vicar of Bray." *Fuller's Worthies, p.* 80. *Berkſhire.*

8. Marcus Antonius de Dominis, Archbiſhop of Spalato, ſeeming to loath the Roman ſuperſtition, came for refuge into England, Anno 1616: and having here both by preaching and writing, laboured to overthrow the church of Rome, upon I know not what project he declared himſelf to be of another mind Anno 1622, and returned again to Rome, where he wrote as reproachfully of the church of England; but the infatuated man was, not long after, impriſoned in the Caſtle of Angelo, and his dead body burnt to aſhes. *Heyl. Coſm. p.* 553.

9. Socrates, in his Eccleſiaſtical Hiſtory, ſaith of Ecebolius, that he was under Conſtantine a Chriſtian; under Julian a Pagan; and a Chriſtian again under Jovinian: ſo wavering and inconſtant a turn-coat was Ecebolius," ſaith he, "from the beginning to his end." *Heyl. Coſm. p.* 553. *Socrat. Eccleſ. Hiſt. l.* 3. *c.* 11. *p.* 304.

10. —— Lydington was a man of the greateſt underſtanding in the Scottiſh affairs, and a perſon of an excellent wit, but withal ſo variable and inconſtant, that George Buchanan uſed to give him the ſirname of Cameleon. *Baker. Chron. p.* 514.

11. There was a Matron in Epheſus of ſo noted a chaſtity, that the women of the neighbouring parts flocked thither on purpoſe to behold her. She, when ſhe buried her huſband, was not content with the common uſages, to follow the hearſe with diſhevelled hair, or in the ſight of the aſſiſtants to beat upon her bare breaſt; but ſhe alſo followed the deceaſed into the very monument, and having ſeen it laid there in its peculiar apartment, (after the Greek manner) ſhe remained there to keep the body, and to lament it for whole nights and days together. Her parents nor kindred could prevail to get her away; and the magiſtrates themſelves having attempted it in vain were departed. All men bewailed a woman of ſo ſingular an example, and it was the fifth day ſince ſhe had taſted any food. The faithful maid ſat by her mournful miſtreſs, and when her own tears were ſpent, lent her others, repairing alſo the light in the monument, as often as it required it. She was therefore the only diſcourſe of the city, and it was confeſſed by all men, that that was the only true and moſt illuſtrious example of conjugal chaſtity and love. In the mean time, the Governor of the Province had commanded that certain thieves ſhould be crucified near to that very dormitory, where the matron lamented her lately-departed huſband. The next night therefore the ſoldier that was ſet to guard the croſſes, leſt any ſhould ſteal the bodies thence, and bury them, perceiving a clear light amongſt the monuments, and hearing the ſighs of ſome mourner, in a curioſity that is incident to human nature, he was deſirous to know who was there, and what they did. He thereupon deſcends into the monument, where, beholding a moſt beautiful woman, at firſt he ſtood immoveable: ſoon after, eſpying the dead body that lay there, conſidering her tears, and thoſe injuries ſhe had done to her face with her nails, judging of the matter as it was, that the woman was ſuch as was not able to bear the death of her huſband; he went and brought his ſupper into the monument, and began to exhort the mourner, that ſhe would not perſiſt in a vain grief, or diſtend her heart with unprofitable ſighs: he repreſented that the ſame fate waited upon all: that all muſt come at laſt to that long home: and ſpake ſuch other things, as ſerve to appeaſe ſuch hearts as are exaſperated with grief. But ſhe, wounded beyond all conſolation, rent her breaſts with greater vehemence, and pulling off her hair, ſhe laid it upon the breaſt of her deceaſed huſband, that lay before her. Notwithſtanding all which, the ſoldier left not the place, but with the ſame exhortation, attempted to bring the woman to taſte of ſome food. At laſt the maid (corrupted 'tis likely by the ardour of the wine) reached out her conquered hand, to receive the humanity of him that invited her: and having refreſhed herſelf with meat and drink, ſhe began to attempt upon the obſtinacy of her miſtreſs. "What good," ſaid ſhe, "is this like to procure you or the deceaſed, if you ſhall periſh by famine, if you ſhall bury yourſelf alive, if you ſhall render up your uncon-

demned breath, before ſuch time as the fates do require it?

Think you the ghoſts, or aſhes of the dead,
Regard what tears their ſad ſurvivors ſhed?

Can you reſtore him to life again, in deſpite of all the deſtinies that oppoſe it; or will you rather, deſerting a feminine error, enjoy the comforts of life as long as you may be permitted? That very body that lies extended before you ought to put you in mind, that you ſhould endeavour to live. No man is unwilling to hear, when he is intreated to live." By theſe perſuaſions the woman, dry with ſeveral days abſtinence, ſuffered her obſtinacy to be prevailed upon, and filled herſelf with meat as greedily as her maid had before done. But you know what it is that for the moſt part is wont to tempt human ſatiety; with the ſame blandiſhments wherewith the ſoldier had prevailed with the matron to live, with the ſame he attempts her chaſtity alſo. The young man ſeemed to this chaſte one, neither unhandſome nor uneloquent; and the maid too, ſeeking to get him into her fávour, ſeconded his ſolicitations, obſerving the fitneſs of the place, on account of its privacy, and of the time which muſt augment pleaſure after ſuch a ſeries of mortification. To be ſhort, the victorious ſoldier overcame; and they lay together, not only that night, but the next, and a third after; the entrance of the monument being cloſed, that it might be ſuppoſed that the moſt chaſte woman had expired upon the corpſe of her dead huſband. But the ſoldier, delighted with the beauty of the woman, and alſo with the privacy, brought all kinds of proviſions every night to the monument: the parents therefore of one of the thieves lately crucified, perceiving how ſlightly the bodies were guarded, took down their ſon from the croſs, and committed him to the earth. The ſoldier in the morning perceiving that one of the croſſes were without its carcaſe, and fearing the puniſhment of his neglect, told the woman what had happened, and withal, that he would not wait the ſentence, but would puniſh his neglect with his own ſword; beſeeching her to afford him a place, and to make a fatal repoſitory for her friend as well as for her huſband. The woman (no leſs compaſſionate than chaſte) "Certainly," ſaid ſhe, "the gods will not ſuffer, that at the ſame time I ſhould behold the funerals of two men, the deareſt unto me of all others: I had rather part with the dead than ſlaughter the living:" and having ſaid this, ſhe commands the body of her dead huſband to be taken out of his coffin, cuts off his noſe to diſfigure his face, and delivers him to be faſtened to the croſs that was empty. The ſoldier made uſe of the wit of the wiſe woman: and the next day it was the wonder of the people who had ſtolen the body, which way the dead thief was again got upon his croſs. *Petron. Arb. in Satyr. p.* 140, 141.

12. Portius Latro was an excellent orator: of whom Seneca ſays, "That he was too much in every thing, and conſtant in nothing; for he neither knew how to leave his ſtudies, nor when he had, how to get to them again. When he once ſet himſelf to writing, he remained at it night and day; and followed it without any intermiſſion till ſuch time as he fainted: and on the other ſide, when he was riſen from it, he yielded up himſelf as intirely to paſtime, jeſting, and merriment. When he was got into the mountains and woods, he contended with the beſt and hardieſt of all them that were born in thoſe places, for patience in labour and pains, and diligence in hunting; and fell into ſuch deſires of living in that manner, that he had much ado to perſuade himſelf back to his former courſe of life. But being once returned, he gave up himſelf with ſuch eagerneſs to his ſtudies as if he had never departed from them This man afterwards fell into the ague, which was ſo tedious to him, that, not able to endure it, he laid violent hands upon himſelf, and died. *Cæl. Rhod. Lect. Antiq. l.* 11. *c.* 13. *p.* 499. *Bruſen. Facetiar. l.* 4. *c.* 7. *p.* 278.

CHAP. XXXI.

Of the Covetous and Greedy Diſpoſition of ſome Men.

THE great and learned Hippocrates wiſhed a conſultation of all the Phyſicians in the world, that they might adviſe together upon the means how to cure covetouſneſs. It is now above two thouſand years ago ſince he had this deſire: after him a thouſand and a thouſand philoſophers have employed their endeavours to cure this inſatiable dropſy. All of them have loſt their labour therein; the evil rather increaſes than declines under the multitude of remedies. There have been a number in former ages ſick of it; and this wide hoſpital of the world is ſtill as full of ſuch patients as ever it was. *Cauſ. Hol. Court, tom.* 1. *l.* 2. *p.* 56.

1. Herod the Aſcalonite, after his vaſt expences, grew to ſuch a covetous humour, that having heard that Hircanus, his predeceſſor, had opened the monument of King David, and carried thence three thouſand talents of ſilver, he, taking along with him a party of his choice friends (leſt the deſign ſhould get wind), went in the night-time, opened and entered the ſame monument; and though he found nothing of ſilver, as Hircanus had before done, yet he found there much furniture, and ſeveral utenſils of gold, all which he cauſed to be carried away: which done he paſſed on to the more inward cells and repoſitories where the bodies of the two Kings, David and Solomon, lay embalmed: endeavouring to enter there, two of his courtiers were ſtruck dead; and, as it is conſtantly affirmed, he himſelf (frightened with the eruption of fire and flame from thoſe apartments) went his way. After this deed of his, it was obſerved, that his affairs ſucceeded not with their uſual proſperity; and in his family there was a kind of continual civil war, which did not end without the blood of more perſons than one. *Zonar. Ann. tom.* 1. *fol.* 42.

2. Marcus Craſſus, the Roman, at the beginning had not much more than three hundred talents left him: yet, by his covetous practices, he got ſuch a vaſt eſtate, that, when he was Conſul, he made a great ſacrifice to Hercules, and kept an open feaſt for all Rome upon a thouſand tables, and gave to every citizen corn to ſupport him three months: and yet before his Parthian expedition, being deſirous to know what all he had was worth, he found that it amounted to ſeven thouſand and one hundred talents. But even this would not content him: but thirſting after the Parthian gold, he led an army againſt them, by whom he was overthrown; his head was chopped off by Surinas, the Parthian General, who alſo cauſed molten gold to be poured down his throat, upbraiding by that action his unquenchable avarice. *Plut. in Vitâ Craſſi, p.* 543. *Plin. l.* 3. *c.* 10. *p.* 479.

3. Cardinal Angelot was ſo baſely covetous, that by a private way he uſed to go into the ſtable, and ſteal the oats from his own horſes. On a time the keeper of his horſes going into the ſtable in the dark, and finding him there, taking him for a thief, beat him ſoundly: he was alſo ſo hard to his ſervants, that his Chamberlain watching his opportunity ſlew him. *Clark's Mir. c.* 33. *p.* 113.

4. Nitocris, Queen of Babylon, built her ſepulchre over the moſt eminent gate in that city; and cauſed to be engraven upon her tomb, "What King ſoever comes after me, and ſhall want money, let him open this ſepulchre and take thence ſo much as he pleaſes: but let him not open it unleſs he want, for he ſhall not find it for his advantage." Darius long after finding this inſcription, broke open the ſepulchre; but inſtead of treaſure he only found this inſcription within: "Unleſs thou wert a wicked man, and baſely covetous, thou wouldſt never have violated the dormitories of the dead." *Herod. l.* 1. *p.* 77, 78.

5. Arthur Bulkley the covetous Biſhop of Bangor in the reign of King Henry the Eighth, had ſacrilegiouſly ſold the five bells of his Cathedral, to be tranſported beyond the ſeas, and went down himſelf to ſee them ſhipped: they ſuddenly ſunk down with the veſſel in the haven, and the Biſhop fell inſtantly blind, and ſo continued to the day of his death. *Full. Worth. p.* 84. *Berkſhire.*

6. One reports this Paſquin of Bancroft, Archbiſhop of Canterbury, for his covetouſneſs:

> Here lies his Grace in cold clay clad,
> Who died for want of what he had.

Full. Ch. Hiſt. l. 10. *cent.* 17. *p.* 57.

7. Anno 712, Rodericus was the laſt King of the Goths: there was a palace in Toledo that was ſhut up, and made faſt with ſtrong iron bars, the univerſal tradition concerning which was, That the opening of it ſhould be the deſtruction of Spain. Rodericus laughed at it, and ſuppoſing that treaſure was hid in it, cauſed it to be broke open: no treaſure was found; but there was a great cheſt, and in it a linen cloth, wherein was depicted ſeveral ſtrange faces, and uncouth habits in a military poſture: alſo there was an inſcription in Latin to this purpoſe, "That Spain ſhould be deſtroyed by ſuch a nation as that;" and the prediction was in ſome ſort verified: for Count Julianus having his daughter raviſhed by the King, in revenge thereof called in the Moors from Africa, who ſlew the King and ruinated the country. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 73, 74.

8. Perſes, the laſt King of Macedon, a little before he was taken, was deſerted by all his ſoldiers, ſaving only a few Cretans, whom he retained with the hope of mighty promiſes; having

before-hand put into their hands ſome veſſels of gold, as a pledge of his juſt meaning: by means of theſe men he was brought into a ſafe place, where, promiſing to pay them in money, he took back his veſſels, and refuſed them any thing in lieu of them; whereupon, being deſerted by the Cretans alſo, he fled into Samothracia without other company than his gold, and was taken by Æmilius, and led in triumph through Rome; whereby he loſt both his kingdom and liberty, as his covetouſneſs deſerved. *Fulg. l.* 9. *c.* 4. *p.* 1191.

9. Pope Benedict the Ninth was ſo very deſirous of gold, that he ſold the very Popedom itſelf to Gregory the Sixth for money: and 'tis very probable that he would have ſold himſelf, his liberty, and life too, in caſe he could have found a purchaſer that would part with good ſtore of coin. *Val. Max. l.* 7 *c.* 16. *p.* 206.

10. In the ſiege of Caſſilinum, where Hannibal had reduced them within to a grievous famine, there was a ſoldier that had taken a mouſe and ſold it to another for two hundred pence, rather than he would eat it himſelf to aſſuage his cruel hunger: but the event was both to the buyer and ſeller as each did deſerve; for the ſeller was conſumed with famine, and ſo enjoyed not his money: the buyer, though he paid dear for his morſel, yet ſaved his life by it. *Val. Max. l.* 7. *c.* 10. *p.* 206.

11. Quintus Caſſius being in Spain, M. Silius and A. Culpurnius propoſed to ſlay him: as they went about it they were ſeized upon with their daggers in their hands, and the whole matter was confeſſed by them: but ſuch was the extreme covetouſneſs of Caſſius, that he let them both go, having agreed with one for fifty, and the other for ſixty thouſand ſeſterces. It is ſcarce to be doubted but that this man would willingly have ſold his own throat to them in caſe he had had another. *Val. Max. l.* 9. *c.* 4. *p.* 256.

12. Ptolomæus, King of Cyprus, by ſordid means had heaped up much treaſure, and ſaw that, for the ſake of his riches, he muſt periſh: he therefore embarked himſelf, together with all his treaſure, in a ſhip, and put to ſea, that he might bore the bottom of his veſſel, die as he himſelf pleaſed, and withal diſappoint the expectation of his enemies that gaped for the prey: but alas! the covetous wretch could not find in his heart to ſink ſo much gold and ſilver as he had with him, but returned back with thoſe treaſures which ſhould be the reward of his death. *Val. Max. l.* 9. *c.* 4. *p.* 256.

13. Veſpaſian the Emperor practiſed ſuch kind of traffick as even a private man would ſhame to do; taking up commodities at a cheap, that he might vend them at a dearer rate. He ſpared not to ſell honours to ſuch as ſued for them; or pardons to ſuch as were accuſed, whether they proved guilty or guiltleſs. He made choice of the moſt rapacious officers he could any where find out, advanced them to the higheſt places, that thereby being grown rich, he might condemn their perſons, and confiſcate their eſtates. Theſe men he was commonly ſaid to uſe as ſpunges, becauſe he both moiſtened them when dry, and ſqueezed them when wet. When ſome of his ſpecial friends for his honour intended to erect to him a ſumptuous ſtatue, worth a million of ſeſterces, *Vos vero inquit mihi argentum date*; "he deſired rather to receive from them the value thereof in ready coin," as being leſs troubleſome to them, and more acceptable to him. *Sueton. l.* 10. *c.* 16. *p.* 313. *Hak. Apol. l.* 4. *c.* 5. § 4. *p.* 357.

14. C. Caligula was the ſucceſſor of Tiberius, as well in vice as the Empire: ſome with threats he forced to name him their heir; and if they recovered, after the making of their wills, he diſpatched them by poiſon; holding it ridiculous that they ſhould live long after their wills were made. For the bringing in of money, he ſet up ſtews, both of boys and women, in the Palace itſelf, and ſent ſome through the ſtreets, to invite perſons thither, for the increaſing the Emperor's revenues: and having by this, and ſuch-like wretched means, amaſſed huge heaps of treaſure (to ſatiate his appetite, being inflamed with a longing deſire of touching money), he would frequently walk upon heaps of gold, and ſometimes, as the pieces lay ſpread abroad in a large room, he would roll himſelf over them ſtark naked. Moſt tranſcendent and exceſſive covetouſneſs! which blinded ſo great a Prince, and caſt him into ſuch an extremity of baſeneſs, as to become a public pander and poiſoner, for the love of money. *Sueton. l.* 4. *c.* 42. *p.* 190. *Hak. Apol. l.* 4. *c.* 5. § 4. *p.* 357.

15. Galba, being Proconſul in Spain under Nero, the Tarraconians ſent him for a preſent, a crown of gold, affirming that it weighed fifteen pounds: he received it, and cauſed it to be weighed, and found it to want three pounds, which he exacted from them (laying aſide all ſhame), as if it had been a true debt: and to ſhew he was no changeling, after his coming to the Empire, he gave with his own hands, to a certain Muſician

that pleaſed him, out of his own purſe, twenty ſeſterces (about three ſhillings Engliſh money), and to his ſteward, at making up of his books of account, a reward from his table. *Sueton. l. 7. c. 12. p. 277. Hak. Apol. l. 4. c. 5. § 5. p. 355. Fulg. Ex. l. 9. c. 4. p. 1194.*

16. Lewis the Eleventh, in fear of his father, Charles the Seventh, abode in Burgundy, where he contracted a familiarity with one Conon, an herbman: ſucceeding his father in the kingdom, Conon took his journey to Paris, to preſent the King with ſome turnips, which he had obſerved him to eat heartily of, when he ſometimes came from hunting: in the way, hunger conſtrained him to eat them all up, ſave only one of an unuſual bigneſs, and this he preſented the King with. The King, delighted with the ſimplicity of the man, commanded him a thouſand crowns, and the turnip, wrapt up in ſilk, to be reſerved amongſt his treaſures: a covetous Courtier had obſerved this; and having already in his mind devoured a greater ſum, bought a very handſome horſe, and made a preſent of him to the King, who cheerfully accepted the gift, and gave order that the turnip ſhould be brought him: when unwrapt, and that it was ſeen what it was, the Courtier complained he was deluded: "No," ſaid the King, "here is no deluſion; thou haſt that which coſt me a thouſand crowns, for a horſe that is ſcarcely to be valued at an hundred." *Zuin. Theat. vol. 2. l. 5. p. 408.*

CHAP. XXXII.

Of the Tributes and Taxes ſome Princes have impoſed on their Subjects.

I HAVE read of Henry the Second, King of England, that he never laid any tax or tribute on his ſubjects in all his reign; and yet, when he died, he left nine hundred thouſand pounds in his treaſury; a mighty and vaſt ſum, if we conſider the time wherein this was. There are ways, it ſeems, for Princes to be rich, without ſullying their conſciences with heavy and unheard-of oppreſſions of their ſubjects. Some indeed of the following impoſts were but a moderate ſheering of the ſheep, but others were the flaying off ſkin and all, and the Princes tyrannically ſporting of themſelves with the bitter oppreſſion and woful miſeries of their overburthened people. Thus,

1. Johannes Baſilides, the great and cruel Duke of Muſcovy, commanded from his ſubjects a tribute of ſweat, in the midſt of winter, and another of nightingales in the midſt of another winter. *Cauſ. Hol. Court, tom. 2. Max. 12. p. 399.*

2. Sylla raiſed out of the Leſſer Aſia alone twenty thouſand talents yearly; yet Brutus and Caſſius went further, forcing them to pay the tribute of ten years within the ſpace of two; and Antonius in one; by which computation they paid in one year two hundred thouſand talents. A mighty ſum! *Appian. Bell. Civil. l. 5. p. 104. Hak. Apol. l. 4. c. 5. p. 355.*

3. There was heretofore amongſt the Grecians a tribute called Chryſargurum, by which every beggar, every whore, every divorced woman, every ſervant or freed-man, paid ſomething to the Treaſury: ſomething was exacted from every male for dung, for cattle, for dogs; both in city and country every man and woman paid a ſilver penny for their heads; for every horſe, ox, and mule, as much as was demanded; but for every aſs or dog ſix halfpence: for which tribute, when there was great lamentation in the city, ſeeing it was exacted without mercy, Anaſtaſius Dicorus the Emperor aboliſhed it, and burnt the tables wherein the tribute was deſcribed, in the preſence of all the people. *Petr. Greg. de Repub. l. 3. c. 5. § 9. p. 54.*

4. Caius Manlius, the Conſul, by a new example, propoſed a law in his camp at Sutrium, by which, throughout all the tribes, all that were manumitted ſhould pay the twentieth part of what they were worth; and becauſe that, by this law, a great income and addition was to be made to their impoveriſhed treaſure, the fathers of the Senate were agreed it ſhould paſs. This law was abrogated by Nero, in the beginning of his reign, that he might thereby be the more gracious with the people. *Liv. l. 7. p. 126. Sueton. in Neron. c. 10. p. 237.*

5. Baſilius the Younger, Emperor of the Eaſt, ordained a tribute, wherein that which could not be paid by the poor, was to be exacted upon the rich: the tribute was called Allelenggyon. This kind of tribute was taken away by Romanus Argyrus, the Emperor, and had been before that by Conſtantine, but death prevented him. *Petr. Greg. de Repub. l. 3. c. 5. p. 55.*

6. The Emperor Fl. Veſpaſianus laid an impoſition upon urine; and being, by his ſon Titus, put in mind of the baſeneſs of it, he took a piece of money received upon that account, and reaching

ing it to his ſon's noſe, demanded of him, "whether he ſmelt any other ſavour from it, than from any other kind of money?" adding withal, *Bonus odor lucri ex re qualibet*: "The ſmell of gain is good and pleaſant, from whenceſoever it ariſeth." The like tribute upon urine was exacted by Ferdinand, King of Naples, upon the citizens of Capua; by which he alſo got an infamous character. *Hak. Apol. l. 4. c. 5. p. 357. Petr. Greg. de Repub. l. 3. c. 6.*

7. Caius Caligula, the Roman Emperor, exacted new and unheard-of tributes. He gathered them at firſt by Publicans: but perceiving the gain on their ſide was much, he afterwards gathered them by Centurions, and pretorian Tribunes; nor was there any ſort of men, nor any kind of thing but what was aſſeſſed at ſomething. For all manner of eatable things throughout the whole city, he had a certain rate upon them; for all manner of lawſuits and judgments, whereſoever commenced or decided, he had the fortieth part of the ſum about which they contended; and if any man was convicted to have compounded or given away his right, he was ſure to be puniſhed: he had the eighth part out of the daily gains of porters: out of the gettings of common proſtitutes he received as much as they earned by once laying with a man: it was alſo annexed to the chapter of the law, that not only ſtrumpets, but all ſuch as kept ſuch houſes of baſeneſs, ſhould be liable to this tribute: nay, that even wedded perſons ſhould pay for their uſe of marriage. *Sueton. in Caligul. c. 40. p. 189.*

8. The Emperor Commodus upon his birth-day demanded of each of the Senator's wives, and from each of their children two crowns, and this tribute he called his firſt-fruits; and of all the Senators, that were in the reſt of the cities and provinces, he exacted five drachms a man: when, notwithſtanding all this, money ſtill failed, he feigned a neceſſity of his paſſing over into Africa to ſettle the affairs thereof, that ſo he might have an occaſion of collecting ſo much as might bear the charge of his expences. *Herodian. Lamprid.*

9. Iſaacius Comnenus, Emperor of the Eaſt, had a new and extraordinary way of taxing: and it was on this manner. "Upon every ſtreet wherein there were thirty chimnies, or tunnels, he impoſed one crown in gold, two in ſilver, one ſheep, ſix ſtrikes of barley, ſix meaſures of wine, ſix meaſures of bran, and thirty hens; upon one that had twenty, the eighth part of a crown in gold, a crown in ſilver, half a lamb, four meaſures of barley, four meaſures of wine, and twenty hens; upon a ſtreet that had ten, he fixed as his tribute, five pieces of ſilver, a young lamb, two meaſures of barley, and ten hens. *Petr. Greg. de Repub. l. 3. c. 4. p. 51. § 13.*

10. Margaretta, the Queen of Denmark and Norway, upon the overthrow of Albertus by the Swedes, being advanced to the kingdom, exhauſted the Suernes and Goths by intolerable exactions and impoſts; ſhe demanded a certain ſum of money for every tail of the greater cattle, a florin for every hearth or fire, and a mark of Stockholm value from every marriage: beſides divers other heavy taxes that were levied every week or month upon them. *Petr. Greg. de Repub. l. 3. c. 4. p. 52.*

11. "Almoſt all the provinces of the Roman Empire," ſaith Lipſius, "paid yearly the fifth part of the profits of their paſture, and the tenth of their arable lands. Nor did Anthony and Cæſar forbear to exact the tributes of nine or ten years to be paid in one. When Julius Cæſar was ſlain, and arms were taken up for their liberty, every citizen was commanded to pay down the five and twentieth part of their goods. And more than this, all that were Senators paid for every tile of their houſe ſix aſſes: an immenſe contribution! above the reach of our ſenſes, as well as of our eſtates. But Octavianus Cæſar (probably with ſome reference to his name) exacted and received of all freed-men the eighth part of their eſtates. I omit what the Triumvirs, and other Tyrants have done, leſt I ſhould teach thoſe of our times by the recital of them. *Lipſ. de Conſtantiâ, l. 2. c. 23. p. 210, 211.*

12. Alexander Severus, who was accounted amongſt the beſt of the Emperors, was yet ſevere this way; for he impoſed a tribute upon all taylors, boat-men, or barge-men, apple-women and citron-ſellers, ſkinners and leather-ſellers, wain-wrights, ſilver-ſmiths, and gold-ſmiths, and other arts and handicrafts, for the adorning of thoſe baths which he had founded. "And," ſaith Herodian, "deceaſing in the eighteenth year of his reign, he left to his children and ſucceſſors ſuch a ſum of money as none before him had done; and ſo great an army as no force could be able to reſiſt. *Alex. ab. Alexandr. l. 4. c. 10. Herod. l. 3.*"

13. The Tribute called Cunigoſteura and Fanolehe, was by the inſtitution of Charles the Great: every meaſure of bread-corn paid yearly five-pence; every man, who by reaſon of ſickneſs or age deſired an exemption from the war, was fined the ſame ſum: nor were the churches or churchmen

themſelves freed of contribution in this kind. This Prince had with him an account of all farms, ſtipends, fields, meadows, vineyards, villages, the annual rents and value of all theſe, with the tributes impoſed upon them: as alſo a ſtated account of great and ſmall cattle, and number of ſervants: not only ſo, but he had the very houſehold ſtuff of all prefects, preſidents, prelates, monks, and nuns, written down and regiſtered. *Zuin. Theatr. vol.* 3. *l.* 6. *p.* 812.

14. King Athelſtan impoſed, as a tribute on the Prince of North Wales, to pay three hundred Wolves yearly, which continued three years: and in the fourth there was not one Wolf to be found, whereby the province was cleared of the infinite trouble and danger the great abundance of them had formerly occaſioned. *Bak. Chron. p.* 16.

15. Ludovicus Sfortia ſent F. Marcheſius to the Genoeſe to demand of them a mighty tribute. The Genoeſe received the Ambaſſador with all manner of civility: they led him into a garden, and there ſhewed him the herb Baſil (it is the emblem of an afflicted commonwealth). They deſired him to take ſome of that weak herb and ſmell to it: he did ſo, and told them that it ſmelt very ſweet: they then wiſhed him that he would preſs and rub it betwixt his fingers, and ſo ſmell to it: he did ſo, "And now," ſaith he, "it ſtinks." "In like manner," ſaid the Genoeſe, "if the Prince deals graciouſly and mercifully with us, he will oblige us to all cheerfulneſs and readineſs in his ſervice; but if he ſhall proceed to grind and oppreſs us, he will then find the bitter and troubleſome effects of it. *Rad. Orat. Extemp. pars* 2. *c.* 13. *p.* 283, 284

16. Dionyſius the Elder exacted a vaſt ſum of money of the Syracuſians, and when he ſaw that they lamented, pretended poverty, and deſired to be freed of it; he then appointed a new impoſt or tax to be laid upon them; and this he cauſed to be collected twice or thrice. At laſt, when he had commanded the ſame ſhould be paid again, and obſerved thereupon that the people laughed, and as they walked together caſt out ſharp words and jeſts upon him, he gave order that the tribute ſhould be demanded no more, "For," ſaith he, "ſince they begin to contemn us, it is a ſign that they have no money at all left." *Magiri. Polymn. p.* 2214.

17. Licinius, the Prefect of Gallia, proceeded ſo far in his avaricious deſign, that whereas the Gauls were to pay their tribute every month, he ordained that there ſhould be fourteen months accounted to the year. December he ſaid was indeed the tenth month, but after that he would have two other to ſucceed (which he called the Auguſti) for the eleventh and twelfth months, for theſe interpoſed months he required the ſame tribute to be paid, as in any other two of the year. *Magiri. Polymn. p.* 2213.

18. Druſus had impoſed a tribute upon the Friſons, a ſmall one and agreeable to their poverty: it was that for military uſes they ſhould pay a certain number of ox-hides, not determining either the meaſure or ſtrength of them, Olennius was afterwards made governor of that people, and he choſe out certain bulls hides, of a certain meaſure and ſtrength. This was hard to other nations, but eſpecially to the Germans, who had foreſts indeed of mighty beaſts that were wild, but had few herds of them at home: and therefore they firſt delivered up their oxen themſelves; afterwards their lands; and at laſt, not able to pay their tribute, they gave up their own bodies, and thoſe of their wives and ſervants to be ſlaves in lieu of it. Hereupon began complaints and indignation; and becauſe they were not able to remedy theſe things by a juſt war, they ſeized upon thoſe ſoldiers that were appointed to collect the tribute, and hung them upon gibbets. *Magiri. Polymn. p.* 2214.

19. Antigonus laid heavy impoſitions upon the nations of Aſia: and when one told him that Alexander did not uſe to do ſo, he ſaid "it was true indeed, for Alexander did only mow Aſia, and that he was to gather the ſtubble." *Magiri. Polymn. p.* 2214.

20. Every three years the Ethiopians were wont to pay by way of tribute unto the Kings of Perſia, as Herodotus ſaith, two hundred billets of the timber of the ebony tree, together with gold and ivory, the yearly tribute of which laſt was twenty great and maſſy elephants teeth. *Plin. Nat. Hiſt. l.* 12. *c.* 4. *p.* 360.

21. Mauſolus, King of Caria, had ſundry ſubtil and injurious ways whereby he uſed to extort money from his ſubjects. He feigned that another King demanded tribute of him which he was not able to pay, and that therefore he muſt be ſupplied by the purſes of his people; he got a great ſum from the Myllacenſes, pretending that their mother-city was to be invaded by the enemy, and whereas it wanted a wall he had not wherewith to build one. By Condalus his Lieutenant, he divers ways

drained and exhauſted the people; for ſuch cattle as were given him he left in the hand of the donors for ſome years, and then demanded them, together with all the increaſe of them within ſuch a time as they were firſt given: he ſold the fruits of ſuch trees at a price as hung over any part of the King's high-ways: he demanded a tributary drachm for the burial of any ſoldier that deceaſed. And whereas the Lycians rejoiced and delighted in their hair, he feigned an edict from the King, "That they ſhould have it cut off, unleſs every man ſhould redeem it at a certain rate by him at pleaſure impoſed. *Petr. Greg. de Repub. l.* 3. *c.* 6. *p.* 57.

CHAP. XXXIII.

Of Cheats; and the extraordinary Boldneſs of ſome in their Thefts.

A Great ſtock of confidence, covetouſneſs, and cunning, unallayed with principles of juſtice and honeſty, generally turn into fraud and villany; and taking the whipping-poſt and pillory in their way, have their ends at the gallows, if committed by little villains: but if acted by great ones, who can break through cobweb-laws, and eſcape, for a time, the juſtice due to them; yet their ill-gotten wealth, being attended with the curſes of the injured ſufferers, and the wrath of Heaven, ſeldom continues in the poſſeſſion of the defrauders to the third generation.

1. Richard Smith, of Shirford in Warwickſhire, having but one only daughter called Margaret, and doubting of iſſue male, treated with Sir John Littleton, of Frankley in Worceſterſhire, for a marriage betwixt his ſaid daughter and William Littleton, third ſon to the ſaid Sir John. In conſideration whereof he agreed to ſettle all his lands in remainder, after his own deceaſe without other iſſue, upon the ſaid William and Margaret and the heirs of their two bodies lawfully begotten, but for the lack of ſuch iſſue, to return to his own right heirs. And having writings drawn accordingly, truſted the ſaid Sir John Littleton to get them engroſſed: which being effected, and a day appointed for ſealing, Mr. Smith came over to Frankley, where he found very noble entertainment, and ſome of Sir John's friends to bear him company, in whoſe preſence the writings were brought forth and began to be read; but before they came to the uſes, ſtept in Sir John Littleton's Keeper in a ſweat, and told them that there was a brace of bucks at lare in the Park, which carried a glaſs in their tails for Mr. Smith's dogs to look in (for he loved courſing well, and had his greyhounds there); but if they made not haſte, thoſe market-people which paſſed through the Park would undoubtedly rouſe them. Whereupon Sir John Littleton earneſtly moved Mr. Smith to ſeal the writings without further reading, proteſting they were according to the draughts he had ſeen, and without any alteration. Which bold aſſeverations putting him out of all ſuſpicion of ſiniſter dealing, cauſed him forthwith to ſeal them, and go into the Park. Hereupon the two children (for they were not above nine years old each) were married, and lived in the houſe with Sir John: but about ſix years after the young man died by a fall from his horſe; and Mr. Smith reſolved to take his daughter away: Sir John, deſigning to marry her again to George, his ſecond ſon, refuſed to deliver her; till which, Mr. Smith never ſuſpected any thing in the deed formerly ſo ſealed, as hath been ſaid; but then, upon the difference betwixt him and Sir John, it appeared that, for want of iſſue by the before-ſpecified William and Margaret, the lands were to devolve unto the right heirs of the ſaid William; which was Gilbert Littleton, his eldeſt brother, contrary to the plain agreement as firſt made. What ſucceſs attended all this, take in ſhort: From Gilbert, theſe lands deſcended to John his ſon; from him to the Crown, as being one of the conſpiracy with Eſſex, in the forty-ſecond of Elizabeth, and died in priſon. After which, Muriel, his widow, petitioned King James for a reſtitution of his lands, and obtained it: but fearing further troubles by ſuits with Mr. Smith, ſold them away to Serjeant Hele, a great Lawyer; who, conſidering the firſt foundation of Littleton's title, that they might be the better defended, diſpoſed of them to his five ſons. But ſuch is the fate that follows theſe poſſeſſions, that, for want of a public adverſary, theſe brothers are now at ſuit among themſelves for them. And as none of the line of Gilbert Littleton (to whom they deſcended by the fore-ſpecified fraud) doth enjoy a foot of them, ſo it is no leſs obſervable, that the ſon and heir of George, by the ſame Margaret, to wit, Stephen Littleton, of Holbeach, in Worceſterſhire, was attended with a very hard fate, being one of the Gunpowder Conſpirators, in 3 *Jac.* for which he loſt his life and eſtate. *Dudgale's Antiq. Warwickſh. p.* 38.

2. Earl Godwin caſt a covetous eye on the fair nunnery of Berkley, in Glouceſterſhire, and thus contrived it for himſelf: he left there a handſome young man, really or ſeemingly ſick, for their charity to recover, who grew well and wanton. He, by toying with, and tempting with the Nuns, like fire and flax, quickly made a flame; the ſiſters loſt their chaſtity; and many, without taking wife in the way, were ready to become mothers. The young ſick man returned to Earl Godwin in health, leaving the healthful Nuns ſick behind him. The fame hereof filled the country, and went to Court, where complaint was made by Earl Godwin to the King. Officers were ſent to inquire, who found it true: the Nuns were turned out, their houſe and lands forfeited, and both beſtowed on Earl Godwin. Thus weakneſs was put out, and wickedneſs placed in the room of it. *Full. Church Hiſt. l.* 2. *cent.* 11. *p.* 142. *Burt. Mel. part* 3. § 2. *p.* 452.

3. At another time the ſaid Earl had a mind to the rich manor of Boſeham in Suſſex, and complimented it out of Robert, Archbiſhop of Canterbury, in this manner: Coming to the Archbiſhop, he ſaid, *Da mihi baſium,* that is "Give me a buſs, or a kiſs?" an uſual favour from ſuch a Prelate. The Archbiſhop returned, *Do tibi baſium,* kiſſing him there with an holy kiſs (perchance) as given, but a crafty one as taken; for Godwin preſently poſted to Boſeham, and took poſſeſſion thereof; and though there was neither real intention in him who paſſed it away, nor valuable conſideration to him, but a mere circumvention; yet ſuch was Godwin's power and the Archbiſhop's poorneſs of ſpirit, that he quietly enjoyed it. Theſe rich and ancient manors of Berkley and Boſeham (Earl Godwin's brace of cheats, and diſtant an hundred miles from each other) are now both met in the Right Honourable George Berkley, as heir-apparent thereof; his anceſtors being long ſince poſſeſſed of them. *Full. Church Hiſt. l.* 2. *cent.* 11. *p.* 142.

4 Maccus, a famous Cheat, came into the ſhop of a Shoemaker at Leyden, and ſaluted him: caſting his eye upon a pair of boots that hung up, the Shoemaker aſked him if he would buy them: The other ſeemed willing: they were taken down, drawn on, and fitted him very well: "Now," ſaith he, "how well would a pair of double-ſoled ſhoes fit theſe boots!" They were found, and fitted to his feet upon the boots. "Now," ſaith Maccus, "tell me true, doth it never ſo fall out, that ſuch as you have ſo fitted for a race, as you have now done me, run away without paying?" "Never," ſaid the other." "But," ſaid he, "if it ſhould be ſo, what would you then do?" "I would follow him," ſaid the Shoemaker." "Well," ſaith Maccus, "I will try," and thereupon began to run: the Shoemaker immediately followed, crying, "Stop thief, ſtop thief." At which the Citizens came out of their houſes: but Maccus laughing, "Let no man," ſaid he, "hinder our race, for we run for a cup of ale." Whereupon all ſet themſelves quiet ſpectators of the courſe, till Maccus had run quite away; and the poor Shoemaker returned ſweating, and out of breath, and declared how he had been dealt with. *Eraſ. Colloq. in Conviv. Fabuloſ. p.* 313.

5. At Antwerp, not long ſince, there was a Prieſt who had received a pretty round ſum in ſilver, which he had put into a great purſe that hung upon his girdle: a certain cheat had obſerved it, who came and ſaluted him civilly, told him, "That he was appointed by the pariſh where he lived to buy a new ſurplice: he humbly begged, therefore, that he would pleaſe to go with him to the place where they were ſold, that he might be the better fitted, as he was of the very ſame pitch and habit of body with the Prieſt of their pariſh." He prevailed, and together they went; a ſurplice was brought forth and put upon him: the ſeller ſaid, "It fits exactly." The cheat, when he had ſurveyed the prieſt, now before and then behind, ſaid, "It was too ſhort before;" That is not the fault of the ſurplice," ſaid the ſhop-keeper, "but is occaſioned by the diſtention of the purſe." The Prieſt, therefore, laid down his purſe, that they might view it again: but no ſooner had he turned his back than the cheat catched up the purſe, and away he ran with it. The Prieſt followed in the ſurplice as he was: the ſhop-keeper purſued the Prieſt: the Prieſt called, "Stop the thief:" the ſhop-keeper ſaid, "Stop the Prieſt: the cheat ſaid, "Stop the Prieſt, for he is mad." The people believed no leſs when they ſaw him run in public, and ſo habited: ſo that while one was a hindrance to the other, the cheat got clear off with the purſe and money of the poor Prieſt. *Eraſ. Colloq. in Conviv. Fabuloſ. p.* 314.

6. In the reign of King Francis, the firſt of that name, King of France, a notable thief, appareled like a gentleman, as he was diving into a great pouch which John, Cardinal of Lorrain, had by his ſide, was eſpied by the King, being at maſs,

and ſtanding right over againſt the Cardinal: the thief perceiving himſelf diſcovered, held up his finger to the King, making a ſign he ſhould ſay nothing, and he ſhould ſee good ſport. The King, glad of ſuch merriment, let him alone, and within a while after coming to the Cardinal, took occaſion in talking with him to make the Cardinal go to his pouch, who miſſing what he had put therein, began to wonder; but the King, who had ſeen the play, was merry on the other ſide: after the King had wearied himſelf with laughter, he would gladly that the Cardinal ſhould have again what was taken from him, as indeed he made no account but that the meaning of the taker was to reſtore it. But whereas the King thought he was an honeſt gentleman, and of ſome account, in that he ſhewed himſelf ſo reſolute, and held his countenance ſo well: experience ſhewed that he was a moſt cunning thief, that meant not to jeſt, but making as if he jeſted was in good earneſt. Then the Cardinal turned all the laughter againſt the King, who uſing his wonted oath, ſwore by the faith of a gentleman, "That it was the firſt time a thief had ever made him his companion." *Camer. Oper. Subciſ. Cent.* 1. *c.* 64. *p.* 290.

7. The Emperor Charles the Fifth commanded his furniture to be removed: while every man was buſy, there entered a fellow into the hall, where the Emperor then was, being meanly accompanied and ready to take horſe. This thief (for ſo he was) having made great reverence, preſently went about the taking down of the hangings; making great haſte as if he had much buſineſs to do: and though it was not his profeſſion, yet he went about it ſo nimbly, that he whoſe charge it was to take them down, coming to do it, found that ſomebody had eaſed him of that labour, and, which was worſe, of carrying them away too. *Camer. Oper. Subciſ. Cent.* 1. *c.* 64. *p.* 290.

8. Great was the boldneſs of an Italian thief, who, in the time of Pope Paul the Third, played this prank. A certain Cardinal having made a great feaſt in his houſe, and the ſilver veſſels being locked up in a trunk, that ſtood in a parlour next the hall where the feaſt had been: while many were ſitting and waiting in this room for their maſters, there came a man in with a torch carried before him, bearing the countenance of the Steward, and having a jacket on, who prayed thoſe that ſat on the trunk to riſe up from it, becauſe he was to uſe the ſame: which they having done, he made it to be taken up by certain porters that followed him in, and went clean away with it. And this was done while the Steward and all the ſervants of the houſe were at ſupper. *Camer. Oper. Subciſ. Cent.* 1. *c.* 64. *p.* 291.

9. When the Emperor makes his entrance into the Imperial cities, the cuſtom is, that the deputies of the ſaid cities (in congratulation of his coming) preſent him with certain gifts. Theſe gifts are moſt commonly great cups of gold, or other veſſels curiouſly wrought, and of great value, filled ſometimes with the pieces of gold, ſtamped with the impreſs of the cities that had the privilege to coin money. In one of the chiefeſt cities of Germany, ſuch preſents being made to the Emperor Maximilian the Firſt, in the preſence of ſome of his greateſt favourites, they were left in his chamber, and placed upon the cupboard, even as they were preſented: at which time in the ſtreets ſome pleaſant paſtimes and ſhews were made to delight the Emperor with: all the courtiers were ſo intent to look upon theſe, that they had filled all the windows of the Emperor's chamber. One of the Emperor's greateſt familiars, thinking his lord and maſter would be as buſy in beholding the ſports as the reſt, pretending in kindneſs to leave his place to one that ſtood by him, a greater man than himſelf, he withdrew himſelf back into the chamber by the cupboard; and ſeeing all was clear, puts his hand into the cup that was given, and takes out an handful of gold, and puts into his pocket, aſſuring himſelf that no man ſaw him. But the Emperor, who ſeemed as if he thought of nothing but the ſhews, took heed to ſomething elſe: for he wore on his finger a ring ſet with a certain ſtone, which would ſhew all that was done behind him: wherefore caſting his eye upon it, he looked where one would not think he did. The paſtimes ended, the courtiers ſtood in the chamber waiting what the Emperor would ſay; when he called him that had fingered part of the preſent, bidding him put his hand in the cup, and to take out as much as he could of that which was in it. The thief not knowing whereunto it tended, and confounded with the ſting of a guilty conſcience, took but a very few of the pieces: which having done, the Emperor willed him to count them, while the reſt waited very attentively, not knowing what this ceremony tended to; and thinking thoſe pieces would be diſtributed among them all. The Emperor ſmiling ſaid to the thief, "Draw me out thoſe other pieces which thou didſt put up into thy pocket a while ſince, that I may

ſee whether thou didſt gripe more then or now." The thief, confounded with that word, began to frame excuſes and prayers: in the end he emptied his pocket upon the table, and tells before them all the pieces of gold he had put up; the number of which being far greater than thoſe he took the ſecond time, the Emperor ſaid unto him, "Take all theſe pieces to thee, to defray the charges of thy journey, and be gone; and take heed thou never come any more in my ſight." *Camer. Subſciſ. Cent.* 1. *c.* 65. *p.* 294.

10. A certain Candian, called Stamat, being at Venice when the treaſure was ſhewed in kindneſs to the Duke of Ferrara, entered into the chapel ſo boldly, that he was taken for one of the Duke's domeſtic ſervants; and wondering at ſo much wealth, inſtead of contenting himſelf with the ſight, intended to purloin thence a part for himſelf. St. Mark's church is gilded almoſt over with pure gold, and is built on a circular baſe of marble. This Grecian thief, with marvellous cunning, deviſed to take out finely by night one of thoſe ſtones of marble againſt that place of the church where the altar ſtands, called the Childrens Altar, thereby to make himſelf an entrance into the Treaſury; and having laboured a night, becauſe in that time the wall could not be wrought through, he laid the ſtone handſomely into its place again, and fitted it ſo well, that no man could perceive any ſhew of opening it at all. As for the rubbiſh which he took out of the wall, he carried it away ſo nimbly and cleanly, and all before day, that he was not diſcovered. Having wrought thus many nights, he got at length to the treaſure, and began to carry away much riches of divers kinds. He had a godfather in the city, a gentleman of the ſame Iſle of Candia, called *Zacharias* Grio, an honeſt man, and of a good conſcience: Stamat taking him one day aſide, and near to the altar, and drawing a promiſe from him that he ſhould keep ſecret that which he ſhould impart to him, diſcovered from the beginning to the end, all that he had done, and then carried him to his houſe, where he ſhewed him the ineſtimable riches he had ſtolen. The gentleman being virtuous, ſtood amazed at the ſight, and quaking at the horror of the offence, began to reel, and was ſcarce able to ſtand; whereupon Stamat (as a deſperate villain) was about to kill him in the place: and as his will of doing it encreaſed, Grio, miſtruſting him, ſtayed the blow, by ſaying that, "the extreme joy which he conceived in ſeeing ſo many precious things, whereof he never thought to have had any part, had made him as it were beſide himſelf." Stamat (contented with that excuſe) let him alone, and, as a gift, gave Grio a precious ſtone of exceeding great value, and is the ſame that is now worn in the fore-part of the Duke's crown. Grio pretending ſome weighty matter to diſpatch, went to the Palace, where, having obtained acceſs to the Duke, he revealed all the matter, ſaying withal, that "there needed expedition, otherwiſe Stamat might look about him, diſguiſe himſelf, and be gone." To gain the more credit to his words, he drew out of his boſom that precious ſtone that had been given him. Which ſeen, ſome that were preſent were immediately ſent away to the houſe, where they laid hold on Stamat, and all that he had ſtolen, which amounted to the value of two millions of gold, nothing thereof being as yet removed. He was hanged betwixt two pillars; and the informer, beſides a rich recompence, which he at that time received, had a yearly penſion allowed him out of the publick Treaſury, ſo long as he lived. *Camer. Oper Subſciſ. Cent.* 1. *c.* *p.* 64. 291, 292. *Sabell. Hiſt. Venet. Decad.* 3. *l.* 6. *Zuin. Theat. vol.* 3. *l.* 1. *p.* 604.

11. Anno Dom. 1560, when Hadrianus Turnebus read in Paris lectures upon Ariſtophanes, he openly averred, that "heretofore, in that city, he had ſeen a crafty fellow, called Petrus Brabantius, who, as often as he pleaſed, would ſpeak from his belly, with his mouth indeed open, but his lips unmoved; and that this way he put divers cheats upon ſeveral perſons. Amongſt others, this was well known: there was a Merchant of Lyons, who was lately dead, that had attained to a great eſtate by unjuſt arts, as all men believed. Brabantius comes to Cornutus, the only ſon and heir of this Merchant, as he walked in a portico, behind the church-yard, and tells him, that he was ſent to inform him of what was to be done by him; that it was more requiſite for him to think of the ſoul and reputation of his father, than his death. Upon the ſudden, while they are diſcourſing, a voice is heard, as if it was that of the father (which, though it proceeded from the belly of Brabantius, yet he feigned to be wonderfully affrighted at it). The voice was to inform the ſon what ſtate his father was now in, by reaſon of his injuſtice; what tortures he endured in purgatory, both upon his own and his ſon's account, whom he had left heir of his ill-gotten goods; that no freedom thence was to be

expected, without juſt expiation made by his ſon, in alms, to ſuch as moſt ſtood moſt in need, which were the Chriſtians who were taken by the Turks: that he ſhould credit the man who was by ſpecial providence come to him, to be employed by religious perſons, for the redemption of ſuch perſons that were captive at Conſtantinople. Cornutus, a good man, though loth to part with his money, told him, that he would adviſe upon it that day; that on the next Brabantius ſhould meet him in the ſame place. In the mean time, he ſuſpected there might be ſome fraud in the place, becauſe ſhady, dark, and apt enough for echoes, or other deluſions. The next day therefore he takes him into an open place, where no buſh or briar was; where, notwithſtanding, he heard the ſame voice, with this addition, that he ſhould deliver Brabantius ſix thouſand franks, and purchaſe three maſſes daily to be ſaid for him, or elſe the miſerable ſoul of his father could not be freed. Cornutus, bound by conſcience, duty, and religion, though yet loth, delivered him the money, without witneſs of the receipt or payment of it; and having diſmiſſed him, and hearing no more of his father, he was ſomewhat more pleaſant than uſual. Thoſe that ſat at table with him wondered at it: at laſt he told them what had befallen him; and thereupon was ſo derided by all, that at once he ſhould be ſo cheated of his money; that, for mere grief, within a few years after he died." *Wieri Oper. Lib. de Irâ, p.* 140, 141, 142.

12. Robert Devereux, the brave, but unfortunate Earl of Eſſex, by the ill advice of ſome about him, and his own ill-uſage at Court, having incurred the guilt of high-treaſon, complained at his trial, that the letters produced againſt him were counterfeited; and upon diligent enquiry into the matter, a bold and impudent cheat was diſcovered. The Counteſs of Eſſex fearing, as their circumſtances ſtood, her huſband being beſet with powerful enemies, that he might fall into trouble, put ſome letters which her Ladyſhip had received from him into a cabinet, and intruſted it in the hands of a Dutch woman, called Rihoe, who was under all the obligations in the world to be faithful to the Lady: ſhe according hid them, as ſhe thought, ſecurely in her own houſe; but by ill chance her huſband, John Daniel, found them, read them over, and obſerving that there was ſomething in them that might incenſe the Queen, and endanger the Earl, cauſed them to be tranſcribed by one that was expert in counterfeiting hands, and, when the timorous Counteſs was ready to lie in, he went to her, and told her, that unleſs her Ladyſhip would give him three thouſand pounds, he would deliver them into the hands of her huſband's enemies. The good Lady, who had a tender affection for the Earl, was deſirous to prevent that danger at any rate, and for that purpoſe, gave him immediately eleven hundred and ſeventy pounds; and yet notwithſtanding that great ſum of money, the villain gave her only the copies, and kept the originals, to get another ſum for them from the Earl's enemies; for which, being tried and convicted, he was condemned to perpetual impriſonment, fined three thouſand pounds, (two whereof were to be paid to the Counteſs) and ſentenced to ſtand two hours with his ears nailed to the pillory, with this inſcription on his breaſt: "A wicked cheat, forger, and impoſtor." *Hiſt. of England.*

13. A Merchant in Sweden, whoſe name was Wolfange, having gained a great eſtate, took an affection to a poor man's ſon in the town where he lived, and, without any conſideration but his ſervice, made him his apprentice, and, when he was out of his time, lent him money to trade for himſelf: in which he was ſo ſucceſsful, as in a ſhort time to arrive to a plentiful eſtate. He ſtill carried it ſo fair to his maſter, that, when he died, he left this his former ſervant ſole executor, with the management of an eſtate of ſix thouſand pounds, for the benefit of three children, one ſon, and two daughters, he left behind him. The Merchant being dead, the executor married the eldeſt daughter, and gave himſelf three thouſand pounds with her; the other ſiſter, by ill-practices, (as it was afterwards ſuſpected) fell into a conſumption, made her will, gave her three thouſand pounds to her ſiſter, and died. Being thus poſſeſſed of ſix thouſand pounds of his maſter's eſtate, his buſineſs was to get the reſt: to that end, under pretence of great kindneſs, he ſent the ſon to be his factor beyond ſea, but ſo contrived the matter with the maſter of the ſhip in which he went, that he was ſold a ſlave into Turkey; and ſoon after a report was ſpread that he died at Livorna, in Italy. Now the executor, in right of his wife, was maſter of the whole eſtate, lived and enjoyed his pleaſure, while his poor brother-in-law underwent a miſerable ſlavery among the Barbarians. Three years were elapſed ſince the young man left Sweden, and a brief being read in the executor's pariſh church, for the redemption of ſlaves out of Algiers, which

ſet forth their miſerable condition, it ſtruck this executor to the heart; conſcience flew in his face, and the horror of what he had done to his good maſter's only ſon, and (by marriage) his brother, kindled ſuch a fire in his breaſt, that he could neither eat or drink, or ſleep; and ſhortly after, thinking death approaching, he ſent for the Chief Magiſtrate of the town, confeſſed his fault, gave money into his hands to redeem young Wolfange, and thirteen thouſand pounds to give him at his return; when, of a ſudden, he recovered his health to admiration; but his wife grieving for what her brother had ſuffered, died quickly after, and his two children within a year. He lived till his brother returned to his native country; and having delivered into his hands all his father left behind him, he relapſed into his former diſtemper, made his will, and gave Wolfange every penny of his whole eſtate, to recompence the injury he had done, and died a ſincere penitent. *Swed. Hiſt.*

14. A good likely ſort of a man, that had been many years footman to one Mr. Wickham, a rich gentleman at Banbury in Oxfordſhire, came to London, and took a lodging at a bakehouſe, over againſt Arundel-ſtreet, in the Strand. The Baker being aſked by his lodger what countryman he was, replied, "That he was of Banbury;" the other, mighty glad to meet with his countryman, was wonderfully fond of the Baker; adding, "That ſince he was of Banbury, he muſt needs know Mr. Wickham, or have heard of his name." The Baker, who indeed was very well acquainted with that gentleman's family, tho' he had been abſent from Banbury fifteen or twenty years, was very glad to hear news of it; but was perfectly overjoyed when he was informed that the man he was talking with was Mr. Wickham himſelf. This produces great reſpect on the ſide of the Baker, and new teſtimonies of friendſhip from the ſham Wickham. The family muſt be called up, that Mr. Wickham might ſee them; and they muſt drink a glaſs together to their friends at Banbury, and take a pipe. The Baker did not in the leaſt doubt his having got Mr. Wickham for his lodger; but yet he could not help wondering that he ſhould ſee neither footman nor portmantle. He therefore made bold to aſk him, "How a man of his eſtate came to be unattended?" The pretended Wickham making a ſign to him to ſpeak ſoftly, told him, "That his ſervants were in a place where he could eaſily find them when he wanted them; but that at preſent he muſt be very careful of being known, becauſe he came up to town to arreſt a Merchant of London, who owed him a great ſum of money, and was juſt going to break. That he deſired to be incognito, for fear he ſhould miſs his ſtroke, and ſo begged he would never mention his name. The next day Mr. Wickham went abroad to take his meaſures with a comrade of his own ſtamp about playing their parts in concert. It was concluded between them, that this latter ſhould go for Mr. Wickham's ſervant, and come privately from time to time to ſee his maſter, and attend upon him. That very night the ſervant came, and Mr. Wickham looking at his own dirty neckcloth in the glaſs, was in a great rage at him for letting him be without money, linen, or any other conveniences by his negligence, in not carrying his box to the waggon at the due time, which would cauſe a delay of three days. This was ſaid aloud while the Baker was in the next room, on purpoſe that he might hear it. This poor deluded man hereupon runs immediately to his drawers, carries Mr. Wickham the beſt linen he had in the houſe, begged him to honour him ſo much as to wear it, and at the ſame time lays down fifty guineas upon his table, that he might do him the favour to accept of them alſo. Wickham at firſt refuſed them, but with much ado was prevailed upon. As ſoon as he had got this money, he made up a livery of the ſame colour as the true Mr. Wickham's, gave it to another pretended footman, and brought a box full of goods, as coming from the Banbury waggon. The Baker, more ſatisfied than ever that he had to do with Mr. Wickham, and conſequently with one of the richeſt and nobleſt gentlemen in the kingdom, made it more and more his buſineſs to give him freſh marks of his profound reſpect and zealous affection. To be ſhort, Wickham made a ſhift to get of him a hundred and fifty guineas, beſides the firſt fifty, for all which he gave him his note. Three weeks after the beginning of this adventure, as this rogue was at a tavern, he was ſeized with a violent headach, with a burning fever, and great pains in all parts of his body. As ſoon as he found himſelf ill, he went home to his lodging to bed, where he was waited upon by one of his pretended footmen, and aſſiſted in every thing by the good Baker, who advanced whatever money was wanted and paſſed his word to the doctors, apothecaries, and every body elſe. Mean while Wickham grew worſe and worſe, and about the fifth day was given over. The Baker, grieved to the heart at the melancholy

condition of his noble friend, thought himſelf bound to tell him, though with much regret, what the doctors thought of him. Wickham received the news as calmly as if he had been the beſt Chriſtian in the world, and fully prepared for death. He deſired a miniſter might be ſent for, and received the communion the ſame day. Never was more reſignation to the will of God; never more piety, more zeal, or more confidence in the merits of Chriſt. Next day the diſtemper and the danger increaſing very much, the impoſtor told the Baker, that it was not enough to have taken care of his ſoul, he ought alſo to ſet his worldly affairs in order; and ſo deſired that he might make his will, while he was yet ſound in mind. A ſcrivener therefore was immediately ſent for, and his will made and ſigned in all the forms before ſeveral witneſſes. Wickham by this diſpoſed of all his eſtate, real and perſonal, jewels, coaches, teams, race-horſes of ſuch and ſuch colours, packs of hounds, ready money, &c. a houſe with all appurtenances and dependencies to the Baker, almoſt all his linen to the wife; five hundred guineas to their eldeſt ſon; eight hundred guineas to the four daughters; two hundred to the parſon that had comforted him in his ſickneſs; two hundred to each of the doctors, and one hundred to the apothecary; fifty guineas and mourning to each of his footmen, fifty to embalm him, fifty for his coffin, two hundred to hang the houſe with mourning, and to defray the reſt of the charges of his interment. A hundred guineas for gloves, hatbands, ſcarves, and gold rings; ſuch a diamond to ſuch a friend, and ſuch an emerald to t'other. Nothing more noble, nothing more generous. This done, Wickham called the Baker to him, loaded him and his whole family with benedictions, and told him, that immediately after his deceaſe, he had nothing to do but to go to the Lawyer mentioned in the will, who was acquainted with all his affairs, and would give him full inſtructions how to proceed. Preſently after this my gentleman falls into convulſions and dies. The Baker at firſt thought of nothing but burying him with all the pomp imaginable, according to the will. He hung all the rooms in his houſe, the ſtaircaſe, and the entry, with mourning. He gave orders for making the rings, cloaths, coffin, &c. He ſent for the embalmer. In a word, he omitted nothing that was ordered by the deceaſed to be done. Wickham was not to be interred till the fourth day after his death, and every thing was got ready by the ſecond. The Baker having got this hurry off his hands, had now time to look for the Lawyer, before he laid him in the ground. After having put the body into a rich coffin, covered with velvet and plates of ſilver, and ſettled every thing elſe, he began to conſider that it would not be improper to reimburſe himſelf as ſoon as poſſible, and take poſſeſſion of his new eſtate. He therefore went and communicated this whole affair to the Lawyer. This gentleman was indeed acquainted with the true Mr. Wickham, had all his papers in his hands, and often received letters from him. He was ſtrangely ſurpriſed to hear of the ſickneſs and death of Mr. Wickham, from whom he had heard the very day before; and we may eaſily imagine the poor Baker was much more ſurpriſed, when he found that in all likelihood he was bit. 'Tis not hard to conceive the diſcourſe that paſſed between theſe two. To conclude, the Baker was thoroughly convinced by ſeveral circumſtances, too tedious to relate here, that the true Mr. Wickham was in perfect health; and that the man he took for him was the greateſt villain and moſt complete hypocrite that ever lived. Upon this he immediately turned the rogue's body out of the rich coffin, which he ſold for a third part of what it coſt him. All the tradeſmen that had been employed towards the burial, had compaſſion on the Baker, and took their things again, though not without ſome loſs to him. They dug a hole in a corner of St. Clement's church-yard, where they threw in his body with as little ceremony as poſſible. I was an eye witneſs of moſt of the things which I have here related, and ſhall leave the reader to make his own reflections upon them. I have been aſſured from ſeveral hands, that the Baker has ſince had his loſs pretty well made up to him by the generoſity of the true Mr. Wickham, for whoſe ſake the honeſt man had been ſo open-hearted. *Miſſon's Memoires.*

15. In the month of April, 1738, two Bakers of St. Alban's, going with their bread to Colney, ſaw a poor miſerable girl half naked, lying on the ſide of a ditch. Hearing her groans, they went up to her; and ſhe appeared to be ſo very weak, that they led and ſupported her to an alehouſe near the turnpike, where they left her to the care of the publican's wife: ſhe, ſeeing her in a dangerous condition, being almoſt ſtarved and emaciated, ſent for Mr. Humphries, a very able apothecary and ſurgeon in the town, who by proper cordials gave her relief. She was then put to bed, and great care was taken of her for ſome time, when her ſtrength began

to return, and ſhe was viſibly amended in her health.

In the mean time the ſtory got about town, and the moſt conſiderable people of the place went to ſee her. The girl, who had the moſt perfect innocence in her face, and was about nineteen years of age, behaved with the utmoſt decency, and became the general object of compaſſion; and as ſhe grew better, was invited to the houſes of the principal people of the town to tell her ſtory.

Her name, ſhe ſaid, was Mary Ramſay, born in Hull: her father a very eminent ſurgeon and man-midwife, lately dead, who had left her to the care of his brother, with a fortune of ſeven thouſand pounds. That ſhe had lived with her uncle in a manner becoming her circumſtances: and about a month before that time, her uncle had ſignified to her his intentions of ſending her up to London for education, and accordingly gave her a letter to a gentlewoman (whoſe name ſhe had forgot) who kept a ſchool, with whom ſhe was to board and lodge, and by her be inſtructed in the ſeveral accompliſhments neceſſary for the formation of a young lady of faſhion: that he obliged her to travel in the common waggon: that ſhe was dreſſed in a riding-habit and jockey cap, and went therein with other company as far as Stamford, where, ſtopping to dine, ſhe accidentally dropped the above-mentioned letter, in the inn-yard, which being found by a perſon who was alſo a paſſenger with her, and to whom ſhe had related her ſtory, ſhe was by him perſuaded to open the letter; which ſhe did, and found that directed to the ſchool miſtreſs, to be only a caſe or cover of another letter, directed to captain——, (ſhe could not recollect his name, but ſhe was ſure he was a ſea Captain) which was to this effect.

SIR,

"The perſon who brings you this is the young woman I told you of. I acknowledge the receipt of half the money agreed on, and expect the remainder as ſoon as convenient."

This, ſhe continued, was ſigned by her uncle. That the perſon hereupon perſuaded her to return to Hull and expoſe her uncle, which ſhe promiſed to do; but dreading to ſee a man who was capable of ſuch projects, ſhe took a reſolution to elope from the waggon and waggoner, whom ſhe now looked upon as confederate with her uncle, and to travel on foot to London, where ſhe ſaid ſhe had a ſiſter, married to one Mr. Cooke, a man of great fortune in the county of Suffolk, and a Barriſter at law: that accordingly ſhe gave the waggoner the ſlip, and began her journey through by-ways and lanes; that after a day or two, her money being all gone, ſhe ſold her jockey cap to an old woman, and afterwards parted with her riding-habit in an exchange for an old gown and ſome trifle of money, which enabled her to reach London; where, not being able to find her ſiſter Cooke, ſhe reſolved to return to Hull: ſhe accordingly ſet out without a farthing of money, or even one neceſſary for ſo long a journey: when after two days, being weary and in want of the common ſupport of nature, ſhe was found in the manner and condition deſcribed above."

This ſtory, wild and extravagant as it was, gained an univerſal belief: compaſſion and pity took root in every heart, and poor Miſs Ramſay was the topic of every one's converſation.

The Mayor of the town, a very humane and good man, was ſo moved at this melancholy tale, that he recommended her to his wife's protection; who introducing her to other ladies, a ſubſcription was ſet on foot to cloath the young lady, and ſend her home in a manner ſuitable to her rank.

She was now preſently put into better garb, and lived at the Mayor's houſe. Happy was the family who could entertain Miſs Ramſay, and hear her ſtory; which ſhe told ſo very well, ſo glibly, and with ſuch amazing facility, often ſhedding tears at the moſt affecting parts, of it and never varying in the leaſt circumſtance, that not a ſoul doubted of the reality of the relation.

At this time a gentleman, an inhabitant of the town, who had been abſent ſome time, returned from London, and being informed of this extraordinary young lady, ſuſpected the ſtory, and declared his opinion publickly; but in return, met with that contempt too frequently attending endeavours to ſtem the torrent of infatuation, and to bring men back to the uſe of right reaſon.

He argued with Mr. Mayor, Mr. Alderman ——, Mr Alderman ——, &c. but all to no purpoſe; ſhe was ſo young, ſo innocent, ſhe could not frame ſuch a ſtory herſelf; it was impoſſible: ſo really good, ſo truly pious, her ſtory muſt be true, they would have it true; and therefore it was true.

Miſs Ramſay was now in the zenith of her happineſs: when this very ſingular gentleman, recol-

lecting

jecting that he had an acquaintance in Hull, a man of probity, fortune and honour, wrote to him, informing him of the particulars, and deſiring him to make all due inquiry, and acquaint him with what he ſhould learn concerning Miſs Ramſay, her father, uncle and family.

The anſwer received was to this effect, "That a ſurgeon of the name of Ramſay had formerly lived in the neighbourhood of Hull, who was very poor all his life-time, and who was confined for debt in the caſtle of Lincoln, and died there about ten years before; that he had two daughters, abandoned wretches and common proſtitutes, who ſtrolled about the countries under various and fallacious pretences; that upon the ſtricteſt inquiry he could not find that Ramſay had a brother; and that if the people of St. Alban's would paſs her to Hull, ſhe would there meet with her deſert.

This letter was read to the gentlemen of the town, and to the girl herſelf; who ſaid, "That ſhe knew the gentleman who wrote it very well, and that he was a particular friend of her uncle's, and an aſſociate in the trepanning ſcheme before-mentioned."

This was ſufficient for her friends, they all agreed it was ſo. It was to no purpoſe to talk to them: they were convinced of the poor dear girl's innocency, and the injuſtice done to her, and they reſolved to protect her.

The Mayor, however, was adviſed to write himſelf to Hull for greater certainty: he accordingly addreſſed himſelf to two gentlemen there, who confirmed the account before received. He was then convinced of his error, read the two letters to the girl, and admoniſhed her to confeſs the truth: ſhe became ſullen, and would make no reply, upon which the Mayor committed her to the bridewell of the town.

There, without friends to encourage her wickedneſs, and ſupport her falſehood: without confederates to countenance her guilt, and reaſon her into a belief, that the crime conſiſted ſolely in the diſcovery, and not in the act itſelf: without managers, collectors, ſubſcribers, advertiſers, puffers, twenty attornies, and twice as many affidavit-men: with a good parcel of hemp to keep her in exerciſe, the jail allowance, and a proper time for reflection, debarred of all company, ſhe was brought to reaſon, and ſhe confeſſed the whole to be falſe from the beginning to the end.

The conſequence of this was, ſhe was publickly whipped at the Croſs next market-day, and was afterwards paſſed away as a vagrant to Hull.

The truth of the above is well known to the inhabitants of St. Albans. *Gazetteer.*

16. As two ladies were knocking at a door in the afternoon ſervice-time (Sunday), a perſon who had the appearance of a gentleman, ſtepped up to the houſe and bowed to them. The door opened, and they all walked in together. After ſome converſation in the parlour, the gentleman began to wonder at his aunt's not returning from church, and to obſerve upon the length of the ſermon, which he imagined muſt be the cauſe of it. The wiſhed-for lady, however, was ſoon heard at the door; and the gentleman inſtantly propoſed a ſcheme to frighten his relation (pretty effectually as it turned out) for the diverſion of the company. The ſcheme was, that he ſhould ſlip into the next room with the ſilver tea-kettle and lamp, in order that the lady, ſo ſoon as ſhe ſhould call for it, might conclude that it was ſtolen. As the lady came into the room, the gentleman made round to the paſſage; the maid opened the door, and he told her he ſhould be back again immediately to tea. After the firſt compliments had paſſed among the ladies, the tea was called for: the viſitors, who thought themſelves in the ſecret, tittered; the lady of the houſe was at a loſs to know the reaſon: ſhe rang the bell; the maid miſſed the kettle: the alarm began, and (to make ſhort of the ſtory) the viſitors were obliged to confeſs that the nephew had hid himſelf in the next room, with the kettle, on purpoſe to cauſe the ſurpriſe. The lady ſtared at the word nephew, having no relation of that denomination. the maid was a ſufficient evidence of the gentleman's exit; and not the leaſt doubt could remain what was become of the tea-kettle and lamp, *Gazetteer.*

CHAP. XXXIV.

Of Impoſtors who aſſumed the Names of Illuſtrious Perſons.

THE grand impoſtor, who is the immediate tutor to all others under that denomination, is the Devil, who transforms himſelf into an angel of light, to deceive and deſtroy mankind: for being damned himſelf, he makes it his whole buſineſs to draw as many as reſign themſelves to his conduct into endleſs and infernal torments. His immediate ſucceſſors are generally the mud and dregs of the people: illiterate, brain-ſick enthuſiaſts, and beggarly, ambitious, upſtart rebels; whoſe pride and vanity not ſuffering them to be content in the mean circumſtances they were born to, mount them on the wings of preſumption into viſionary greatneſs, and then they ſet up for no leſs than gods, emperors, kings, or inſpired prophets; to the great diſturbance and detriment of church, ſtate, and people: till the giddy adherents, weary of the new toy, or undeceived by dear-bought experience, deſert their leader: juſtice overtakes the impoſtor, and ends the ſhew by the hands of an executioner.

1. Andriſcus was of ſo mean a condition in Macedonia, that he had no other way to ſuſtain himſelf but by his daily labour: yet this man ſuddenly feigned himſelf to be Philip, the ſon of King Perſeus, and the features of his face were ſomewhat like his. He ſaid it, and others believed it, or at leaſt pretended they did: eſpecially the Macedonians and Thracians, out of wearineſs with the Roman government, which with the novelty and rigour of it diſpleaſed them. He had, therefore, ſpeedily gathered mighty forces, with which he overthrew a Roman Prætor: at laſt he was overcome by Metellus, and led in chains to Rome. *Lipſ. monit. l. 2. c. 5. p. 188.*

2. Amurath the Second having newly aſcended the throne of his father Mahomet: at Theſſalonica an obſcure fellow crept, as it were, out of a chimney corner, and took upon him the name and perſon of Muſtapha, the ſon of Bajazet, who was ſlain many years before in the great battle at Mount Stella againſt Tamerlane. This counterfeit Muſtapha, animated by the Greek Princes, ſet ſo good a countenance upon the matter, and aſſumed ſuch grace and majeſty, that not only the country people, but men of great place and calling repaired to him as their natural Prince and Sovereign; ſo that in a ſhort time he was honoured as a King in all parts of the Turkiſh kingdom in Europe. Amurath, to repreſs this growing miſchief, ſent Bajazet Baſſa with a ſtrong army into Europe, where he was forſaken of his army, and for ſafety of his life compelled to yield up himſelf to Muſtapha. Much trouble he afterwards created to Amurath: at laſt, being entrapped by the policy of Eivaces Baſſa he fled: but being taken, he was brought bound to Amurath, then at Adrianople, by whoſe order he was hanged from the battlements of one of the higheſt towers in the city, and there left to the wonder of the world. *Knowle's Turk. Hiſt. p. 255, 256, &c. Lipſ. monit. l. 2. c. 5. p. 200.*

3. Herophilus, a farrier, by challenging C. Marius (who had been ſeven times Conſul) to be his grandfather, gained ſuch a reputation to himſelf, that divers of the colonies of the veteran ſoldiers, divers good towns, and almoſt all the colleges made choice of him for their patron. So that C. Cæſar, having newly conquered Cn. Pompeius the Younger in Spain, and admitting the people into his gardens, this man was ſaluted in the next cloiſters by almoſt as great a company: and unleſs Cæſar had interpoſed, the republic had had a wound imprinted upon it by ſo baſe a hand: but Cæſar baniſhed him from the ſight of Italy: yet after his death he returned, and then entered into a conſpiracy of killing all the Senators, upon which account, by their command, he was executed in priſon. *Val. Max. l. 9. c. 15. p. 274.*

4. In the reign of Auguſtus Cæſar there was one, who pretended that he was born of his ſiſter Octavia, and that by reaſon of the extreme weakneſs of his body, he, to whoſe care he was intruſted, kept him as his ſon, and ſent away his own ſon in his room: but while he was thus carried with the full ſails of impudence to an act of the higheſt boldneſs, he was by Auguſtus adjudged to tug at an oar in one of the public galleys. *Val. Max. l. 9. c. 15. p. 275.*

5. In the reign of Tiberius, there was one Clemens, who was indeed the ſervant of Agrippa Poſthumus, the grandchild of Auguſtus, by Julia, and whom he had baniſhed into the iſle Planaſia; but ſoon after, by fraud and fame, became Poſthumus himſelf: for hearing of the death of Auguſtus, he, with great courage, went to bring forth his maſter (by ſtealth) out of the iſle, and ſo to recommend him to the German, or other armies: but ſailing ſlowly, and finding that Agrippa was already ſlain, he took his name upon him, came into Etruria, where he ſuffered his hair and beard to grow, then gave out who he was, ſometimes ſhewed himſelf in private, then went to Oſtia, and thence into the city, where he was well received in divers companies. At laſt Tiberius, having notice thereof, by the help of Saluſtius Criſpus, at a convenient time, cauſed him to be ſuddenly apprehended, his mouth ſtopped, and brought to the Palace; where Tiberius aſking him "How he

came to be Agrippa?" "How came you," ſaid he, "to be Cæſar?" He was ſecretly made away, having expreſſed great conſtancy in his torments; for he would not diſcover one of thoſe that were in the conſpiracy with him. *Lipſ. Ex. Polit. l.* 2. *c.* 5. *p.* 188. *Petr. Greg. de Repub. l.* 7. *c.* 18. *p.* 295.

6. Demetrius Soter, who reigned in Syria, being, for a certain and juſt cauſe, offended with the people of Antioch, made war upon them; they, fearing the worſt, flew to new remedies, ſet up a baſe perſon, whom they ſaluted for Alexander the ſon of Antiochus, and encouraged him to ſeek after his father's kingdom of Syria: what through the hatred of Demetrius, and the deſire of novelty, this new Alexander was generally followed and embraced: he admires himſelf at his new fortune, and the troops he commanded: he fought with Demetrius, and not only overcame, but ſlew him upon the place. By this means he became the peaceable poſſeſſor of all Syria for nine years and ten months; when, giving up himſelf to all kinds of debauchery, he was ſet upon by the young ſon of Demetrius, now grown up, and overthrown and ſlain. *Juſtin. Hiſt. l.* 35. *p.* 268. *Lipſ. Ex. Polit. l.* 2. *c.* 5. *p.* 190. *Petr. Greg. de Repub. l.* 7. *c.* 18. *p.* 295.

7. In Germany, Anno 1284, in the reign of Rudolphus of Hapſburg, the then Emperor, there aroſe one who gave out himſelf to be the old Emperor Frederick, who had been dead more than twenty-two years. The Emperor Rudolphus at that time laid ſiege to Colmaria; but not a little moved that this impoſtor had got together a great force, and that divers of the Nobles and cities in the Lower Germany took part with him, he deſiſted from his ſiege, came down the Rhine, as one that made haſte, to pay his obedience to the old Emperor; but having once ſeized upon him, and demanded, "who? whence? and for what reaſon he had done ſuch things?" he cauſed him to be burnt in the town of Witzlar. *Lipſ. Mon. l.* 2. *c.* 5. *p.* 193.

8. In the ſame Germany, Anno 1341, there was a notable impoſtor about Voldemarus, Marquis of Brandenburgh: the Marquis had been abroad and miſſing, either loſt or dead, for thirty-one years; when Rudolphus, Duke of Savoy, conſidered which way he might deprive Ludovicus Bavarus of his Marquiſate of Brandenburgh. To this purpoſe, he kept privately about him a miller, whom he inſtructed with all requiſite art and ſubtilty and gave out that he was the Marquis. Divers caſtles and towns were hereupon yielded up to him; the Bavarians and their aſſiſtants were overthrown by him in one great battle, wherein Rudolphus, Count Palatine of the Rhine, with ſeventy-nine Knights, were taken priſoners. Three years did this miller bear up, till at laſt he was taken, and adjudged to the flames, to the infamy of his abettors. *Lipſ. Ex. Polit. l.* 2. *c.* 5. *p.* 194.

9. Baldwin the Eighth was Earl of Flanders and Hannonia, afterward Emperor of Conſtantinople, and was ſlain in a battle againſt the Bulgarians. Twenty years after his death Bernardus Rainſus, a Campanian, gave himſelf out to be the Emperor, long impriſoned but now at liberty: the gravity of his countenance, the remembrance of former men and things, the exact knowledge of his pedigree, deceived even the moſt cautious and circumſpect: much trouble he created; till at laſt, cited before Lewis the Eighth, King of France, and not able to anſwer ſuch queſtions as were by him propounded, he was reputed and ſent away as an impoſtor: after which, being taken in Burgundy, he was ſent to Joanna, Counteſs of Flanders, and by her order ſtrangled. *Lipſ. Ex. Polit. l.* 2. *c.* 5. *p.* 195.

10. The like to this fell out in Spain, when Alphonſus was King of Arragon; a youth of about eleven years of age, and under the government of his mother: there roſe up one, who gave out of himſelf, that "he was that old Alphonſus, twenty-eight years paſt reported to be ſlain at Fraga. To colour his abſence all that while, he ſaid, that, "out of a wearineſs of human affairs, he went into Aſia, and the Holy Land, where he had fought in the wars, for God and religion: that having now expiated his ſins, he was returned to his ſubjects." The matter took with many, and he had undoubtedly raiſed ſome conſiderable ſtirs there, but that, being taken at Auguſta, he there hanged himſelf. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 200.

11. Adrian was no ſooner poſſeſſed of the Empire, in the year of Chriſt 121, but he found the ſame diſpoſition in the Jews to revolt, as they had done in the reign of his predeceſſor Trajan, and therefore recalled Julius Severus out of Britain, and ſent him into Syria, to chaſtiſe thoſe mutineers. But when he came, he found them ſo well fortified, and many in number, and thoſe conſiſting generally of thieves, robbers, and ſuch-like deſperadoes, that he thought it more prudential to protract the war, than hazard the loſs of

his whole army. That which made the Jews gather together ſuch vaſt numbers, was, that they were headed by one that called himſelf the Meſſiah; and, in alluſion to the prophecy of Moſes, in Num. xxiv. which ſays, that “ a ſtar ſhall ariſe out of Jacob, &c. he took the name of Benchochab, which ſignifies the ſon of a ſtar; others ſay Barchochab, which is the ſame; for Ben and Bar, in the Hebrew tongue, equally ſignify a ſon. This impoſtor was in poſſeſſion of fifty caſtles in Judea, and nine hundred and eighty towns and villages, beſides Bethoron, which Severus had beſieged now three years and an half; and then it was that Adrian came againſt it in perſon. It is almoſt incredible what reſiſtance the beſieged made with many deſperate ſallies and great loſs of blood. Three hundred thouſand Jews were killed, beſides what periſhed by the plague and famine. Benchochab was killed in the laſt ſally, after which Bethoron was taken. And now the Jews, finding him neither immortal nor the Meſſiah, inſtead of Benchochab, called him Benſcoſba, the ſon of a lie. Some of the Jews eſcaped, and the reſt were put to death. *Jean. Baptiſt. de Recoles les Impoſt. Inſignes.*

12. Under the uſurpation of Oliver Cromwell, in 1656, one James Naylor, born in Yorkſhire, a great Enthuſiaſt, and one of the firſt and principal ringleaders of the ſect called Quakers, having, in proceſs of time, gained a great name among that people, for his pretended ſanctity, took upon him to perſonate Chriſt, our Saviour, and was attended into the city of Briſtol by ſeveral of his deluded proſelytes of both ſexes, ſinging Hoſanna before him, ſtrewing his way with herbs and flowers, uſing the ſame expreſſions, and paying him the ſame honour, as the Jews did our bleſſed Saviour, when he rode into Jeruſalem; for which he was called before the Parliament, then ſitting at Weſtminſter, by whom he was ſentenced to be whipped, to ſtand in the pillory before the Royal Exchange, there to be burnt through the tongue, and branded with a hot iron in the forehead, with the letter B, for a blaſphemer: all which was executed upon him. But he ſhewed no concern at the ſin or puniſhment, which being done, one Rich, a merchant, got upon the pillory, embraced the impoſtor, and licked his forehead with his tongue. From thence he was ſent to Briſtol, where he was whipped through the ſtreets, and afterwards committed priſoner to the Caſtle at Guernſey during life, in company with Lambert, to whom he had been a ſoldier in the late rebellion. *Hiſt. Eng.*

13. Lambert Simnell, the ſon of a ſhoemaker, was inſtructed by one Simond, a Prieſt, to call himſelf Edward, Earl of Warwick, lately eſcaped out of priſon, both of them being of equal years and ſtature; and having got into Ireland with his tutor, he there gave ſuch a fair colour and gloſs to his pretences, that not only the Lord Thomas Fitzgerald, Earl of Kildare, and Deputy of Ireland, but many others of the nobility, credited his relation; and more eſpecially thoſe that had a kindneſs for the houſe of York were ready to join him, and already ſaluted young Simnel as King: and to give ſome kind of reputation to the impoſtor, they ſent into Flanders, to the Lady Margaret, ſiſter to the late King Edward, deſiring aid and aſſiſtance from her. That Lady, as a Yorkiſt, and enemy to the houſe of Lancaſter, though ſhe knew him to be a cheat, promiſed them her aſſiſtance. Simnel was proclaimed King of England, and, with a company of beggarly unarmed Iriſh, ſailed into England, and landed at the Pile of Fowdray, in Lancaſhire. He fought King Henry VII. at a village called Stoke, near Newark upon Trent, where four thouſand of his men being ſlain, and the reſt put to flight, young Simnell, and his maſter Simond the Prieſt, were both taken priſoners, and had their lives given them; Lambert, becauſe he was but a child, and therefore might eaſily be impoſed upon, and Simond, becauſe he was a Prieſt. Lambert was taken into the King's kitchen, to be a turnſpit, and was afterwards made one of the King's falconers. The Prieſt was committed to priſon, and was never heard of afterwards. Perkin Warbeck was another impoſtor in the ſame reign; but being taken, was expoſed and afterwards hanged. *Hiſt. Eng.*

14. John Buchold, a leader of the Anabaptiſts, was a butcher in Leyden, and being ſucceſsful in ſome encounters, June 24, 1534, was, by his giddy rebellious followers, made King of Munſter, and inveſted with all the regalia of ſupreme authority. Having hereupon immediately degraded the twelve Counſellors of ſtate, he conſtituted a Viceroy, a Comptroller of his houſehold, four Huiſſers, or common Cryers, a Nobleman, a Chancellor, Cupbearer, carvers, taſters, maſter-builders, and diſpoſed of all other offices as Princes uſed to do. Some of his Kingly robes were made ſumptuous with the gold of the ornaments, which ſacrilege had furniſhed him with. His ſpurs were gilt with gold, and he had two crowns of ſolid gold, and a ſcabbard of the ſame metal. His ſcepter was

adorned with three golden incirculations, and his titles were, King of Juſtice and King of the New Jeruſalem. He had many Queens, and allowed plurality of wives to all his followers, and took as much ſtate upon him as any potentate in the world; but the city all this time being beſieged, and the inhabitants almoſt famiſhed to death, he was betrayed by one of his followers; the city was delivered up into the poſſeſſion of the Biſhop, with the mock King himſelf, who being brought to the place of execution, was faſtened to a ſtake, and pulled piece-meal by two executioners, with pincers red hot out of the fire. The firſt pains he felt he ſuppreſſed, at the ſecond he implored God's mercy. For a whole hour was he pulled and dilacerated with thoſe inſtruments; and at length, ſomewhat to haſten his death, he was run through with a ſword. His companions ſuffered the ſame puniſhment, and bore it with great courage; all whoſe carcaſes were put into baſkets, and hung out of the Tower of St. Lambert. *Roſſ. View of Relig.*

15. One Matthew Ryan, who was taken at Waterford, and tranſmitted to Kilkenny, being charged with ſeveral robberies committed in that county, was tried on the 25th of July, 1740, at the aſſizes there. When he was apprehended, he pretended to be a lunatic, ſtripped himſelf in the gaol, threw away his cloaths, and could not be perſuaded to put them on again, but went naked to the court to take his trial. He then affected to be dumb, and would not plead; on which the Judges of the aſſize ordered a jury to be impannelled, to enquire and give their opinion, whether he was wilfully dumb and lunatic, or by the hand of God; who in a ſhort time returned, and brought in their verdict, "Wilful and affected dumbneſs and lunacy." Upon this the Judges again deſired the priſoner to plead, which by ſigns he refuſed; notwithſtanding which, they in their great compaſſion, indulged him till the Monday following. But he ſtill perſiſting in his obſtinacy, the court then ordered him to be preſſed to death: and the ſentence was accordingly executed on him the Wedneſday following: but before he expired, he moſt earneſtly intreated to be hanged, which was refuſed him.

CHAP. XXXV.

Of the Ambition of ſome Men, and their Thirſt after Sovereignty.

HELIOGABALUS ſometimes took his courtiers, and commanded them to be tied faſt to a great wheel, and then turned and rolled them up and down in the water, taking infinite pleaſure to ſee them ſometimes aloft, ſometimes below, ſometimes to taſte the ſweetneſs of the air and ſometimes to be deeply plunged in the water, where of neceſſity they drank more than enough. Ambitious men daily act the ſame play, but they perſonate it tragically; and therefore it was well adviſed by one of the Kings of France, when his Chancellor ſhewed him his own lively effigies upon a piece of Arras, ſtanding upon the uppermoſt part of Fortune's wheel: "You would do well," ſaid he, "to pin it faſt leſt it ſhould turn again." Yet all conſiderations of this kind are too little to rebate the keenneſs of ſome men's ſoaring minds, who are in continual fevers to be great, though for never ſo little a time, and at what rate ſoever. *Cauſ. Holy Cour. tom.* 1. *l.* 2. *p.* 57.

1. When Stephen, that good and great King of Poland was dead, and the uſual aſſembly was called for the election of a new King: the Great Cham of Tartary was alſo there by his Ambaſſadors, who in his name told them, "That he was a potent Prince, able of his own ſubjects to lead many myriads of horſe into the field, for either the defence or enlargement of Poland; that he was alſo frugal and temperate; and ſetting aſide all delicate diſhes, his manner was to eat horſes fleſh. In the next place, as to matters of religion (concerning which he had heard they were in diſpute) their Pope ſhould be his Pope, and their Luther his Luther." No marvel if this embaſſy was received with laughter, when they beheld a man ready to part at once with religion and all things ſacred, for the very deſire he had after rule. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 223.

2. After the noble exploits of Sertorius, in Spain, had put thoſe on his part almoſt in equal hopes with their enemies, Perpenna, too much relying upon the nobility of his deſcent, ambitiouſly aſpired to the power of Sertorius: to that purpoſe he ſowed the ſeeds of diſſenſion in the army and

amongſt the Captains; and the conſpiracy being ripe, he invited Sertorius, with his officers (confederate with him) to ſupper, and there cauſed him to be murdered. Immediately the Spaniards revolted from Perpenna, and by their Ambaſſadors yielded themſelves to Pompey and Metellus. Perpenna ſoon ſhewed he was a man that knew neither how to command nor to obey: he was ſpeedily broken and taken by Pompey; nor did he bear his laſt misfortune in ſuch manner as became a General, for having the papers of Sertorius in his hands, he promiſed to Pompey to ſhew him letters from Conſular perſons, and under the hands of the chiefeſt men in the city, whereby Sertorius was invited into Italy. Pompey burnt the letters, and all Sertorius's papers, not looking upon any of them himſelf, nor ſuffering any other, and then cauſed Perpenna to be diſpatched, that he might free the city of a mighty fear; and this was the end of the fooliſh ambition of Perpenna. *Plut. in. Sertorio. p.* 582.

3. Alexander was at the ſiege of Tyrus, when a ſecond time there came to him Ambaſſadors from Darius, declaring that their maſter would give him ten thouſand talents if he would ſet at liberty his mother, wiſe, and children, that were taken by him: moreover if he would marry the daughter of Darius, he would give with her in dowry all the land that lay betwixt Euphrates and the Helleſpont. The contents of this Embaſſy were diſcuſſed in Alexander's Council, when Parmenio ſaid, "That for his part, were he in Alexander's ſtead, he would accept of thoſe conditions and put an end to the war." Alexander, on the other ſide, anſwered, "That were he Parmenio he would do ſo too; but whereas he was Alexander, he would return ſuch anſwer as ſhould be worthy of himſelf;" which was this, "That they ſhould tell their maſter that he ſtood in no need of his money, neither would he accept of a part for the whole; that all his money and country was his own: that he could marry the daughter of Darius if he pleaſed, and could do it without his conſent; that if he would experience the humanity of Alexander he ſhould ſpeedily come to him." After this, he ſent other Ambaſſadors with theſe offers, "Thanks for his civilities to his captive relations, the greater part of his kingdom, his daughter for his wife, and thirty thouſand talents for the reſt of the captives; to which he replied, that "he would do what he deſired, if he would content himſelf with the ſecond place, and not pretend to equality with him; but as the world would not endure two ſuns, neither could the earth endure two Sovereign Emperors, without permutation of the ſtate of all things; that therefore he ſhould either yield up himſelf to day, or prepare for war to-morrow." *Pezel. Mell. tom.* 1. *p.* 333, 338. *Clark's Mir. c.* 102. *p.* 472.

4. Solon the Athenian Lawgiver, ſaid of one of his prime citizens called Piſiſtratus, "That if he could but pluck out of his head the worm of ambition, and heal him of his greedy deſire to rule, that then there could not be a man of more virtue than he. *Clark's Mir. c.* 102. *p.* 471.

5. Richard, Duke of Glouceſter, afterwards King of England by the name of Richard the Third, ſtopped at nothing, how impious or villainous ſoever, to remove all obſtructions between him and the crown. He is ſaid to have murdered King Henry the Sixth in the Tower, and his ſon Prince Edward at Tewkeſbury: he cauſed his own brother, George Duke of Clarence, to be drowned in a butt of Malmſey; he was ſuſpected to have made away Edward the Fourth, his brother and King, by poiſon: he beheaded Rivers, Vaughan, Grey, and the Lord Haſtings, as the known impediments of his uſurpation: and the Duke of Buckingham his old friend, when he ſaw he declined his ſervice in the murder of his nephews, which yet he got performed upon the bodies of thoſe two innocent Princes. But the juſt judgment of God overtook him for the ſpilling of all this innocent blood. His only ſon was taken away by death: his own conſcience was ſo diſquieted, that he was in continual fears in the day, and his ſleeps diſturbed and broken with frightful viſions and dreams. At laſt he was ſlain in Boſworth Field, his body was found naked amongſt the ſlain, filthily polluted with blood and dirt, and was truſſed upon a horſe behind a Purſuivant at arms, his head and arms hanging down on the one ſide of the horſe, and his legs on the other, like a calf; and was interred at Leiceſter, with as baſe a funeral as he formerly beſtowed upon his nephews in the Tower. *Clark's Mir. c.* 86. *p.* 373.

6. Cæſar Borgia, the ſon of Pope Alexander, was a moſt ambitious man: he cauſed his brother Candianus, then General over the Pope's forces, to be murdered in the ſtreets, and his dead body to be caſt into the river Tyber; and then caſting off his prieſtly robes, and the Cardinal's habit, he took upon him the leading of his father's army: and with exceeding prodigality he bound faſt to him

many deſperate ruffians for the execution of his horrible devices. Having thus ſtrengthened himſelf, he became a terror to all the Nobility of Rome: he firſt drove out the honourable family of the Columnii; and then by execrable treachery poiſoned or killed the chief perſonages of the great houſes of the Urſini and Cajetani, ſeizing upon their lands and eſtates. He ſtrangled at once four Noblemen of the Camertes: drove Guido Feltrius out of Urbin: took the city of Faventia from Aſtor Manfredus, whom he firſt beaſtly abuſed and then ſtrangled. In his thoughts he had now made himſelf maſter of all Latium, but he was caſt down when he leaſt feared. Being at ſupper with his father, prepared on purpoſe for the death of certain rich Cardinals, by the miſtake of a ſervant, he and his father were poiſoned by wine prepared for the gueſts. *Clark's Mir. c.* 86. *p.* 377.

CHAP. XXXVI.

Of the great Deſire of Glory in ſome Perſons.

PLINY conſidering with himſelf the nature of the element of fire, how rapacious and devouring a thing it is, and quickly conſumes whatſoever it lays hold on; what ſtore of it is in the world; how 'tis in every houſe, under every foot in pebbles and flints: above us in fiery meteors, and beneath us in ſubterraneous paſſages, began to marvel that all the world was not conſumed with fire. When I conſider that almoſt every ſoul is wrapt about with this ardent deſire of glory, how far a man is liable to be tranſported thereby, and that, as Tacitus has well obſerved, it is the laſt garment that a man parts with and ſtrips himſelf of; I cannot ſufficiently wonder that it hath done no more miſchief in the world; and that it hath burnt, though deſtructively in ſome, yet quite harmleſly in others, as ſome of the following examples will declare.

1. The Tower of Pharos had the reputation of the world's ſeventh wonder: it was built by King Ptolemy Philadelphus; but Soſtratus, who was employed therein as the chief architect, engraved upon it this inſcription, "Soſtratus of Gnydos, the ſon of Dexiphanes, to the Gods protectors for the ſafety of ſailors." This writing he covered with plaiſter, and upon the plaiſter he inſcribed the name and title of the King: he knew that would ſoon waſte away, and then his own name, written in marble, he hoped would (as he had deſired) be celebrated to eternity. *Sand. Relat. l.* 2. *p.* 113.

2. Cicero accounted it ſo great a matter to ſpeak eloquently, and laboured therein with that anxiety, that being to plead a cauſe before the Centumviri: when the day was come before he was prepared ſo fully as he deſired, and his ſervant Eros brought him word that the trial was put off to the next day, he was ſo overjoyed that he gave him his freedom who had brought him ſo acceptable tidings. So far alſo was he from diſſembling his thirſt after glory, that in a long epiſtle he openly and earneſtly entreated Luceius, a Roman citizen, that he would gratify him in theſe three things. Firſt, that he would write the conſpiracy of Catiline, diſtinctly from all foreign and external wars, and thereby procure to him an immortal name. Secondly, that he would more ſtudiouſly adorn that than any other part of his works; and that in ſome things he would rather conſult his love than what the truth itſelf would bear. And laſtly, that he would do this with the greateſt expedition, that he himſelf, while yet living, might enjoy ſome part of his glory. *Zuin. Theat. vol.* 1. *l.* 2. *p.* 154. *Guaz. de Civ. Conver. l.* 2. *p.* 330. *Ful. Ex. l.* 8. *c.* 15. *p.* 1102.

3. When Alexander the Great had demoliſhed the walls of Thebes, Phrine, that beautiful and rich courtezan, went to the Thebans, and proffered to rebuild them at her own charges, provided, that to the eternal memory of her name, ſhe might be permitted to engrave upon them theſe words: "Alexander overthrew Thebes, and Phrine did in this manner reſtore it." *Guaz. ibid. l.* 2. *p.* 331.

4. Thales, the Mileſian, was a man of great genius, he found out many admirable things, as in other arts, ſo alſo in that of aſtronomy. When he had found out what proportion the ſun's greatneſs did bear to the greatneſs of that circle which he finiſhes in his annual courſe, and how by the rules of geometry this might be clearly demonſtrated, he communicated this experiment of his to a rich man of Priene, that was a curious enquirer into ſuch matters: who admiring the comprehenſive wit of Thales, together with the excellency of the invention, bade him aſk what reward he would. "I," ſaid Thales, "aſk no other reward than the glory of this invention." *Muret. Var. Lect. l.* 12. *c.* 12. *p.* 317.

5. Eroſtratus, a young man, ſeeing he could not make himſelf famous by any virtuous or praiſe-

worthy action, reſolved to perpetuate the memory of himſelf by performing ſomething of the higheſt infamy. Having ſettled his mind upon ſuch a deſign, he ſet the Temple of Diana, at Epheſus, on fire; which, for the ſtately fabric of it, was worthily reputed amongſt the wonders of the world. He confeſſed it was for this only end, that he might be diſcourſed of in after-times: which occaſioned the Epheſians, by a ſevere decree, to prohibit ſo much as the mention of his name, that the memorial of him might be utterly aboliſhed: which had accordingly been, but that Theopompus, an hiſtorian of great eloquence, did make mention of him in his writings. *Solinus, c.* 43. *p.* 384. *Val. Max. l.* 8. *c.* 14. *p.* 240. *Lon. Theatr. p.* 638. *Din. Mem. l.* 5 .*p.* 346.

6. In the reign of Henry VII. there was a commotion begun in Cornwall about the payment of a ſubſidy lately granted. The ring-leaders in this inſurrection were Thomas Flamock, and Michael Joſeph, a ſmith: for which they were ſoon after hanged, drawn and quartered. It is memorable with what comfort Joſeph, the blackſmith, cheared up himſelf at his going to execution; ſaying, “That he hoped by this that his name and memory ſhould be everlaſting.” So dear even to vulgar ſpirits is perpetuity of name, though joined with infamy: what is it then to noble ſpirits when it is joined with glory! *Bak. Chron. p.* 349, 350. *Polyd. Virg. Din. l.* 5. *p.* 347. *Speed's Hiſt. p.* 734.

7. Platerus ſpeaks of a ſtudent in phyſic that came to Baſil on purpoſe to commence Doctor, anno 1598, and falling grievouſly ſick, towards the cloſe of his life, he had an earneſt deſire that he might die a Doctor: to gratify him, therefore, he was privately and in his bed created Doctor of Phyſic, with which he was well ſatisfied. *Plater. Obſ. l.* 3. *p.* 862.

8. Themiſtocles was exceedingly enflamed with the love of glory, and the ambition of performing great matters: being but yet young, he importuned, with moſt earneſt entreaties, Epicles, a muſician, (in great eſteem with the Athenians) to practiſe his art at his houſe, not that he himſelf would learn, but that divers perſons might enquire for his houſe, and by this means diſcourſe of him and it. When the battle of Marathon was fought, and the famous exploits of Miltiades were celebrated, he was obſerved to be thoughtful for the moſt part, and to paſs the nights without ſleep, and to leave off his uſual diverſions: and when they that were amazed at this change of his life aſked him the reaſon of it: “The trophies of Miltiades,” ſaid he, “will not ſuffer me to ſleep.” Being choſen Admiral by the people, he referred the diſpatch of all kind of affairs that were brought before him, to that day wherein he was to take ſhip; that ſo at one and the ſame time, being buſied in ſo many matters, and called upon by ſo many ſeveral men, he might be looked upon as a perſon of great authority. And when chiefly by his means Xerxes had received that notable defeat at ſea, Themiſtocles was preſent at the Olympic games next after, where the ſpectators, not regarding thoſe that ſtrove for the victories, faſtened their eyes upon him all the day; and (as admiring his virtue) ſhewed him to ſtrangers with great applauſe; he, tickled with glory, turning to his friends, told them, “He had now received the fruits of all his labours for Greece.” The ſame man being aſked in the Theatre whoſe voice it was that pleaſed him beſt? “His,” ſaid he, “that ſings moſt in my praiſe.” *Plut. in Themiſt. p.* 113, 114. *Val. Max. l.* 8. *c.* 14. *p.* 239. *Lipſ. Mon. l.* 2. *c.* 17. *p.* 404. *Fulg. Ex. l.* 8. *c.* 15. *p.* 1001.

9. Gabrinius Fundulus, the Tyrant of Cremona, when he was to loſe his head at Milan for all his horrible crimes, and was exhorted by ſome to repent himſelf of his villainies, and hope in God for pardon; he frowningly replied, “That he did not in the leaſt repent himſelf of what he had done in the right of war: but it was an eſpecial grief to him, that he had not executed one act, which once he had conceived in his mind to do, which was, that he had determined to throw down headlong the Emperor Sigiſmund, the Pope, and Balthazar Coſſa, from the top of an high Tower (whereinto they were invited) into the Market-place below.” And now at the cloſing up of his life, when he was not able to boaſt of the fact, yet he boaſted of the will and purpoſe he had to do it, and grieved he had loſt the opportunity of doing ſo famous an exploit. *Jov. Elog. Din. l.* 5. *p.* 347.

10. C. Julius Cæſar coming to Gades, in Spain, and beholding there, in the Temple of Hercules, the ſtatue of Alexander the Great, he ſighed, deteſting his own ſloth, who (as he ſaid) had done nothing worthy of memory in ſuch an age wherein Alexander had ſubjected the world unto himſelf. He therefore earneſtly deſired a ſpeedy diſmiſſion from that province which had fallen to him as Queſtor, that he might ſeek out occaſions for

great enterprizes as ſoon as poſſible. *Sueton. l.* 1. *c.* 7. *p.* 8. *Din. l.* 8. *p.* 498. *Lipſ. Mon. l.* 2. *c.* 18. *p.* 405.

11. Pericles was cited to the aſſembly by the angry Athenians, for that he had ſpent ſo much treaſure upon public works and ornaments in the city. He mildly replied, "Doth it therefore repent you, O citizens? I ſhall then make you this propoſition, let my name be inſcribed upon each of theſe works, and I will defray the expences thereof at my own coſt and charge." At this all the aſſembly cried out, "That he ſhould go on in the name of the gods, and that he ſhould not deſiſt from expences upon that account." Behold an honourable conteſt for glory betwixt him and the people. *Lipſ. Mon. l.* 2. *c.* 18. *p.* 406.

12. Trajanus the Emperor did openly and almoſt every where aim at this; for whether he made any new work, or repaired any that was old, even upon the moſt inconſiderable things he cauſed his name to be inſcribed; inſomuch that thereupon ſome, in a ſcoffing manner, termed him the Wall Flower, or Pellitory on the Wall. *Lipſ. Mon. l.* 2. *c.* 14. *p.* 406.

13. Alexander the Great took Caliſthenes along with him, (a man famous for wiſdom and eloquence) on purpoſe to write the hiſtory of his exploits: and by his writings to ſpread abroad the glory of his name. He alſo cheriſhed Ariſtotle upon the ſame account, and gave him a moſt liberal and magnificent allowance of eighty talents, towards the compleating of that one book of his Hiſtory of Animals, hoping his name would thereby be perpetuated. When he came to Sigæum, and beheld there the tomb of Achilles, he ſighed, and cried out, "O fortunate young man, who hadſt a Homer to trumpet out thy fame." So alſo meeting with a meſſenger, who by his geſture and countenance ſeemed to have ſome joyful matter to relate, "What good news haſt thou?" ſaid he: "is Homer alive again? By that ſaying expreſſing his ardent deſire to have had the moſt excellent writer to have been the deſcriber of his acts, and the publiſher of his praiſes. *Lipſ. Mon. l.* 2. *c.* 14. *p.* 407. *Ful. Ex. l.* 8. *c.* 15. *p.* 1099.

14. Commodus, that blemiſh of the emire, was yet deſirous of a great name and fame abroad, ſo that he called the city of Carthage after his own name Commodiana. He took off Nero's head from the Coloſſus, and ſet his own upon it inſtead of the other. He alſo cauſed ſome months to be called after him. But we find that fortune hath ſtill oppoſed them that ſought glory in an oblique line. For though in brave perſons, ſuch as Alexander, Julius, Auguſtus, their names do yet continue in cities and months; yet not ſo to Nero, Caligula, Commodus, and others their like: for ſoon after their death all thoſe things were extinguiſhed, from whence they hoped for an eternity. *Lon. Theat. p.* 636. *Fulgoſ. Ex. l.* 8. *c.* 15. *p.* 1106.

15. Pauſanias, one of near attendance upon the perſon of Philip, King of Macedon, on a time aſked Hermocles "Which way a man may ſuddenly become famous?" Who replied, "If he did kill ſome illuſtrious perſon; for by this means it would come to paſs, that the glory of that man ſhould redound to himſelf. Hereupon he ſlew Philip: and indeed he obtained what he ſought, for he rendered himſelf as well known to poſterity by his parricide, as Philip did by his virtue. *Val. Max. l.* 8. *c.* 14. *p.* 240.

16. There went a fame of a certain Indian, that he had ſuch a peculiar ſkill in ſhooting, that he could at pleaſure paſs his arrows through a ring ſet up at a conſiderable diſtance: this man was brought priſoner and preſented to Alexander the Great, who deſired him to give him an inſtance of his art in that kind. The Indian refuſed; whereat Alexander was ſo incenſed, that he commanded he ſhould be led away and ſlain: while he was leading on to the place of his intended puniſhment, he told the ſoldiers, "That he had for ſome time diſaccuſtomed himſelf from ſhooting, and that fearing (through want of exerciſe) that he ſhould not perform what he deſired, he had therefore refuſed the Emperor's command. This was told again unto Alexander: who thereupon not only commanded he ſhould be ſet at liberty, but alſo gave him many gifts, admiring the greatneſs of his ſpirit, that had rather die, than loſe any of that reputation he had formerly gained. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 394. *Feltham's Reſol. p.* 47. *Fulg. Ex. l.* 8. *c.* 15. *p.* 1108, 1109.

17. Nero the Emperor was poſſeſſed with a deſire (though an inconſiderate one) of eternity, and perpetual fame, and thereupon aboliſhing the old names of many things and places, he gave them others from his own name. The month April he would have called Neroneus: and he had determined to have named Rome itſelf Neropolis, or Nero's city. *Sueton. l.* 6. *c.* 55. *p.* 268.

18. Ælius Adrianus the Emperor was of an eager but variable diſpoſition; he covered the impetuouſneſs of his mind with a kind of artifice, feigning continence, courteſy, and clemency; and

on the other ſide diſſembling and concealing as he could that burning deſire that he had after glory. He envied great wits, both living and dead; he endeavoured to extenuate the glory of Homer; and gave order to celebrate the memory of Antimachus in his ſtead, whereas many had not ſo much as heard of his name before. He perſecuted even ſuch handicraft-men as excelled in any parcular thing, many of which he depreſſed and cruſhed, and many of them he cauſed to be ſlain. For whereas he himſelf was deſirous to be accounted ſuperexcellent in all things, he hated all others that had made themſelves remarkable in any thing. Having bought peace of divers Kings by private preſents, he boaſted that he had done more ſitting ſtill, than others by their forces and arms. *Pezel. Mell. Hiſt. tom. 2. p.* 193.

19. Pompey the Great purſued the Pirates in the Piratic war into Crete, where when he found they were oppoſed by Metellus the Pretor in that iſland, inflamed with an over-deſire of glory, he defended them againſt Metellus with his own forces, that he might have no Roman co-partner with him in the Piratic victory. *Fulg. Ex. l.* 8. *c.* 15. *p.* 1104.

CHAP. XXXVII.

Of the intolerable Pride and Haughtineſs of ſome Perſons.

“PRIDE well placed and rightly defined, is of ambiguous ſignification,” ſays the late incomparable Marquis of Hallifax: one kind of it is as much a virtue as the other is a vice. But we are naturally ſo apt to chooſe the worſt, that it is become dangerous to commend the beſt ſide of it. Pride is a ſly inſenſible enemy that wounds the ſoul unſeen, and many that have reſiſted other formidable vices, have been ruined by this ſubtle invader; for though we ſmile to ourſelves, at leaſt ironically, when flatterers bedaub us with falſe encomiums; though we ſeem many times to be angry, and bluſh at our praiſes; yet our ſouls inwardly rejoice, we are pleaſed with it, and forget ourſelves. Some are proud of their quality, and deſpiſe all below it; firſt, ſet it up for the idol of a vain imagination, and then their reaſon muſt fall down and worſhip it. They would have the world think, that no amends can be made for the want of a great title or an ancient coat of arms. They imagine that with theſe advantages they ſtand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and moſt commonly women, are proud of their fine cloaths, and when ſhe hath leſs wit and ſenſe than the reſt of her neighbours, comforts herſelf that ſhe hath more lace. Some ladies put ſo much weight upon ornaments, that if one could ſee into their hearts, it would be found that even the thought of death was made leſs heavy to them, by the contemplation of their being laid out in ſtate, and honourably attended to the grave. The man of letters is proud of the eſteem the world gives him for his knowledge: but he might eaſily cure himſelf of that diſeaſe, by conſidering how much learning he wants. The military man is proud of ſome great action performed by him, when poſſibly it was more owing to fortune than his own valour or conduct: and ſome are proud of their ignorance, and have as much reaſon to be ſo as any of the reſt; for they being alſo compared with others in the ſame character and condition, will find their defects exceed their acquiſitions.”

1. The order of the Jeſuits, which, from very mean beginnings, are grown the wealthieſt ſociety in the world, are ſo ſwelled with the tumour of pride, that though they are the moſt juvenile of all other orders in the Roman church, and therefore by their canons are obliged to go laſt in the ſhow on feſtivals, never go at all in proceſſion with other orders becauſe they will not come behind them. *Fuller's Holy State.*

2. Dominicus Sylvius, Duke of Venice, married a gentlewoman of Conſtantinople: ſhe was plunged into ſenſuality with ſo much profuſion, that ſhe could not endure to lodge but in chambers full of delicious perfumes; ſhe would not waſh herſelf but in the dews of heaven, which muſt be preſerved for her with much ſkill: her garments were ſo pompous, that nothing remained but to ſeek for new ſtuffs in heaven, for ſhe had exhauſted the treaſures of earth: her viands ſo dainty, that all the mouths of Kings taſted none ſo exquiſite; nor would ſhe touch her meat but with golden forks and precious ſtones. God, to puniſh this curſed pride and ſuperfluity, caſt her on a bed, and aſſailed her with a malady ſo hideous, ſo ſtinking and frightful, that all her neareſt kindred were forced to abandon her; none ſtayed about her but a poor old woman, thoroughly accuſtomed to ſtench and death; the delicate Seniora was infected with her own perfumes in ſuch a manner, that from all her body there began to drop a moſt ſtinking humour,

and a kind of matter ſo filthy to behold, and ſo noiſome to the ſmell, that every man plainly perceived that her diſſolute and exceſſive daintineſs had cauſed this infection in her. *Cauſ. Holy Court. tom.* 3. *max.* 15. *p.* 418. *Camer. Oper. Subſciſ. cent.* 2. *c.* 38. *p.* 164. *Sabell. l.* 4. *dec.* 1. *Zuin. vol.* 2. *l.* 4. *p.* 364.

3. Tigranes, King of Armenia, had ever in his Court divers Kings that waited upon him, four of which always attended upon his perſon, as his footmen: and when he rode abroad, they ran by his ſtirrup in their ſhirts; when he ſat in the chair of ſtate, they ſtood about him holding their hands together, with countenances that ſhewed the greateſt bondage and ſubjection imaginable; ſhewing thereby that they reſigned all their liberty, and offered their bodies to him as their lord and maſter, and were ready to ſuffer any thing he required. *Plut. in Lucullo, p.* 505.

4. Aldred, Archbiſhop of York, had a favour to aſk from William the Conqueror, and having a repulſe therein, the Archbiſhop in great diſcontent offered to depart. The King, ſtanding in awe of his diſpleaſure, ſtayed him, fell down at his feet, deſired pardon, and promiſed to grant his ſuit. The King all this while being down at the Archbiſhop's feet, the noblemen that were preſent put him in mind that he ſhould cauſe the King to riſe: "No," ſaid the Prelate, "let him alone, let him find what it is to anger St. Peter." *Bak. Chron. p.* 40.

5. Hannibal was ſo exalted with the victory he had got at Cannæ, that afterwards he admitted not any of the citizens of Carthage into his camp; nor gave anſwer to any but by an interpreter. Alſo, when Maherbal ſaid at his tent-door, "That he had found out a way whereby in a few days (if he pleaſed) he might ſup in the Capitol, he deſpiſed him." So hard is it for felicity and moderation to keep company together. *Lon. Theat. p.* 637.

6. King Henry the Second of England, anno Dom. 1170, cauſed his ſon Prince Henry at ſeventeen years of age to be crowned King, that he might in his own life-time participate in the government with him. And on his coronation-day (for honour's ſake) placed the firſt diſh on the table himſelf, while the new King ſat down. Whereupon the Archbiſhop of York ſaid pleaſantly to him, "Be merry, my beſt ſon; for there is not another Prince in the whole world that hath ſuch a ſervitor at his table." To whom the young King ſcornfully anſwered, "Why do you wonder at this? my father doth not think that he doth more than becomes him; for he being a King only by the mother's ſide, ſerveth me who have a King to my father, and a Queen to my mother." *Polyd. Virg. l.* 13. *p.* 212. *Speed's Hiſt. p.* 478.

7. Frederick the Firſt, ſurnamed Barbaroſſa, in proſecution of Pope Alexander the Third, had ſent his ſon Otho to purſue him with ſeventy-five galleys. The Pope had ſaved himſelf at Venice, and Otho was made priſoner and carried to Venice by Cian, the Venetian Admiral. Whereupon Frederick grew more mild, and accepted conditions of peace preſcribed by Alexander, as that he ſhould crave abſolution on his knees, and in his own perſon ſhould lead his army into Aſia. So Frederick comes to Venice, and being proſtrate at the Pope's feet, in a ſolemn aſſembly he aſks pardon. The Pope ſets his foot on his neck, and cries with a loud voice, *Super Aſpidem, & Baſiliſcum ambulabis.* The Emperor, moved with this diſgrace, anſwers, *Non tibi ſed Petro.* The Pope replied, *Et mihi & Petro.* This happened at Venice anno 1171, in the preſence of the Ambaſſadors of the Kings and Princes, and of the greateſt ſtates in Europe. *M. de Serres Hiſt. of France, p.* 113, 114. *Lon. Theat. p.* 641. *Simpſ. Ch. Hiſt. l.* 1. *cent.* 12. *p.* 114.

8. Simon Thurway, born in Cornwall, bred in our Engliſh univerſities, until he went over unto Paris, where he became ſo eminent a logician, that all his auditors were his admirers. He was firm in his memory, and elegant in his expreſſion, and was knowing in all things ſave in himſelf; for profanely he advanced Ariſtotle above Moſes, and himſelf above both. But his pride had a great and a ſudden fall, loſing at the ſame inſtant both language and memory, and becoming void of reaſon and ſpeech. Polydore Virgil ſaith of him, *Juvene nihil acutius, ſene nihil obtuſius:* whilſt others add, "that he made an inarticulate ſound like unto lowing." This great judgment befell him about the year of our Lord 1201. *Delr. Deſq. Magic. p.* 245. *Polyd. Virg. Hiſt. Ang. l.* 15. *p.* 284. *Bak. Chron. p.* 110. *Full. Worth. p.* 233.

9. The felicity and virtue of Alexander the Great was obſcured by three moſt evident tokens of inſolence and pride: ſcorning Philip, he would have Jupiter Ammon for his father; deſpiſing the Macedonian habit, he put on the Perſian; and, thinking it little to be no more than a man, he would needs be adored as a god. Thus diſſembling at once the ſon, the citizen, and the man. *Lon. Theat. p.* 637.

10. Pallas, the freedman of Claudius the Emperor, was arrived to that exceſs of pride, that within doors (to beget a kind of veneration in thoſe of his family) he uſed no other way to expreſs what he would have done but with a nod of his head, or ſome ſign of his hand: or, if things required any further explication than ſuch ſign would admit of, he informed them of his pleaſure by writing, that he might ſave the labour of ſpending himſelf in ſpeech. *Tacit. Ann. Lipſ. Mon. l.* 2. *c.* 16. *p.* 365.

11. Staveren was the chief town of all Frieſland, rich, and abounding in all wealth, the only ſtaple for all merchandize, whither ſhips came from all parts. The inhabitants thereof, through eaſe, knew not what to do, nor deſire, but ſhewed themſelves in all things exceſſive and licentious, not only in their apparel, but alſo in the furniture of their houſes, gilding the ſeats before their lodgings, &c. ſo that they were commonly called "The debauched children of Staveren." But obſerve the juſt puniſhment of this their pride. There was in the ſaid town a widow, who knew no end of her wealth, the which made her proud and inſolent: ſhe did freight out a ſhip for Dantzick, giving the maſter charge to return her, in exchange of her merchandize, the rareſt ſtuff he could find. The maſter of the ſhip finding no better commodity than good wheat, freighted his ſhip therewith, and ſo returned to Staveren. This did ſo diſcontent this fooliſh widow, that ſhe ſaid unto the maſter, that "if he had laden the ſaid corn on the ſtarboard ſide of the ſhip, he ſhould caſt it into the ſea on the larboard:" the which was done, and all the wheat poured into the ſea. But the whole town and province did ſmart for this one woman's error; for preſently, in the ſame place where the mariners had caſt the corn into the ſea, there grew a great bar of ſand, wherewith the haven was ſo ſtopped, as no great ſhip could enter; and at this day the ſmalleſt veſſels that anchor there muſt be very careful, leſt they ſtrike againſt this flat or ſand-bank; the which, ever ſince, hath been called Urawelandt; that is, "The woman's ſand." Hereby the town, loſing their ſtaple and traffick by little and little, came to decline. The inhabitants alſo, by reaſon of their wealth and pride, being grown intolerable to the nobility, who in ſumptuouſneſs could not endure to be braved by them, the ſaid town is become one of the pooreſt of the province, although it be at this day one that hath the greateſt privileges amongſt all the Hanſe-towns. *Grimſt. Hiſt. of the Netherlands, l.* 1. *p.* 30.

12. Plutarch, in the Life of Artaxerxes, tells a ſtory of one Chamus, a ſoldier, that wounded King Cyrus in battle, and grew thereupon ſo proud and arrogant, that, in a ſhort ſpace after, he loſt his wit. *Burt. Mel. par.* 1. § 2. *p.* 117.

13. Alcibiades had his mind exceedingly puffed up with pride, upon the account of his riches and large poſſeſſions in land; which, when Socrates obſerved, he took him along with him to a place where was hung up a map of the world, and deſired him to find out Attica in that map; which when he had done, "Now," ſaid he, "find me out your own lands:" and when he replied, that "they were not at all ſet down," "How is it then," ſaid Socrates, "that thou art grown proud of the poſſeſſion of that which is no part of the earth?" *Ælian. Var. Hiſt. l.* 1. *c.* 28. *p.* 124.

14. Parrhaſius was an excellent painter, but withal grew ſo proud, that no man ever ſhewed more inſolence than he. In this proud ſpirit of his, he would take upon him divers titles and additions to his name: he called himſelf Abrodiætus; that is, fine, delicate, and ſumptuous: he went clothed in purple, with his chaplets of gold, his ſtaff headed with gold, and his ſhoe-buckles of the ſame: he called himſelf the Prince of Painters; and boaſted, that the art by him was made perfect and accompliſhed. He gave out, that in a right line he was deſcended from Apollo. Having drawn the picture of Hercules according to his full proportion, he gave out, that "Hercules had often appeared to him in his ſleep, on purpoſe that he might paint him lively as he was." In this vein of pride and vanity, he was put down, in the judgment of all preſent, by Timanthes, a painter of Samos, who ſhewed a picture of Ajax, that excelled the one that was made by the hand of Parrhaſius. *Plin. l.* 35. *c.* 10. *p.* 536.

15. Hugo, the Pope's Legate, coming into England, a convocation was ſummoned at Weſtminſter, where Richard, Archbiſhop of Canterbury, being ſat at the right-hand of the Legate, Roger, Archbiſhop of York, coming in, would needs have diſplaced him; which, when the other would not ſuffer, he ſat down in his lap: all wondered at this inſolence, and the ſervants of Canterbury drew him by violence out of his ill-choſen place, threw him down, tore his robes, trod upon him, and uſed him very deſpitefully: he, in this duſty pickle, went and complained to the King, who was at firſt angry; but when he was informed of the whole truth, he laughed at it, and ſaid he was

rightly ſerved. *Biſh. Godwin, p.* 90. *Chetwin's Hiſt. Collect. cent.* 5. *p.* 158.

16. Chryſippus was an ingenious and acute perſon, but withal ſo lifted up, and ſo conceited of his ſufficiency, that when one craved his advice, to whom he ſhould commit his ſon to be inſtructed, his anſwer was, "To me; for," ſaid he, "if I did but imagine that any perſon excelled myſelf, I would read philoſophy under him." *Laert. Vit. Phil. l.* 7. *p.* 228.

17. Metellus, the Roman General, having once by chance overcome Sertorius in a battle, he was ſo proud of his victory, that he would needs be called Imperator, would have the people ſet up altars, and do ſacrifice to him in every city where he came. He wore garlands of flowers on his head, ſitting at banquets in a triumphal robe: he had images of Victory to go up and down the room, moved by ſecret engines, carrying trophies of gold, and crowns and garlands; and laſtly, had a number of young and beautiful boys and girls following, with ſongs of triumph, that were compoſed in praiſe of him. *Plut. in Vit. Sert. p.* 579. *Clark's Mir. c.* 102. *p.* 476.

CHAP. XXXVIII.

Of the Inſolence of ſome Men in Proſperity, and their abject Baſeneſs in Adverſity.

QUEEN Maud, the wife of King Henry the Firſt, hath this commendation left her:

Proſpera non lætam fecere, nec aſpera triſtem;
Aſpera riſus ei; proſpera terror erant.
Non decor effecit fragilem, nec ſceptra ſuperbam,
Sola potens humilis, ſola pudica decens.

When proſp'rous, not o'erjoyed; when croſt, not ſad;
Things flouriſhing made her fear, adverſe made glad:
Sober, though fair; lowly, though in throne placed;
Great, and yet humble; beautiful, yet chaſte.

People of the diſpoſition of this princeſs are as rare as black ſwans; and few but degenerate into pride or baſeneſs, according as the ſcene of their fortune turns, and changes to black or white.

1. Lepidus was one of that Triumvirate that divided the Roman empire among them: coming out of Africa, he met with Octavianus Cæſar in Sicily, who had newly been beaten by Sextus Pompeius: here Lepidus, puffed up with pride, that he had now about him twenty legions of ſoldiers, with terror and threats demanded the chief place of command: he gave the ſpoil of Meſſana to his own ſoldiers; and when Cæſar repaired to him, he rejected him once and again, and cauſed ſome darts to be thrown at him; which Cæſar, wrapping his garment about his left-hand, difficultly bore off: ſpeedily therefore he ſet ſpurs to his horſe, and returned to his own camp, diſpoſed his ſoldiers in military poſture, and led them immediately againſt thoſe of Lepidus: ſome were ſlain, and many legions of the adverſe part were perſuaded to come over to Cæſar's part. Here Lepidus, finding whereunto his former inſolence and vanity began to tend, caſting off his General's coat, and having put on the habit of mourning, he became a miſerable ſuppliant to that Cæſar whom he had juſt before deſpiſed; who gave him his life and goods, but condemned him to perpetual baniſhment. *Oroſ. Hiſt. l.* 6. *c.* 18. *p.* 267.

2. The Duke of Buckingham, that great favourite, ſent a noble gentleman to Bacon, then Attorney General, with this meſſage, "That he knew him to be a man of excellent parts, and, as the times were, fit to ſerve his maſter in the Keeper's place: but alſo knew him of a baſe ungrateful diſpoſition, and an arrant knave, apt in his proſperity to ruin any that had raiſed him from adverſity: yet for all this, he did ſo much ſtudy his maſter's ſervice, that he had obtained the ſeals for him, but with this aſſurance, ſhould he ever requite him as he had done ſome others, he would caſt him down as much below ſcorn as he had now raiſed him high above any honour he could ever have expected." Bacon, patiently hearing this meſſage, replied, "I am glad my noble Lord deals ſo friendly and freely with me: But," ſaith he, "can my Lord know theſe abilities in me, and can he think, when I have attained the higheſt preferment my profeſſion is capable of, I ſhall ſo much fail in my judgment and underſtanding, as to loſe thoſe abilities, and by my miſcarriage to ſo noble a patron, caſt myſelf headlong from the top of that honour to the very bottom of contempt and ſcorn? Surely my Lord cannot think ſo meanly of me." Now Bacon was inveſted in his office, and within ten days after the

King went to Scotland. Bacon inſtantly begins to believe himſelf King; lies in the King's lodgings; gives audience in the great Banqueting-houſe; makes all other Counſellors attend his motions with the ſame ſtate the King uſed to come out to give orders to Ambaſſadors, When any other Counſellors ſat with him about the King's affairs, he would (if they ſat near him) bid them know their diſtance: upon which Secretary Windwood roſe, went away, and would never ſit more; but diſpatched one to the King, to deſire him to make haſte back, for his ſeat was already uſurped. If Buckingham had ſent him any letter, he would not vouchſafe the opening, or reading it in public, though it was ſaid it required ſpeedy diſpatch, nor would vouchſafe him any anſwer. In this poſture he lived until he heard the King was returning, and began to believe the play was almoſt at an end, and therefore did reinveſt himſelf with his old rags of baſeneſs, which were ſo tattered and poor, at the King's coming to Windſor, that he attended two day's at Buckingham's Chamber, being not admitted to any other better place than the room where trencher-ſcrapers and lacqueys attended, there ſitting upon an old wooden cheſt, with his purſe and ſeal lying by him on that cheſt. After two days he had admittance, and at his firſt entrance he fell down flat on his face at the Duke's foot, kiſſing it, and vowing never to riſe till he had his pardon: then was he again reconciled; and ſince that time, ſo great a ſlave to the Duke, and all that family, that he durſt not deny the command of the meaneſt of the kindred, nor oppoſe any thing. *Court of K. James, by A. W. p.* 131, 132, *&c.*

3. Tigranes, King of Armenia, when Lucullus came againſt him, had in his army twenty thouſand bowmen and ſlingers, fifty-five thouſand horſemen, whereof ſeventeen thouſand were men at arms, armed cap-a-pee, and one hundred and fifty thouſand armed footmen; of pioneers, carpenters, &c. thirty-five thouſand, that marched in the rear. He was ſo puffed up with the ſight of his huge army, that he vaunted, amongſt his familiars, that nothing grieved him but that he ſhould fight with Lucullus alone, and not with the whole force of the Romans: he had divers Kings who attended upon his greatneſs, whom he uſed in a proud and inſolent manner: and when he ſaw the forces of Lucullus upon the march towards him, he ſaid, “If theſe men come as Ambaſſadors, they are very many; if as enemies, they are very few.” Yet this man, who bore himſelf ſo high in time of his proſperity, when he ſaw his horſemen give way, was himſelf one of the firſt that fled out of the field, caſting away the very diadem from his head into the plain field, leſt any thing about him might retard the ſwiftneſs of his flight, deploring with tears his own fate, and that of his ſons; and after all this, in great humility he laid down his crown at the foot of Pompey, thereby reſigning his kingdom to his pleaſure. *Plut. in Lucullo, p.* 509. *Clark's Mir. c.* 104. *p.* 500.

4. Perſeus, the laſt King of the Macedonians, as he had many vices, and was above meaſure covetous, ſo he was alſo ſo puffed up with the pride of the forces of his kingdom, that he carried himſelf with inſolence divers ways: he ſeemed to contemn all the power of the Romans: he ſtirred up Gentius, King of the Illyrians, againſt them, for the reward of three hundred talents; then provoked him to kill the Roman Ambaſſador; and at laſt, when he ſaw he had far enough engaged him, refuſed to pay him the money. This man was at laſt overcome by, and fell into the hands of Paulus Æmylius; and then he diſcovered as much baſeneſs in his adverſity, as he had done arrogance in his proſperity. For when he came near the Conſul, the Conſul roſe to him as to a great perſon, who was fallen into adverſity by the frowns of Fortune, and went to meet him with his friends, and with tears in his eyes. Then it was that Perſeus, in an abject poſture, caſt himſelf at the feet of the Conſul, embraced his knees, and ſpake words, and made prayers, ſo far from a man of any ſpirit, that the Conſul could no longer endure them; but looking upon him with a ſtern and ſevere countenance, he told him, “He was an unworthy enemy of the Romans, and one that by the meanneſs of his ſpirit had caſt a diſhonour upon his victory.” *Plut. in P. Æmyl. p.* 269.

5. Cardinal Thomas Wolſey, who, from a butcher's ſon, arrived at the higheſt honours in church and ſtate, when he went his laſt embaſſy into France, had in his retinue nine hundred horſe of nobles, gentry, and others: he rode like a Cardinal, very ſumptuouſly, on his mule, with his ſpare-mule and ſpare-horſe trapped in crimſon velvet upon velvet, and his ſtirrups gilt. Before him he had his two great croſſes of ſilver, his two great pillars of ſilver, the King's broad-ſeal of England, and his Cardinal's hat, and a gentleman carrying his valence of fine ſcarlet all over richly embroidered with gold, wherein was his cloak; and his harbingers before in every place to prepare lodging

for his train. As he was great in power, ſo no leſs in pride and inſolence. He told Edward, Duke of Buckingham, that he would ſit on his ſkirts, for ſpilling a little water on his ſhoe; and did afterwards procure his head to be cut off. He preſumed to carry the great-ſeal of England with him beyond the ſea; he demoliſhed forty monaſteries to promote his own buildings: and dared in conference to ſay familiarly, *Ego et Rex meus*, "I and my King." But when once he was declined in his favour with the King, and commanded to retire, he was upon the way at Putney met by Mr. Norrice, who had ſome comfortable words to deliver him from the King, and a ring of gold in token of his good-will to him. The Cardinal at hearing of this, quickly lighted from his mule alone, as though he had been the youngeſt of his men, and kneeled down in the dirt upon both his knees, holding up his hands for joy of the King's comfortable meſſage. "Mr. Norrice," ſaid he, "conſidering the joyful news you have brought me, I could do no leſs than rejoice: every word pierced ſo my heart, that the ſudden joy ſurmounted my memory, having no regard or reſpect to the place; but I thought it my duty that in the ſame place where I received this comfort, to laud and praiſe God on my knees, and moſt humbly to render to my ſovereign Lord my hearty thanks for the ſame." Talking thus upon his knees to Mr. Norrice, he would have pulled off a velvet night-cap, which he wore under his ſcarlet cap; but he could not undo the knot under his chin, wherefore with violence he rent the lace of his cap, and kneeled bare-headed: when Mr. Norrice gave him the ring, he ſaid, "If I were lord of the realm, one half were too ſmall a reward for your pains, and good news: and deſired him to accept a little chain of gold, with a croſs of the ſame metal, wherein was a piece of the holy croſs, which he wore about his neck next his body, and ſaid he valued at more than a thouſand pounds." *Stow's Ann. p.* 532, 547.

CHAP. XXXIX.

Of the Vain-glorious Boaſting of ſome Men.

EMPTY veſſels make the greateſt ſound in a vault, ſhallow brains the greateſt noiſe in company, and both are equally diſeſteemed. Thoſe that think to eſtabliſh a reputation in arts or arms, by vain-glorious boaſtings, do not only build upon ſand, but involuntarily engage both truth and time to demoliſh it. Men and things may have a commendable eſteem in a mediocrity; but ſtraining the point by proud boaſts, diſcovers a ſordid diſingenuity, and commonly ends in contempt and deriſion.

The fooliſh humour of ranting is more peculiar to Spain than any other nation, becauſe they never talk like what they are, but what they fancy themſelves to be, witneſs the following rodomontado of a Caſtilian Captain: "When I deſcend into myſelf, and contemplate my moſt terrible, horrible terribility, I can hardly contain myſelf within myſelf: for I believe that all the public-notaries in Biſcay are not able, in three years, to ſum up the account of thoſe miraculous atchievements which this Toledo blade, this ſcourge of Lutherans, this converter of Pagans, this peopler of church-yards, has performed, &c. To conclude, I am that invincible ſlaughterer of mankind, that tranſcendent great Captain Baſiliſco Eſpheramonte generaliſſimo of all the militia of Europe. I am he who uſes to ſwallow mountains, to breathe out whirlwinds, to ſpit targets, ſweat quickſilver, &c." *Howel's Germ. Dict.*

1. When Mendoza was Ambaſſador in France, he would often break out into this prophane oſtentation, "God's power is in Heaven, and King Philip's on earth: he can command both ſea and land, with all the elements to ſerve him:" yet that invincible monarch was overcome at laſt by a regiment of poor contemptible vermin, and Herod-like went out of the world by the pediculary diſeaſe. *Ibid.*

2. When Alcibiades (then but young) was boaſting of his riches and lands, Socrates took him into a room, and ſhewed him the map of the world; "Now," ſaid he, "where is the country of Attica?" When Alcibiades had pointed to it, "Lay me then," ſaid he, "your finger upon your own lands there." When the other told him they were not there deſcribed: "And what," ſaid Socrates, "do you boaſt yourſelf of that, which is no part of the earth?" He that hath moſt hath nothing to boaſt of; and great boaſts (for the moſt part) as they betray great folly, ſo they end in as great deriſion.

3. Oromazes had an enchanted egg, in which this impoſtor boaſted that he had encloſed all the happineſs in the world; but when it was broken, there was found nothing in it but wind. *Cauſ. Hol. Court. tom.* 2, *p.* 465.

4. Mr. John Carter, Vicar of Bramford in Suffolk, an excellent ſcholar, and a modeſt perſon, being at dinner at Ipſwich in one of the magiſtrate's houſes, where divers other miniſters were alſo at the table, one amongſt the reſt (who was old enough, and had learned enough to have taught him more humility), was very full of talk, bragged much of his parts and ſkill, &c. and made a challenge, ſaying, "Here are many learned men: if any of you will propoſe any queſtion in divinity or philoſophy, I will diſpute with him, reſolve his doubts, and ſatisfy him fully." All at the table (excepting himſelf) were ſilent for a while: then, Mr. Carter, when he ſaw that no other would ſpeak to him, calling him by his name, "I will," ſaid he, "go no further than my trencher to puzzle you: here is a ſoal; now tell me the reaſon why this fiſh that hath always lived in ſalt water, ſhould come out freſh?" To this the forward gentleman could ſay nothing, and ſo was laughed at, and ſhamed out of his vanity. *Clark. Lives of Ten Eminent Divin. p. 12.*

5. Ptolemæus Philadelphus was a wiſe Prince, and learned amongſt the beſt of the Egyptians; but was ſo infatuated as to boaſt that he alone had found out immortality, and that he ſhould never die. Not long after, being newly recovered of a ſharp fit of the gout, and looking out of his window upon the Egyptians that dined and ſported on the banks of the river Nile, with a deep ſigh he wiſhed he was one of them. *Athen. Deip. l. 12. c. 9, p. 539.*

6. Eunominus the Heretick, boaſted that he knew the nature of God: at which time, notwithſtanding, St. Baſil puzzled him in twenty-one queſtions about the body of an ant. *Full. Hol. Stat. l. 2. c. 4. p. 57.*

7. Paracelſus boaſted that he could make a man immortal, and yet himſelf died at forty-ſeven years of age. *Full. Hol. Stat. l. 2. c. 3. p. 54.*

8. Pompey the Great (at ſuch time as the news of Cæſar's paſſing the Rubicon came to Rome) boaſted that if he ſhould but once ſtamp with his foot upon the earth of Italy, forthwith armed troops of horſe and foot would leap out thence: yet was he put to a ſhameful flight by that enemy he ſo much deſpiſed. *Clark's Mirr. c. 102. p. 471.*

9. Sigiſmund, King of Hungary, beholding the greatneſs of his army which he led againſt Bajazet the Firſt, hearing of the coming of the Turks army, in his great jollity proudly ſaid. "What need we fear the Turks, who need not fear the falling of the heavens, which if they ſhould fall, yet were we able to hold them up from falling upon us with the very points of our ſpears and halberds:" yet this inſolent man was vanquiſhed, and forced to fly like another Xerxes, being driven to paſs the Danube in a little boat: this was at the battle of Nicopolis, anno. 1396. *Knowles's Turk. Hiſt. p. 205.*

10. Abel, by bribes beſtowed in the Court of Rome, from the Archdean of St. Andrews, got himſelf to be preferred Biſhop there, and was conſecrated by Pope Innocent the Fourth: at his return he carried himſelf with great inſolence. They write of him, that in a vain-glorious humour one day, he did with a little chalk, draw this line upon the gate of the church,

Hæc mihi ſunt tria, Lex, Canon, Philoſophia:

Bragging of his knowledge and ſkill in thoſe profeſſions: and that going to church the next day, he found another line drawn beneath the former, which ſaid,

Te levant abſque tria, Fraus, Favor, Vanaſophia.

This did ſo gall him, that taking his bed, he died within a few days, having ſat Biſhop only ten months and two days: this was about anno 1238. *Biſh. Spotſ. Hiſt. Chur. Scotland. l. 2. p. 44.*

CHAP. XL.

Of the Raſhneſs and Temerity of ſome Perſons.

SUCH men as expoſe themſelves to great perils upon light cauſes, were compared by Auguſtus to them who fiſh with a golden hook, where all their gains would not recompenſe their one loſs. An headſtrong and immoderate precipitancy in affairs of importance is the mother of all miſchief: and when men ruſh upon the thing without taking any due proſpect of what is like to be the event, little is to be expected from ſuch haſtineſs, beſides an unprofitable repentance after irreparable loſſes.

1. Biſhop Audas, an ardent man, and unable to adapt his zeal to the occaſion of the times, would needs countenance the humour of the blind multitude, and went out in the midſt of the day to deſtroy the Pyreum, which was a temple wherein the Perſians kept fire to adore it. A great ſedition was raiſed, which ſoon came to the notice of King Ildegerdes. Audas was ſent for to give an account of this act: he defended himſelf with much courage and little ſucceſs for the Chriſtians benefit. The King condemned him, upon pain of death, to rebuild the temple he had demoliſhed; which he refuſing to do, was preſently ſacrificed to the fury of the Pagans: a violent perſecution followed, which almoſt proceeded to the ſubverſion of the foundations of the Chriſtian religion in Perſia. Men were every where ſeen to be flayed and roaſted, and pierced with ſwords and arrows, thereby becoming ſpectacles of pity and terror to all that beheld them. *Cauſ. Hol. Court. tom.* 1. *Max.* 1. *p.* 342.

2. The Emperor Theodoſius the Younger uſed to ſign petitions very raſhly, without ſo much as reading of them, repoſing his confidence in the recommendation and ſuppoſed fidelity of others. His ſiſter Pulcheria perceiving it, found out this honeſt fraud to amend it. She framed a petition, and tendered it to him, wherein ſhe deſired that his Empreſs Eudoxia ſhould be given to her as her ſlave: he receives the petition, and forthwith ſubſcribes it. She therefore kept Eudoxia with her for ſome time: the Emperor wondered at it, and ſent for his wife; his ſiſter refuſed to ſend her, and returned, that ſhe was her's by all the right in the world. She produced her petition with the Emperor's hand to it, at the ſight of which he was confounded: ſhe was reſtored back to him, and it is probable he afterwards learned to read before he ſigned petitions. *Lipſ. Monit. l.* 2. *c.* 2. *p.* 154. *Cauſ. Hol. Court. tom.* 1. *l.* 5. *p.* 144. *Zonar. Ann. tom.* 3. *p.* 123. *Pezel. Mell. Hiſt. tom.* 2. *p.* 293.

3. Hannibal ſailing from Petilia to Africa, was brought into the narrow ſea betwixt Sicily and Italy: he, not believing there was ſo ſmall a diſtance betwixt thoſe two, cauſed his pilot to be forthwith ſlain, as one who had treacherouſly miſled him in his courſe. Afterwards, having more diligently conſidered the truth of the matter, he then acquitted him, when nothing further than the honour of a ſepulchre could be allowed to his innocence. *Val. Max. l.* 9. *c.* 8. *p.* 261.

4. Lewis of Bavaria, the Emperor, had made a league, and joined his forces with the cities near the Rhine, againſt thoſe who, in the diſſenſion of the Princes, waſted Germany. While he was here, the Empreſs, Mary of Brabant, being at Werd, wrote two letters ſealed with one ſeal, but yet with different wax: that with the black wax was for the Emperor, her Lord; that with the red for Henry Ruchon, a commander in the army. But, through the miſtake of him that brought them, that with the red wax was delivered to the Emperor, who having read it, ſuſpecting ſome love deſign (though without occaſion), diſſembled the thing; and leaving the army at the Rhine, by as great journies as he could, night and day he haſtened to his wife, whom (unheard) he condemned for adultery, and cauſed her to loſe her head: he ſtabbed Helica with a penknife, ſuppoſing her confederate with his wife; and cauſed the chief of the ladies of honour to be caſt headlong from a tower, anno 1256. Soon after this unadviſed cruelty he had a fearful viſion in the night, through the fear of which he was turned all grey in a night's ſpace. *Schenc. Obſ. Medic. l.* 1. *p.* 54.

5. Otho, the Emperor, when Vitellius came againſt him, was adviſed by all his friends to protract the fight, and to delay awhile, ſeeing that the enemy was equally preſſed and cumbered with want of proviſions, and the ſtraitneſs of the places through which they marched. Otho, refuſing to liſten to this wholeſome advice, with an inconſiderate raſhneſs, put all upon the trial of a battle; and ſo loſing at once both his army and empire, he laid violent hands upon himſelf, and was buried at Brixellum without funeral pomp, or ſo much as a monument over him. *Patric de Reg. l.* 6. *tit.* 14. *p.* 387.

6. The Athenians were raſh even to madneſs itſelf, who at one time condemned to death ten of their chief commanders, returning from a glorious victory, for that they had not interred the dead bodies of their ſoldiers, which they were hindered from doing by the rage and tempeſtuouſneſs of the ſea. Thus they puniſhed neceſſity when they ſhould have honoured virtue. *Val. Max. l.* 9. *c.* 8. *p.* 262.

CHAP. XLI.

Of ſuch Perſons as were diſcontented in their happieſt Fortunes.

IT is a fiction of the poets concerning Phaeton, that notwithſtanding he was mounted up into Heaven, yet even there he wept, that none would give him the rule and government of thoſe horſes that drew the chariot of the Sun his father. There is nothing more in it than this, to let us know that the heart of man widens according to the meaſure we endeavour to fill it; and that very rarely there is a fortune ſo conſiderable in the world, but is attended with ſome defect or other, as makes us either wiſh beyond it, or to be ſick and weary of it.

1. Abner, an eaſtern King, as ſoon as his ſon was born, gave orders for his confinement to a ſtately and ſpacious caſtle, where he ſhould be delicately brought up, and carefully kept from having any knowledge of human calamities. He gave ſpecial command that no diſtreſſed perſon ſhould be admitted into his preſence; nothing ſad, nothing lamentable, nothing unfortunate, no poor man, no old man, none weeping or diſconſolate was to come near his palace. Youthfulneſs, pleaſures, and joy were always in his preſence: nothing elſe was to be ſeen, nothing elſe was to be diſcourſed of in his company. But alas! in proceſs of time the Prince became ſad in the very midſt of his joys; being incumbered with pleaſures he requeſted his father to looſe the bonds of his miſerable felicity: this requeſt of the ſon croſſed the intentions of the father, who was forced to give over his device to keep him from ſadneſs, leſt by continuing it he ſhould make him ſad. He gave him his liberty, but charged his attendants to remove out of his way all objects of ſorrow: the blind, the maimed, the deformed, and the old, muſt not come near him. But what diligence is ſufficient to conceal the miſeries of mortality! The Prince, in his recreations, met with an old man, blind and leprous; the ſight aſtoniſhed him, he ſtarts, trembles, and faints, like thoſe that ſwoon at the apparition of a ſpirit; and enquires of his followers what that was? and being inwardly perſuaded that it was ſome condition of human life, he diſliked pleaſures, condemned mirth, and deſpiſed life: he rejected his kingdom and royal dignity, and bade adieu to all the blandiſhments of fortune at once. *Vaug. Flor. Solit. p.* 126. 127.

2. Caius Caligula uſed often to complain of the ſtate of his times, that his reign was not made remarkable with any publick calamities; how that of Auguſtus was memorable for the ſlaughter of the legions under Quintilius Varus; that of Tiberius by the ruin and fall of the theatre at Fidenæ; but his would be buried in oblivion, through the proſperous courſe of all things; and therefore, he often wiſhed the ſlaughter of his armies, famine, peſtilence, fires, or ſome opening of the earth, or the like, might fall out in his time. *Sueton. l.* 4. *c.* 31. *p.* 184.

3. Bajazet the Firſt, after he had loſt the city of Sebaſtia, and therein Orthobules, his eldeſt ſon, as he marched with a great army againſt Tamerlane, he heard a country ſhepherd merrily diverting himſelf with his homely pipe, as he ſat upon the ſide of a mountain feeding his poor flock. The King ſtood ſtill a great while, liſtening unto him, to the great admiration of his nobility about him: at laſt, fetching a deep ſigh, he broke forth into theſe words: "O happy ſhepherd, which hadſt neither Orthobules nor Sebaſtia to loſe!" bewailing therein his own diſcontent, and yet withal ſhewing that worldly happineſs conſiſteth not ſo much in poſſeſſing of much, which is ſubject to danger, as enjoying in a little, contentment devoid of fears. *Knowles's Turk. Hiſt. p.* 216.

4. Flavius Veſpaſianus, the Emperor, upon the day of his triumph, was ſo over-wearied with the ſlowneſs and tedious neſs of the pompous ſhew as it paſſed on, that he broke forth into theſe words: "I am," ſaid he, "deſervedly puniſhed, who, old as I am, muſt needs be deſirous of a triumph, as if it was either due to, or ſo much as hoped for, by any of my anceſtors." *Briſon. Facet. l.* 3. *c.* 36. *p.* 252.

5. Octavius Auguſtus did twice think of reſigning the empire, and reſtoring the republick to its liberty; firſt, after the overthrow of M. Antonius, as being mindful that it was objected againſt him that he alone was the perſon that impeded it. Again, he had the ſame purpoſe, being wearied out and diſcontented with ſickneſs; inſomuch that, ſending for the magiſtrates and ſenate to his houſe, he put into their hands the account of the empire. But afterwards, conſidering that he could not live private without danger, and that it was a piece of improvidence to leave the ſupreme power in the hands of many, he perſiſted in his reſolution to retain it himſelf. *Sueton. l.* 2. *c.* 28. *p.* 69.

6. C. Marius having lived to ſeventy years of age, was the firſt amongſt mortals who was created Conſul the ſeventh time, having alſo the poſſeſſion of ſuch riches and treaſures as were ſufficient for many Kings, did yet lament and complain of his hard fate, that he ſhould die untimely, poor, and in want of thoſe things which he did deſire. *Plut. in Mario, p.* 432, 433. *Patricii de Reg. l.* 5. *p.* 350.

7. Alexander the Great hearing Anaxarchus the Philoſopher diſcourſing, and ſhewing that, according to the ſenſe of his maſter Democritus, there were infinite and innumerable worlds, he (ſighing) ſaid, "Alas! what a miſerable man am I, that have not ſubdued ſo much as one of all theſe!" Whereupon ſaith Juvenal:

Unus Pellæo Juveni non ſufficit orbis,
Æſtuat infœlix anguſto limite mundi.

For one Pellæan youth the world's too ſmall;
As one pent up, he cannot breathe at all.

Plut. de Tran. Animi, p. 147. *Juvenal. Satyr.* 9.

8. Pope Adrian the Sixth, perceiving that the Lutherans began to ſpread, and the Turks to approach, was ſo diſcontented, and ſo heart-broken, with theſe and ſome other things, that he grew quite weary of the honour whereunto he had attained, ſo that he fell ſick, and died, in the ſecond year of his Papacy, leaving this inſcription to be put upon his tomb: *Adrianus ſextus hic ſitus eſt, qui nihil ſibi infelicius in hâc vitâ, quam quod imperaret, duxit:* that is, "Here lieth Adrian the Sixth, who thought nothing fell out more unhappily to him in this world, than that he was advanced to the Papacy. *Prid. Intro. to Hiſt. Interv.* 7. § 10. *p.* 144, 145.

9. Pope Pius the Fifth, when advanced to the Papacy, led but an uneaſy life therein, as to the ſatisfaction of his mind in ſo great a dignity; for he was heard to complain thus of himſelf: *Cum eſſem religioſus, ſperabam bene de ſalute animæ meæ, Cardinalis factus extimui, Pontifex creatus pene deſpero:* "When I was a Monk I had ſome good hope of my ſalvation; when I was made Cardinal I had leſs; but being now raiſed to the Popedom, I almoſt deſpair of it." *Clark's Mir. c.* 88. *p.* 388.

10. Dionyſius, the elder of that name, was not contented and ſatisfied in his mind that he was the moſt mighty and puiſſant Tyrant of his time; but becauſe he was not a better Poet than Philoxenus, nor able to diſcourſe and diſpute ſo learnedly as Plato, as an argument of his great indignation and diſcontent, he caſt the one into a dungeon within the ſtone-quarries, where malefactors, felons and ſlaves were put to puniſhment, and confined the other as a caitiff, and ſent him away into the Iſle of Ægina. *Plut. Moral. Lib. de Tran. Anim. p.* 147.

11. Agamemnon, the General of all the Grecian forces againſt Troy, thought it an intolerable burden to be a King, and the Commander of ſo great a people. *Plut. Lib. de Tran. Anim. p.* 147.

12. Seleucus, as it ſhould ſeem, found ſome more than ordinary irkſomeneſs in the midſt of all Royalty; for we read of him, that he was wont to ſay, that "if men did but ſufficiently comprehend how laborious and troubleſome a thing it was but to write and read ſo many epiſtles as the variety and greatneſs of a Prince's affairs would require, they would not ſo much as ſtoop to take up a Royal Diadem, though they ſhould find it lying in the highway." *Cœl. Rod. Lect. Anti. l.* 8. *c.* 1. *p.* 343.

CHAP. XLII.

Of litigious Men, and bloody Quarrels upon ſlight Occaſions.

WHEN a matter of difference was fallen out betwixt two perſons, who were notoriouſly known to be men of a turbulent and contentious nature, it was brought before King Philip, that he might determine thereof according to his pleaſure; who is ſaid to have paſſed this ſentence: "You" (ſaid he to one of them) "I command immediately to run out of Macedon; and you" (ſaid he to the other)" ſee that you make all imaginable haſte after him." A good riddance of ſuch ſalamanders as delight to live in the fire of contention; who commence quarrels upon trivial accounts, and withal, know no time wherein to end them.

1. Glouceſterſhire did breed a Plaintiff and Defendant, who between them (with many altercations) traverſed the longeſt ſuit that ever I read of in England; for a ſuit was commenced betwixt the heirs of Sir Thomas Talbot, Viſcount Liſle, on the one part, and the heirs of ——— Lord Berkeley on the other, about certain poſſeſſions lying in this county, not far from Wotton Under-Edge; which ſuit began in the end of the

reign of King Edward the Fourth, and was depending until the beginning of King James, when it was finally compounded. *Cam. Brit. Full. Worth. p.* 256. *Glouceſt.*

2. There was in Padua an ancient houſe, called De Limino: two brothers of this family being in the country on a ſummer's day, went abroad after ſupper, talking of divers things together. As they were ſtanding and gazing upon the ſtars that twinkled in the firmament, (being then very clear) one of them began (in merriment) to ſay to the other, "Would I had as many oxen as I ſee ſtars in that ſky." The other preſently returns, "And would I had a paſture as wide as the firmament:" (and thereupon, turning towards his brother) "where then," ſaid he, "wouldſt thou feed thine oxen?" "Marry, in thy paſture:" (ſaid his brother.) "But how if I would not ſuffer thee?" (ſaid the other.) "I would," (ſaid he) "whether thou wouldſt or not." What," (ſaid he) "in deſpite of my teeth?" "Yea," (ſaid the other) whatſoever thou couldſt do to the contrary." Hereupon their ſport turned to outrageous words, and at laſt to fury. In the end, they drew their ſwords, and fell to it ſo hotly, that, in the turn of a hand, they ran one the other through the body, ſo that they both fell weltering in their blood. The people in the houſe, hearing the buſtle, ran in to them, but came too late; they carried them into the houſe, where both ſoon after gave up the ghoſt. *Camer. Oper. Subſciſ. Cent.* 1. *c.* 92. *p.* 429.

3. "An extraordinary accident hath of late happened," ſaid Juſtinianus, "in the confines of Tuſcany. John Cardinal de Medicis, ſon to Coſmo Duke of Florence, a young Prince of great eſtimation, got on horſeback to ride a hunting, accompanied with two of his brethren, Ferdinand and Cartia, attended with ſome others: their dogs having followed a hare a long time in the plains, at laſt killed her. The brothers thereupon began to debate about the firſt hold, each of them attributing the honour thereof to his dog; one ſpeech drew on another, and they fell at laſt to reviling each other. The Cardinal not enduring to be ſet light by, and being of a haughty nature, gave his brother Cartia (who expoſtulated with him) a box on the ear: Cartia, carried away with his choler, drew his ſword, and gave ſuch a thruſt into his brother the Cardinal's thigh, that he preſently died. A ſervant of the Cardinal's (in revenge of his maſter) gave Cartia a ſore wound: ſo that with the veniſon, they carried home to the Duke Coſmo one of his ſons dead: and for Cartia, his wound was alſo ſuch, as within a while after he died of it: thus for a matter of nothing, the father loſt two of his ſons, in a deplorable manner. *Camer. Oper. Subciſ. Cent.* 1. *c.* 92. *p.* 430.

4. Sigebert was King of Eſſex, and the reſtorer of religion in his kingdom (which had formerly apoſtatized after the departure of Mellitus) a valiant and pious Prince, but murdered by two villains; who being demanded the cauſe of their cruelty, why they killed ſo harmleſs and innocent a Prince? had nothing to ſay for themſelves, but they did it becauſe his goodneſs had done the kingdom hurt: that ſuch was his proneneſs to pardon offenders, that his meekneſs made many malefactors. The great quarrel they had with him was only his being too good. *Beda. l.* 3. *c.* 22. *p.* 118. *Full. Chur. Hiſt. l.* 2. *cent.* 7. *p.* 83.

5. The Chancellor of Theodoricus, Archbiſhop of Magdeburg, was attending upon the Duke of Saxony, and was ſat down with him at his table in the city of Berlin; when the citizens broke in upon them, drew out the Chancellor by a multitude of Lictors into the market-place of the city, and there ſevered his head from his ſhoulders, with the ſword of the publick executioner: and all this for no other cauſe, but that a few days before, going to the Bath, he met a Matron, courteouſly ſaluted her, and jeſting, aſked her, "If ſhe would go into the Bath with him?" which when ſhe refuſed; he laughingly diſmiſſed her: but this was ground ſufficient for the mad multitude, to proceed to ſuch extremities upon. *Lonic. Theat. p.* 577.

6. In the reign of Claudius Cæſar, Cumanus being then Preſident in Jewry, the Jews came up from all parts to Jeruſalem for the celebration of the paſſover: there were then certain cohorts of the Roman ſoldiers, that lay about the Temple as a guard, whereof one diſcovered his privy parts, perhaps for no other reaſon than to eaſe himſelf of his urine: but the Jews ſuppoſing that the uncircumciſed idolator had done this in abuſe of the Jewiſh nation and religion, were ſo incenſed againſt the ſoldiers, that they immediately fell upon them with clubs and ſtones: the ſoldiers on the other ſide defended themſelves with their arms, till at laſt, the Jews, oppreſſed with their own multitudes, and the wounds they received, were enforced to give over the conflict, but not before there were twenty thouſand perſons of them ſlain upon the place. *Fulgoſ. l.* 9. *c.* 7. *p.* 1245. *Joſeph. Ant. l.* 20. *c.* 4. *p.* 519.

7. In the reign of Edward the Sixth, there were two ſiſters-in-law, the one was Queen Katharine Parr, late wife to King Henry the Eighth, and then married to the Lord Thomas Seymour, Admiral of England; the other was the Dutcheſs of Somerſet, wife to the Lord Protector of England, brother to the Admiral. Theſe two ladies falling at variance for precedence (which either of them challenged, the one as Queen-Dowager, the other as wife to the Protector, who then governed the King and all the realm) drew their huſbands into the quarrel, and ſo incenſed the one of them againſt the other, that the Protector procured the death of the Admiral his brother. Whereupon alſo followed his own deſtruction ſhortly after. For being deprived of the aſſiſtance and ſupport of his brother, he was eaſily overthrown by the Duke of Northumberland, who cauſed him to be convicted of felony and beheaded. *Fitzherb. Rel. & Pol. part* 1. *c.* 7. *p.* 57.

8. A famous and pernicious faction in Italy began, by the occaſion of a quarrel betwixt two boys; whereof the one gave the other a box on the ear, in revenge whereof the father of the boy that was ſtruck, cut off the hand of the other that gave the blow; whoſe father making thereupon the quarrel his own, ſought the revenge of the injury done to his ſon, and began the faction of the Neri and Bianchi, that is to ſay, "Black and white," which preſently ſpread itſelf through Italy, and was the occaſion of ſpilling much Chriſtian blood. *Fitzherb. Rel. & Pol. part* 1. *c.* 7. *p.* 58.

9. Anno 1568 the King of Siam had a white Elephant, which when the King of Pegu underſtood, he had an opinion of great holineſs that was in the Elephant, and accordingly prayed unto it. He ſent Ambaſſadors to the King of Siam, offering him whatſoever he would deſire, if he would ſend the Elephant unto him; but the King of Siam would not part with him, either for love, money, or any other conſideration. Whereupon he of Pegu was ſo moved with wrath, that, with all the power he could make, he invaded Siam. Many hundred thouſand men were brought into the field, and a bloody battle was fought, wherein the King of Siam was overthrown, his white Elephant taken, and he himſelf made tributary to the Monarch of Pegu. *I. Huighen Linſchotens. Voyag. l.* 1. *c.* 17. *p.* 30.

10. There lived a few years before the Long Parliament, near Clun-Caſtle in Wales, a good old widow, that had two ſons, grown to mens eſtate, who having taken the holy ſacrament on a firſt Sunday in the month, at their return home they entered into a diſpute touching their manner of receiving it. The eldeſt brother, who was an orthodox Proteſtant, with the mother, held it was very fitting, it being the higheſt act of devotion, that it ſhould be taken in the humbleſt poſture that could be, upon the knees: the other, being a Puritan, oppoſed it, and the diſpute grew high, but it ended without much heat. The next day, being both come home to dinner from their buſineſs abroad, the eldeſt brother, as it was his cuſtom, took a nap upon the cuſhion at the end of the table, that he might be more freſh for labour. The Puritan brother, called Enoch Evans, ſpying his opportunity, fetched an axe, which he had provided it ſeems on purpoſe, and ſtealing ſoftly to the table, he chopped off his brother's head. The old mother hearing a noiſe, came ſuddenly from the next room, and there found the body and head of her eldeſt ſon both aſunder, and reeking in hot blood. "O villain!" cried ſhe," "haſt thou murdered thy brother?" "Yes," quoth he, "and you ſhall after him." And ſo ſtriking her down, he dragged her body to the threſhold of the door, and there chopped off her head alſo, and put them both in a bag. But thinking to fly, he was apprehended and brought before the next Juſtice of peace, who chanced to be Sir Robert Howard; ſo the murderer the aſſizes afterwards was condemned, and the law could but only hang him, though he had committed matricide and fratricide. *Howell's Letters.*

CHAP. XLIII.

Of ſuch as have been too fearful of Death, and over deſirous of Life.

A Weak mind complains before it is overtaken with evil: and as birds are affrighted with the noiſe of the ſling, ſo the infirm ſoul anticipates its troubles by its own fearful apprehenſions, and falls under them before they arrive. But what greater madneſs is there, than to be tormented with futurities, and not ſo much to reſerve ourſelves to miſeries againſt they come, but to invite and haſten them towards us of our own accord? The beſt remedy againſt this tottering ſtate of the ſoul, is a good and clear conſcience; which if a man want, he will tremble in the midſt of all his armed guards.

1. What a miſerable life Tyrants have by reaſon of their continual fears of death, we have exemplified in Dionyſius the Syracuſan, who finiſhed his thirty-eight years rule on this manner: "Removing his friends, he gave the cuſtody of his body to ſome ſtrangers and Barbarians, and being in fear of barbers, he taught his daughters to ſhave him: and when they were grown up he durſt not truſt them with a razor, but taught them how they ſhould burn off his hair and beard with the white films of wallnut kernels. Whereas he had two wives, Ariſtomache and Doris, he came not to them in the night before the place was thoroughly ſearched; and though he had drawn a large and deep moat about the room, and had made a paſſage by a wooden bridge, himſelf drew it up after him when he went in. Not daring to ſpeak to the people out of the common roſtrum or pulpit for that purpoſe, he uſed to make orations to them from the top of a Tower. When he played at ball, he uſed to give his ſword and cloak to a boy whom he loved; and when one of his familiar friends had jeſtingly ſaid, "You now put your life into his hands," and that boy ſmiled, he commanded them both to be ſlain, one for ſhewing the way how he might be killed, and the other for approving it with a ſmile. At laſt overcome in battle by the Carthaginians, he periſhed by the treaſon of own ſubjects. *Lonic. Theatr. p.* 356.

2. Heraclides Ponticus writes of one Artemon, a very ſkilful engineer, but withal ſaith of him, that he was of a very timorous diſpoſition, and fooliſhly afraid of his own ſhadow: ſo that for the moſt part of his time, he never ſtirred out of his houſe. That he had always two of his men by him, that held a brazen target over his head, for fear leſt any thing ſhould fall upon him: and if upon any occaſion he was forced to go from home, he would be carried in a litter hanging near to the ground, for fear of falling. *Plut. in Vitâ Pericl. p.* 167. *Fulgoſ. l.* 9. *c.* 14. *p.* 1345. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 81.

3. The Cardinal of Winchester, Henry Beaufort (commonly called the Rich Cardinal) who procured the death of the good Duke of Glouceſter, in the reign of King Henry the Sixth, was ſoon after ſtruck with an incurable diſeaſe; and underſtanding by his phyſicians that he could not live, murmuring and repining thereat (as Doctor John Baker his Chaplain and Privy-Counſellor writes) he fell into ſuch ſpeeches as theſe, "Fye, will not death be hired? Will money do nothing? Muſt I die that have ſuch great riches? If the whole realm of England would ſave my life, I am able either by policy to get it, or by riches to buy it." But the King of Terrors is not to be bribed by the gold of Ophir: it is a pleaſure to him to mix the brains of Princes and politicians with common duſt: and how loth ſoever he was to depart, yet go he muſt, for he died of that diſeaſe, as little lamented as deſired. *Baker's Chron. p.* 270. *Grafton, vol.* 2. *p.* 599.

4. C. Mecænas, the great friend and favourite of Auguſtus, was ſo ſoft and effeminate a perſon, that he was commonly called Malcinus. He was ſo much afraid of death, that (ſaith Seneca) "He had often in his mouth, all things are to be endured ſo long as life is continued, of which theſe verſes are to be read:"

Debilem facito manu,
Debilem pede coxa,
Tuber adſtrue gibberum,
Lubricos quate dentes,
Vita dum ſupereſt bene eſt.

"Make me lame on either hand,
And of neither foot to ſtand,
Raiſe a bunch upon my back,
And make all my teeth to ſhake:
Nothing comes amiſs to me,
So that life remaining be."

Zuin. Theat. vol. 1. *l.* 1. *p.* 38.

5. The Emperor Domitian was in ſuch fear of receiving death by the hands of his followers, and in ſuch a ſtrong ſuſpicion of treaſon againſt him, that he cauſed the walls of the galleries wherein he uſed to walk to be ſet and garniſhed with the ſtone Phengites, to the end that by the light thereof he might ſee all that was done behind him. *Sueton. l.* 12. *c.* 14. *p.* 338.

6. Rhodius being, through his unſeaſonable liberty of ſpeech, caſt into a den by a tyrant, was there nouriſhed, and kept as a hurtful beaſt, with great torment and ignominy: his hands were cut off, and his face disfigured with wounds. In this wretched caſe, when ſome of his friends gave him advice by voluntary abſtinence to put an end to his

miſeries, by the end of his days: he replied, "That while a man lives, all things are to be hoped for by him." *Zuin. Thea. vol.* 1. *l.* 1. *p.* 78.

7. Cn. Carbo, in his third Conſulſhip, being by Pompey's order ſent into Sicily to be puniſhed, begged of the ſoldiers, with great humility and with tears in his eyes, that they would permit him to attend the neceſſity of nature before he died; and this only that he might for a ſmall ſpace protract his ſtay in a miſerable life. He delayed the time ſo long, till ſuch time as his head was ſevered from his body as he ſat. *Val. Max. l.* 9. *c.* 13. *p.* 271.

8. A certain King of Hungary being on a time very ſad, his brother, a jolly courtier, would needs know of him what ailed him: "O brother," ſaid he, "I have been a great ſinner againſt God, and I fear to die, and to appear before his tribunal." "Theſe are," ſaid his brother, "melancholy thoughts," and withal made a jeſt of them. The King replied nothing for the preſent; but the cuſtom of the country was, that if the executioner came and ſounded a trumpet before any man's door, he was preſently to be led to execution. The King in the dead time of the night ſent the headſman to ſound his trumpet before his brother's door; who hearing it, and ſeeing the meſſenger of death, runs, pale and trembling, into his brother's preſence, beſeeching him to tell him wherein he had offended. "Oh brother!" replied the King, "you have never offended me: but is the ſight of my executioner ſo dreadful? and ſhall not I that have greatly and grievouſly offended God, fear that of his, that muſt carry me before his judgment-ſeat?" *Clark. Mir. c.* 39. *p.* 138.

9. Theophraſtus, the philoſopher, is ſaid at his death to have accuſed nature, that ſhe had indulged a long life to ſtags and crows, to whom it was of no advantage, but had given to man a ſhort one, to whom yet the length of it was of great concern; for thereby the life of man would be more excellent, being perfected with all arts, and adorned with all kind of learning: he complained, therefore, that as ſoon as he had begun to perceive theſe things he was forced to expire, yet he lived to the eighty-fifth year of his age. *Laert. in Vit. Philoſ. l.* 5. *p.* 123. *Cicer Tuſc. qu. l.* 8. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 38.

10. Mycerinus, the ſon of Cleops, King of Egypt ſet open the Temples of the Gods, which his father Cleops and uncle Cephrenes had cauſed to be ſhut up: he gave liberty to the people, who were before oppreſſed and reduced to extremity of calamity. He was alſo a lover and doer of juſtice above all the Kings of his time, and was exceedingly beloved of his people. But from the oracle of the city Buti there was this prediction ſent him, that he ſhould live but ſix years, and die in the ſeventh. He reſented this meſſage ill, and ſent back to the oracle reproaches and complaints: expoſtulating, that, whereas his father and his uncle had been unmindful of the gods, and great oppreſſors of men, yet had they enjoyed a long life: but he, having lived in great piety and juſtice, muſt ſhut up his days ſo ſpeedily. The oracle returned, that therefore he died, becauſe he did not that which he ſhould have done: for Egypt ſhould have been afflicted one hundred and fifty years, which the two former Kings well underſtood, but himſelf had not. When Mycerinus heard this, and that he was thus condemned, he cauſed divers lamps to be made, which, when night came, he lighted: by theſe he indulged his genius, and kept himſelf in conſtant action night and day, wandering through the fens and woods, and ſuch places where the moſt convenient and pleaſurable reception was; and this he did that he might deceive the oracle: and that, whereas it had pronounced he ſhould live but ſix years, he intended this way to lengthen them out to twelve. *Herod. l.* 2. *p.* 139, 140.

11. Antigonus obſerving one of his ſoldiers to be a very valiant man, and ready to adventure upon any deſperate piece of ſervice, yet withal taking notice that he looked very pale and lean, would needs know of him what he ailed? and finding that he had upon him a ſecret and dangerous diſeaſe, he cauſed all poſſible means to be uſed for his recovery: which when it was effected, the King perceived him to be leſs forward in ſervice than formerly; and demanding the reaſon of it, he ingenuouſly confeſſed, "That now he felt the ſweets of life, and therefore was loth to loſe it." *Clark. Mir. c.* 79. *p.* 354.

12. The moſt renowned of the Grecian Generals, Themiſtocles, having paſſed the hundred and ſeventh year of his age, and finding ſuch ſenſible decays growing upon him, as made him ſee he was haſtening to his end, he grieved that he muſt now depart, when, as he ſaid, it was but now chiefly that he began to grow wiſe. *Cæl. Rhod.* 4. *Lect. l.* 30. *c.* 2. *p.* 1389.

13. Titus Veſpaſianus, the Emperor, going towards the territories of the Sabines, at his firſt

lodging and baiting-place was ſeized with a fever; whereupon removing thence in his litter, it is ſaid, that putting by the curtains of the window, he looked up to the heavens, complaining heavily that his liſe ſhould be taken from him who had not deſerved to die ſo ſoon. For in all his life he had not done one action, whereof he thought he had reaſon to repent, unleſs it were one only: what that one was, neither did he himſelf declare at that time, nor is it otherwiſe known: he died about the forty-ſecond year of his age. *Sueton. l.* 11. *c.* 10. *p.* 324, 325.

14. C. Caligula, the Emperor, was ſo exceedingly afraid of death, that at the leaſt thunder and lightning he would wink cloſe with both eyes, and cover his whole head; but if it were greater and any thing extraordinary, he would run under his bed. He fled ſuddenly by night from Meſſina, in Sicily, being affrighted with the ſmoak and rumbling noiſe of Mount Ætna. Beyond the river Rhine he rode in a German chariot between the ſtraights, and the army marched in thick ſquadrons together: and when one had ſaid, "Here will be no ſmall diſturbance in caſe any enemy ſhould now appear," he was ſo affrighted that he mounted his horſe, and turned haſtily to the bridges; and finding them full and choaked up with ſlaves and carriages, impatient of delay, he was from hand to hand, and over men's heads, conveyed on the other ſide of the water. Soon after hearing of the revolt of the Germans, he prepared to fly, and prepared ſhips for his flight; reſting himſelf upon this only comfort, that he ſhould yet have provinces beyond ſea, in caſe the conquerors ſhould paſs the Alps, or poſſeſs themſelves of the city of Rome. *Sueton. l.* 4. *c.* 51. *p.* 195.

15. Ameſtis, the wife of the great monarch Xerxes, buried alive in the ground twelve perſons, and offered them to Pluto for the prolonging of her own life. *Plut de Superſtit. p.* 268.

CHAP. XLIV.

Of the groſs Flatteries of ſome Men.

AS the ſun-flower is always turning itſelf according to the courſe of the ſun, but ſhuts and cloſes up its leaves as ſoon as that great luminary hath forſaken the horizon: ſo the flatterer is always fawning upon the proſperous till their fortune begins to frown upon them: in this not unlike to other ſorts of vermin, that are obſerved to deſert falling houſes and the carcaſes of the dying. Hope and fear have been the occaſions that ſome perſons (otherwiſe of great worth) have ſometimes declined to ſo low a degree of baſeneſs as to beſtow their encomiums upon them who have merited the ſevereſt of their reproofs. Even Seneca himſelf was a flatterer of Nero, which may make us leſs wonder at that which follows.

1. Tacitus ſaith of Salvius Otho, that he did (*adorare vulgus, projicere oſcula, et omnia ſerviliter pro imperio*) adore the people, ſcatter his kiſſes and ſalutes, and crouch unto any ſervile expreſſions to advance his ambitious deſigns in the attainment of the empire. *Cæl. Antiq. Lect. l.* 12. *p.* 498. *Tacit. Hiſt. l.* 1. *p.* 315.

2. Tiridates, King of Armenia, when he was overcome by Corbulo, (and brought priſoner to Nero at Rome) falling down on his knees, he ſaid, "I am nephew to the great Lord Arſaces, brother to the two great Kings Vologeſus and Pacorus, and yet thy ſervant; and I am come to worſhip thee no otherwiſe than I worſhip my God the Sun. Truly I will be ſuch an one as thou ſhalt pleaſe to make me, for thou art my fate and fortune." Which flattery ſo pleaſed Nero, that he reſtored him to his kingdom, and gave him beſides an hundred thouſand pieces of gold. *Xiphil. Clark's Mir. c.* 53. *p.* 211.

3. Publius Affranius, a notable flatterer at Rome, hearing that Caligula, the Emperor, was ſick, went to him, and profeſſed that he would willingly die, ſo that the Emperor might recover. The Emperor told him, "That he did not believe him;" whereupon, he confirmed it with an oath. Caligula ſhortly after recovering, forced him to be as good as his word, and to undergo that in earneſt which he had only ſpoken out of baſe and falſe flattery; for he cauſed him to be ſlain, as he ſaid, leſt he ſhould be forſworn. *Sueton. l.* 4. *Xiphil. Clark's Mir. c.* 53. *p.* 211.

4. Canute, King of England and Denmark, was told by a court paraſite, "That all things in his realm were at his will, and that his pleaſure once known none durſt oppoſe." The King, therefore, appointed his chair of ſtate to be ſet upon the ſands, when the ſea began to flow, and in the preſence of his courtiers ſaid unto it, "Thou art part of my dominion, and the ground on which I ſit is mine; neither was there ever any that durſt diſobey my command, that went away with impunity: wherefore I charge thee that thou come not

upon my land, neither that thou preſume to wet the cloaths or body of me thy Lord." But the ſea, according to its uſual courſe, flowing more and more, wet his feet: whereupon the King riſing up, ſaid, "Let all the inhabitants of the world know, that vain and frivolous is the power of Kings, and that none is worthy the name of a King, but he to whoſe command the heaven, earth, and ſea, by the bond of an everlaſting law, are ſubject and obedient." After this, it is ſaid, that the King never wore his crown. *Polyd. Virg. l. 7. Lipſ. Monit. l. 2. c. 14. p. 341. Baker. Chro. p. 23. Full. Chur. Hiſt. cent. 11. p. 140.*

5. The Athenians were the firſt that gave to Demetrius and Antigonus the title of Kings: they cauſed them to be ſet down in their publick records for Saviour Gods. They put down their ancient magiſtracy of the Archontes, from whom they denominated the year, and yearly elected a Prieſt to theſe Saviours, whoſe name they prefixed to their decrees and contracts. In the place where Demetrius diſmounted from his chariot they erected an altar, which they dedicated to Demetrius, the diſmounter. They added two tribes to the reſt, which they called Demetrius and Antigonus. Above all, that of Stratocles is to be remembered, who was a known deſigner of the greateſt flattery. This man was author of a decree, that thoſe who by the people were publickly ſent unto Demetrius and Antigonus, ſhould not be called Ambaſſadors, but Theori, or, Speakers to the gods. *Plut. in Demetrio, p. 893.*

6. Valerius Maximus, in the dedication of his book of memorable examples to Tiberius the Emperor, thus flatteringly beſpeaks him: "Thee, O Cæſar, do I invoke in this my undertaking, who art the moſt certain ſafety of our country; in whoſe hands is the power of ſea and land, by an equal conſent of gods and men, and by whoſe celeſtial providence all thoſe virtues, of which I am to ſpeak, are benignly cheriſhed, and the vices ſeverely puniſhed. For if the antient orators did happily take their exordiums from the great and beſt Jupiter; if the moſt excellent poets did uſe to commence their writings by the invocation of ſome deity; by how much the more juſtice ought my meanneſs to have recourſe unto your favour; ſeeing that all other divinity is collected by opinion, but yours, by preſent evidence, appears equal to your grandfather's and father's ſtar; by the admirable brightneſs of which there is an acceſſion of a glorious ſplendor to our ceremonies. For as for all other gods, we have indeed received them, but the Cæſars are made and acknowledged by ourſelves." *Val. Max. in Prolog. p. 1.*

7. Tiberius Cæſar coming into the Senate, one of them ſtood up, and ſaid, that "it was fit the words of free men ſhould be free alſo; and that nothing which was profitable ſhould be diſſembled or concealed." All men were attentive to an oration with ſuch a preface; there was a deep ſilence, and Tiberius himſelf liſtened, when the flatterer proceeded thus: "Hear, O Cæſar, what it is that we are diſpleaſed with in thee, whereof yet no man dare openly make mention: you neglect yourſelf, and have no regard to your own perſon; you waſte your body with continual cares and travails for our ſakes, taking no reſt or repoſe either day or night. *Plut de Adulat. et Amic. Diſc. p. 194, 195.*

8. Alexander the Great had an imperfection in his neck, that obliged him to carry it more on one ſide than the other; which was ſo exactly imitated by all his great officers, that his whole court could not ſhew a man without a wry neck. *Lipſ. Monit.*

9. Dionyſius's flatterers ran againſt one another in his preſence, ſtumbled at, and overturned whatever was under-foot, to ſhew they were as purblind as their ſovereign. *Mont. Eſſ.*

10. King Henry VIII. of England, anno 1521, cut his hair very ſhort, and all the Engliſh put themſelves into the ſame cut, though the faſhion at that time was to wear their hair very long. *Camer. Oper. Sub.*

11. Queen Anne, wife of King James I. had a wen in her neck, to cover which, ſhe wore a ruff; and, if we may credit tradition, that firſt began the faſhion of wearing ruffs in England. *Trenchfield.*

CHAP. XLV.

Of ſuch as have been found guilty of that for which they have reproached or diſliked others.

AMONGST others who came to be ſpectators of the Olympick games, there was an old man of Athens: he paſſed to and fro, but no man afforded him ſeat-room. When he came where the Spartan Ambaſſadors ſat, they who had been taught to reverence age) roſe up, and gave him place amongſt them: "Well," ſaid the old man, "the Grecians know well enough what they ought to do, but the Spartans alone are thoſe who do it." The following examples afford too many too nearly allied to the Grecians in this.

1. The married clergy of England would not hear of being divorced from their wives; the Biſhops, therefore, were forced to call in the aid of the Pope. John de Crema, an Italian Cardinal, elated with youthful blood, and a gallant equipage, came over into England, to bluſter the clergy out of their wives. He made a moſt pompous oration in the commendation of virginity, as one who, in his own perſon, knew well how to value ſuch a jewel, by the loſs thereof; for the ſame night at London he was caught in bed with an harlot. *Baker. Chro. p.* 60. *Full. Chur. Hiſt. Cent.* 12. *p.* 23. *Biſh. Godw. p.* 83.

2. When Didymus the grammarian objected againſt a ſtory, and endeavoured to make the vanity and falſehood thereof appear, one of his own books was brought to him, and the page laid open before him, where he had related it as a truth. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 36.

3. M. Craſſus, gaping after the Parthian riches, leading againſt them a gallant army, and paſſing through Galatia, he found Deiotarus, the King thereof, though in extremity of old age, building a new city: wondering at this, he thus ſneered at the King: "What is this," ſaid he, "that I ſee? the twelfth hour is juſt upon the ſtroke with thee, and yet thou art about to erect a new city." Deiotarus, ſmiling, replied: "Nor is it over-early day with my Lord-General, as it ſhould ſeem, and yet he is upon an expedition into Parthia." Craſſus was then in the ſixtieth year of his age, and by his countenance ſeemed to be older than indeed he was. *Cæl. Rhod. l.* 12. *c.* 9. *p.* 541.

4. Seneca, that wrote ſo excellently of moral virtue, and the commendation thereof, yet himſelf allowed his ſcholar Nero to commit inceſt with his own mother Agrippina; and when he wrote againſt tyranny, himſelf was tutor to a tyrant: when he reproved others for frequenting the Emperor's court, himſelf was ſcarce ever out of it: and when he reproached flatterers, himſelf practiſed it in a ſhameful manner, towards the Empreſs and the freed-men: whilſt he inveighed againſt riches and rich men, he heaped together infinite riches, by uſury and unjuſt dealings: and whilſt he condemned luxury in others, himſelf had five hundred coſtly chairs made of cedar, the feet of them ivory, and all other furniture of his houſe anſwerable thereunto. *Xiphil in Vitâ Nero. p.* 79. *Clark's Mirr. c.* 72. *p.* 315.

5. Pericles, the Athenian, might do what he pleaſed in his country, and therefore made a law that no man's natural or illegitimate ſon, ſhould be reputed amongſt the number of the citizens, or be admitted to their privileges: it fell out afterwards that all his own ſons lawfully begotten died: but he had a baſtard who was yet alive, him he would have to enjoy the freedom of the city, and ſo was the firſt violator of that law which himſelf had made. *Fulgoſ. Ex. l.* 8. *c.* 6. *p.* 1023.

6. In the reign of Theodoſius the Elder, Gildo was the Prefect of Africa, who, upon the death of the Emperor, ſeized upon that province for his own, and ſought to bring Maſſelzeres, his brother, into ſociety with him in his diſloyalty: but he flying the country, the tyrant ſlew his wife and children: whereupon he was ſent for by Arcadius and Honorius, who ſucceeded in the Empire, to go againſt Gildo his brother, for the recovery of that province. He went, and overthrew Gildo in battle, and having put him to death, eaſily regained all that was loſt; which he had no ſooner done, but he fell into the ſame treaſonable diſloyalty which he had formerly ſo much diſapproved, and he himſelf rebelled againſt the Emperor who had employed him. *Fulgoſ. Ex. l.* 8. *c.* 6. *p.* 1024.

7. C. Licinius, ſurnamed Hoplomachus, petitioned the prætor that his father might be interdicted from having to do with his eſtate, as being one that prodigally waſted and conſumed it. He obtained what he deſired: but not long after, the old man being dead, he himſelf riotouſly ſpent a vaſt ſum of money, and all thoſe large lands that were left unto him by his father. *Val. Max. l.* 8. *c.* 6. *p.* 222.

8. C. Licinius Stolo (by whoſe means the plebeians were enabled to ſue for the Conſulſhip) made a law that no man ſhould poſſeſs more than five hundred acres of land: after which he himſelf purchaſed a thouſand, and to diſſemble his fault therein, he gave five hundred of them to his ſon: whereupon he was accuſed by M. Popilius Lænas, and was the firſt that was condemned by his own law. *Val. Max. ibid.*

9. Henry, the ſon of the Emperor Henry the Fourth, in the quarrel of the Pope, roſe againſt his own father; but when (his father being dead) he himſelf was Emperor, he then maintained the ſame quarrel about inveſtiture of Biſhops againſt the Pope, which his father before did. *Guil. Mal. p.* 64.

CHAP. XLVII.

Of ſuch Perſons as could not endure to be told of their Faults.

DISEASES are ſometimes more happily cured by medicines made up with bitter ingredients, than they are with ſuch ſweet potions as are more delightful to the palate; but there are a ſort of patients ſo wilful, that they can be wrought upon by no perſuaſions to take them down. A juſt and home reproof (though not very taſteful) where it is well digeſted, is of excellent uſe to remove ſome maladies from the mind; the worſt of it is, that there are but few to be found (eſpecially amongſt the great ones) who can endure to be adminiſtered to in this kind.

1. Cambyſes, King of Perſia, on a time deſired to be truly informed by Prexaſpes his beloved favourite what the Perſians thought of him: who anſwered, "That his virtues were followed with abundant praiſe from all men: only it was by many obſerved that he took more than uſual delight in the taſte of wine:" inflamed with this taxation, he made this reply, "And are the Perſians double-tongued, who alſo tell me that I have in all things excelled my father Cyrus? Thou Prexaſpes ſhalt then witneſs, whether in this report they have done me right; for if at the firſt ſhot I pierce thy ſon's heart with an arrow, then it is falſe that hath been ſpoken, but if I miſs the mark, I am then pleaſed that the ſame be counted true, and my ſubjects believed:" he immediately directed an arrow towards the innocent child, who falling down dead at the ſtroke, Cambyſes commanded the body to be opened, and his heart being broached upon the arrow, this monſtrous Tyrant, greatly rejoicing, ſhewed it to the father, with this ſaying inſtead of an Epitaph: "Now Prexaſpes you may reſolve yourſelf that I have not loſt my wits with wine, but the Perſians theirs who make ſuch report." *Raleigh. Hiſt. l. 3. c. 4. § 3. p. 37. Herod. l. 3. p. 175. Wieri. Oper. p. 821. lib. de Irâ. Pezel. Mell. tom. 1. p. 39, 40.*

2. Yu, King of China, had a Colao, who at the royal audience would not fail to tell him freely of his faults: one day when the King had given more cauſe, or that the exceſs was on the Colao's part, the audience being ended, the King returned into the Palace very much offended, ſaying, "He would cut off the head of that impertinent fellow." The Queen aſked him the cauſe of his diſpleaſure; the King anſwered, "There is an unmannerly clown that never ceaſeth to tell me of my faults, and I am reſolved to ſend one to take off his head." The Queen took no notice of it, but retired to her apartment, and put on a particular garment proper only for feſtivals and viſits, and in this habit ſhe came to the King; who wondering at it, aſked her the cauſe of this novelty? ſhe anſwered, "Sir, I am come to wiſh your Majeſty much joy:" "Of what," replied the King? "That you have a ſubject," ſaid ſhe, "that feareth not to tell you of your faults to your face; ſeeing that a ſubject's confidence in ſpeaking ſo boldly muſt needs be founded upon the opinion he hath of the virtue and goodneſs of his Prince's mind, who can endure to hear him." *Alvarez. ſemed. Hiſt. China. part. 1. c. 24. p. 120.*

3. Aratus, the Sycionian, who by his valour freed and reſtored his country to its liberty, was taken away from this life by King Philip with a deadly poiſon, and for this only cauſe, "That he had with too great a freedom reprehended the King for his faults. *Zuin. Theatr. vol. 2. l. 7. p. 510*

4. Anno 1358, John, King of Spain, was extremely in love with a young woman his concubine, and it was to that degree, that for her ſake he committed things unworthy of a King: killed ſome Princes of his own blood with his own hands; and at laſt he was ſo beſotted with the love of this woman, that he would have all the cities ſubject to the crown to ſwear fealty unto her, and to do her homage. The gentlemen of Seville did much marvel at this commandment, ſo that having conſulted together, they appointed twelve gentlemen to go as their Ambaſſadors to the King, and gave them in charge modeſtly to reprehend the King; to reprove him of thoſe things which he did, and to try by all ſubmiſſion and humility, to withdraw him from that humour of having honour done to his Minion: ſaying, "They were bound by oath to his Queen, and could not transfer their fealty to another till they were abſolved." The Ambaſſadors of Seville went, and modeſtly ſhewed the King his imperfection: the King gave ear, and for anſwer (taking his beard in his hand) he ſaid, "By this beard I certify you that you have not well ſpoken," and ſo ſent them away. Some few days after the King went to Seville, and remembering the

reprehenſion which he received from the Ambaſſadors, he cauſed them all to be maſſacred in one night in their own houſes. *Lord Remy's Civil Conſiderat. c.* 84. *p.* 210.

5. Vodine, Biſhop of London, feared not to tell King Vortigern, that for marrying a heatheniſh lady, Rowena, daughter to Hengiſt, he had thereby endangered both his ſoul and his crown. The King could not endure this liberty, but his words were ſo ill digeſted by him, that they ſhortly coſt the Biſhop his life. *Speed's Hiſt. p.* 290.

6. Cambyſes, King of Perſia, had ſlain twelve Perſians of principal rank: when King Crœſus thus admoniſhed him, "Do not, O King," ſaid he, "indulge thine age and anger in every thing; reſtrain yourſelf; it will be for your advantage to be prudent and provident, and fore-ſight is the part of a wiſe man: but you put men to death upon ſlight occaſions, your countrymen, and ſpare not ſo much as young children. If you ſhall perſiſt to do often in this manner, conſider if you ſhall not give occaſion to the Perſians to revolt from you. Your father Cyrus laid his ſtrict commands upon me, that as often as occaſions ſhould require, I ſhould put you in mind of thoſe things which might conduce to your profit and welfare." Cambyſes ſnatched up a bow, with intention to have ſhot Crœſus through; but he ran haſtily away. Cambyſes thus prevented, commanded his Miniſters to put him to death: but they ſuppoſing the King would repent himſelf, and then they ſhould be rewarded for his ſafety, kept him privately alive. It was not long ere Cambyſes wanted the counſel of Crœſus: when his ſervants told him that he yet lived, Cambyſes rejoiced hereat, but cauſed them to be put to death, who had diſobeyed his commandment in preſerving him whom he had condemned to death. *Pezel. Mell. tom.* 1. *p.* 40.

7. Sabinus Flavius being one of the Conſpirators againſt Nero, and aſked by him, "Why he regarded the military oath ſo little as to conſpire his death?" anſwered him, that "he was faithful to him while he deſerved to be loved, but he could not but hate him ſince he was his mother's, brother's, and wife's murderer; a waggoner, a minſtrel, a ſtage-player, and an incendiary of the city:" than which ſpeech, ſaith the hiſtory, nothing could have happened to Nero more vexatious: for though he was uſed to do wickedly, yet was he impatient, and could by no means endure to hear of the villanies he did. *Trenchfield Hiſt. improved, p.* 90.

8. Telemachus, a Monk, when the people of Rome were attentively gazing upon the ſword-plays, which at that time were exhibited, reproved them for ſo doing; whereupon the people were ſo moved and exaſperated againſt him, that they ſtoned him to death upon the place. Upon this occaſion the Emperor Honorius, in whoſe reign this fell out, put down for ever all ſword-playing in the theatre. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 483.

9. Alexander the Great, writing to Philotas, one of his brave Captains, and the ſon of the excellent Parmenio, ſent him word in his letter, that "the oracle of Jupiter Ammon had acknowledged him to be his ſon:" Philotas wrote back, that "he was glad he was received into the number of the gods; but withal, that he could not but be ſenſible of the miſerable condition of thoſe men who ſhould live under one who thought himſelf more than a man." This liberty of ſpeech, and reproof of his, Alexander never forgot, till ſuch time as he had deprived him of his life. *Quint. Curt. Clark's Mir. c.* 110. *p.* 547.

10. John, Biſhop of Bergamum, a grave and devout perſon, did freely reprove a King of the Lombards for his wickedneſs: the impious King could not endure it, but cauſed him to be ſet upon a fierce horſe, which uſed to caſt his riders, and to tear them in pieces. In this manner he ſent home the good Biſhop, expecting ſoon after to have the news of his death brought to him. But no ſooner was the holy Prelate mounted, than the horſe laid aſide his fierceneſs, and carried him home in ſafety. *Plut. in Vit. Pontif. Clark's Mir. c.* 110. *p.* 546.

11. Orætes, the Prefect of Sardis, was reproved by Mitrobates, that he had not added the Iſle of Samos to the King's dominions, being ſo near unto him, and over which Polycrates then tyrannized. Orætes, by craft, firſt ſeized upon Polycrates, and crucified him; and when Cambyſes was dead, mindful of this freedom, he ſlew Mitrobates, with his ſon Cranape. *Herod. l.* 3. *Zuin Theat. vol.* 12. *l.* 3. *p.* 2765.

CHAP. XLVIII.

Of the baſe Ingratitude of ſome unworthy Perſons.

Hippocratidas received letters from a Nobleman his friend, wherein he craved his advice

vice what he ſhould do with a Spartan, who knew of a conſpiracy that was formed againſt his life; but covering all in ſilence, had not given him the leaſt intimation thereof. His counſel was in this manner; "If," ſaid he, "thou haſt formerly obliged him with any great benefit, kill him immediately; if not, yet ſend him out of the country, as a man too timorous to be virtuous." Thus the ancients adjudged ingratitude to be puniſhed with death; and very worthily, at leaſt in the perſon of him who follows.

1. Humphry Baniſter was brought up and exalted to promotion by the Duke of Buckingham his maſter; the Duke being afterwards driven to extremity, by reaſon of the ſeparation of his army which he had muſtered againſt King Richard the Uſurper, fled to this Baniſter, as his moſt truſty friend, not doubting to be kept ſecret by him, till he could find an opportunity to eſcape. There was a thouſand pounds propoſed as a reward to him that could diſcover the Duke; and this ungrateful traitor, upon the hopes of this ſum, betrayed the Duke his benefactor into the hands of John Metton, Sheriff of Shropſhire, who conveyed him to the city of Saliſbury, where King Richard was, and ſoon after the Duke was put to death. But as for this perfidious monſter, the vengeance of God fell upon him, to his utter ignomy, in a viſible and ſtrange manner; for preſently after his eldeſt ſon fell mad, and died in a boar's ſty; his eldeſt daughter was ſuddenly ſtricken with a leproſy; his ſecond ſon became ſtrangely deformed in his limbs, and lame; his youngeſt ſon was drowned in a pool; and he himſelf, arraigned and found guilty of a murder, was ſaved by his clergy. As for his thouſand pounds, King Richard gave him not a farthing, ſaying, that "he who would be ſo untrue to good a maſter, muſt needs be falſe to all others." *Beard's Theat. l. 2. c. 3. p. 237. Stowe's An. p. 465. Grafton, vol. 2. p. 815.*

2. Two young men of Sparta being ſent to conſult the Oracle of Apollo at Delphos, in their journey lodged at the houſe of one Scedaſus in Leuctra, a good man, and much given to hoſpitality. This Scedaſus had two daughters, beautiful virgins, upon whom theſe young men caſt wanton eyes, and reſolved, at their return, to viſit the ſame houſe: they did ſo, found Scedaſus from home, yet as kind entertainment from his daughters as they could deſire: in requital of which, having found an opportunity, they raviſhed them both, murdered them, and then threw them into a pit, and departed. Not long after Scedaſus came home, and miſſing his daughters, looked up and down for them; at laſt, a little dog that he had came whining to him, and ran out of doors, as it were inviting him to follow him: he did, and the dog brought him to the pit into which they were thrown. He drew out his daughters, and hearing by his neighbours that the two young Spartans had been again at his houſe, he concluded they were the murderers. Hereupon he went to Sparta, to complain to the Magiſtrates of this barbarous cruelty. He firſt opened his cauſe to the Ephori, and then to the Kings; but to both in vain: he therefore complained to the people, but neither did he find any redreſs there: wherefore, with hands lifted up to heaven, he complained to the gods, and then ſtabbed himſelf. Nor was it long before the Spartans were defeated in a great battle by the Thebans in that very Leuctra; and by the ſame deprived of the Empire of Greece, which they had many years poſſeſſed. It is ſaid, that the ghoſt of Scedaſus appeared unto Pelopidas, one of the chief Captains amongſt the Thebans, encouraging him to give them battle in thoſe very plains of Leuctra, where he and his daughters lay buried; telling him, that "their death ſhould be there revenged. *Lon. Theat. p. 460. Plut. p. 288. in Pelopid. Fitz. of Rel. & Pol. par. 1. c. 20. p. 196. Plut. Amat. narrat. c. 3. p. 119.*

3. Pope Adrian the Sixth, having built a fair college at Lovian, cauſed this inſcription to be written upon the gates of it, in letters of gold, *Trajectum plantavit, Lovanium rigavit, Cæſar dedit incrementum* (with an unworthy alluſion to that of the Apoſtle Paul to the Corinthians) "Utrecht planted me (there he was born): Lovian watered me (there he was bred up in learning): and Cæſar gave increaſe (for the Emperor had preferred him)." One that had obſerved this inſcription, and withal his ingratitude, to meet at once with that and his folly, wrote underneath, *Hic Deus nihil fecit,* "Here God did nothing. *Clark's Mir. c. 88. p. 388. Luther. Coll. Menſal. p. 305.*

4. When Tamerlane had overcome and taken priſoner Bajazet the great Turk, he aſked him, "Whether he had ever given God thanks for making him ſo great an Emperor?" Bajazet confeſſed, "That he had never ſo much as thought upon any ſuch thing." To whom Tamerlane replied, "That it was no wonder ſo ungrateful a man ſhould be made a ſpectacle of miſery," "For,

ſaith he, "you being blind of one eye, and I lame of one leg, what worth was there in us, that God ſhould ſet us over two ſuch mighty Empires to command ſo many men far more worthy than ourſelves?" *Clark's Mir. c.* 63. *p.* 318, 319.

5. It is remarkable that is reported by Zonaras and Cedrenus of the Emperor Baſilius Macedo, who being hunting (as he much delighted in that exerciſe) a great ſtag turned furiouſly upon him, and faſtened one of the branches of his horns into the Emperor's girdle, and lifting him from his horſe, bore him a diſtance off to the great danger of his life; which when a gentleman of the train eſpied, he drew his ſword and cut the Emperor's girdle, by which means he was preſerved and had no hurt at all. But obſerve his reward: "The gentleman for this act was queſtioned, and adjudged to have his head ſtruck off, becauſe he preſumed to expoſe his drawn ſword ſo near the perſon of the Emperor; and he ſuffered according to his ſentence. *Zon. Annal. tom.* 3. *p.* 153. *Lon. Theatr. p.* 337. *Hyw. Hierarch. l.* 8. *p.* 528.

6. Cicero flying for his life was purſued by Herennius, and Popilius Lena: this latter, at the requeſt of M. Cælius, he defended with equal care and eloquence, and from a hazardous and doubtful cauſe ſent him home in ſafety. This Popilius afterwards (not provoked by Cicero in word or deed) of his own accord, aſked Antonius to be ſent after Cicero, then proſcribed, to kill him. Having obtained licence for this deteſtable employment, with great joy he ſpeeded to Cajeta, and there commands that perſon to ſtretch out his throat, who was (not to mention his dignity) the author of his ſafety and deſerved the moſt grateful returns from him. Yet he did with great unconcernedneſs cut off the head of Roman eloquence, and the renowned right-hand of peace. With that burden he returned to the city, nor while he was ſo laden did it ever come into his thoughts that he carried in his arms that head which had heretofore pleaded for the ſafety of his. *Plut. in Ciceron. p.* 885. *Val. Max. l.* 5. *c.* 3. *p.* 138. *Lon. Thea. p.* 333. *Hak. Apol. l.* 4. *c.* 10. § 4. *p.* 433. *Bruſon facetiar. l.* 3. *c.* 11. *p.* 191.

7. Parmenio had ſerved, with great fidelity, Philip the father of Alexander, as well as himſelf, for whom he had firſt opened the way into Aſia. He had depreſſed Attalus the King's enemy; he had always, and in all hazards the leading of the King's vanguard: he was no leſs prudent in counſel than fortunate in all attempts: a man beloved of the men of war, and to ſay the truth, that had made the purchaſe for the King of the Empire of the Eaſt, and of all the glory and fame he had. After he had loſt two of his ſons in the King's wars, Hector and Nicanor, and another in torment upon ſuſpicion of treaſon, this great Parmenio Alexander reſolved to deprive of life by the hands of murderers, without ſo much as acquainting him with the cauſe: and would chooſe out no other to expedite this unworthy buſineſs, but the greateſt of Parmenio's friends, which was Polydamus, whom he truſted moſt and loved beſt, and would always have to ſtand at his ſide in every fight. He and Cleander diſpatched this great man as he was reading the King's letter in his garden in Media. So fell Parmenio who had performed many notable things without the King, but the King without him did never effect any thing worthy of praiſe. *Q. Curt. l.* 7. *p.* 187, 188. *Raleigh's Hiſt. part* 1. *l.* 4. *c.* 2. § 17. *p.* 168.

8. Philip, King of Macedon, had ſent one of his Court to ſea, to diſpatch ſomething he had given him in command; but a ſtorm came and he was ſhipwrecked, but ſaved by one that lived there about the ſhore in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end diſmiſſed by him, and furniſhed with ſomewhat to bear his charges. At his return he tells the King of his wreck and dangers, but nothing of the benefits he had received. The King told him he would not be unmindful of his fidelity and dangers undergone in his behalf. He taking the occaſion, told the King he had obſerved a little farm on the ſhore, and beſought him he would beſtow that on him, as a monument of his eſcape, and reward of his ſervice. The King orders Pauſanius the Governor to aſſign him the farm to be poſſeſſed by him. The poor man being thus turned out, applied himſelf to the King, told him what humanity he had treated the courtier with, and what ungrateful injury he had returned him in lieu of it. The King, upon hearing of the cauſe, in great anger commanded the Courtier preſently to be ſeized, and to be branded in the forehead with theſe letters, *Hoſpes ingratus,* "The ungrateful gueſt," reſtoring the farm to its proper owner, *Cæl. Rhod. l.* 7. *c.* 28. *p.* 327. *Lon. Theatr. p.* 336. *Bruſon facetiar. l.* 3 *c.* 11. *p.* 192.

9. When the enmity broke out betwixt Cæſar and Pompey, Marcellinus a Senator (and one of them whom Pompey had raiſed) eſtranged himſelf ſo far from his party unto that of Cæſar's that he ſpake many things in the Senate againſt Pompey: who thus took him up, "Art thou not aſhamed Marcellinus to ſpeak evil of him, through whoſe bounty, of a mute thou art become eloquent; and of one half-ſtarved, art brought to ſuch a plenty as that thou are not able to forbear vomiting?" Notably taxing his ingratitude, who had attained to all his dignity, authority, and eloquence, through his favour, and yet abuſed them all againſt him. *Cæl. Rhod. l. 21. c. 9. p. 975. Lon. Thea. p. 337.*

10. Henry Keeble, Lord Mayor of London, 1511, beſides other benefactions in his life-time, rebuilt Aldermary Church, which was run to ruin, and bequeathed at his death one thouſand pounds for the finiſhing of it: yet within ſixty years after, his bones were unkindly, nay inhumanly caſt out of the vault wherein they were buried: and his monument plucked down for ſome wealthy perſon of the preſent times to be buried therein. "Upon which occaſion," ſaith Dr. Fuller, "I could not but rub up my old poetry, which is this:

Fuller to the Church.

Ungrateful church, o'errun with ruſt,
Lately buried in the duſt,
Utterly thou hadſt been loſt
If not preſerv'd by Keeble's coſt:
A thouſand pounds might it not buy
Six foot in length for him to lye;
But outed of his quiet tomb,
For later corpſe he muſt make room?
Tell me where his duſt is caſt:
Though 't be late, yet now at laſt
All his bones with ſcorn ejected
I will ſee them re-collected:
Who fain myſelf would kinſman prove
To all that did God's Temples love.

The Church's anſwer.

Alas! my innocence excuſe,
My Wardens they did me abuſe,
Whoſe avarice his aſhes ſold,
That goodneſs might give place to gold.
As for his reliques, all the town
They are ſcattered up and down.
Seeſt a church repaired well?
There a ſprinkling of them fell.
Seeſt a new church lately built?
Thicker there his aſhes ſpilt.
Oh, that all the land throughout
Keeble's duſt were thrown about:
Places ſcatter'd with that ſeed
Would a crop of churches breed.

Full. Worth. c. 11. p. 33.

11. Anno 1565, upon the fifth of February, one Paulus Sutor, of the village of Breſweil, near the city of Baſil came into the houſe of Andreas Hager, a bookſeller: he was then old and ſick, and had been the other's godfather at the font, and performed to him all the good offices that could be expected from a father. Being entered his houſe, he told him that he was come to viſit him, as one that eſteemed him as his father. But as ſoon as the maid that attended upon the ſick man was gone out of the parlour, he caught up a hammer, gave him ſome blows, and then thruſt him through with his knife. As ſoon as the maid returned, with the ſame fury he did the like to her; and then ſeizing the keys, he ſearched for the prey intended: he found eight pieces of plate, which afterwards in want of money he pawned to a Prieſt of St. Blaſius, who ſuſpecting the man, ſent the plate to the Senate at Baſil, by which means the author of the deteſtable murder was known: he was ſearched after, taken at the village of Hagenſtall, brought priſoner to Baſil, where he had his legs and arms broken upon the wheel, and his head being (while yet alive) tied to a part of the wheel, he was burnt with flaming torches till, in horrible tortures, he gave up the ghoſt. *Lon. Theatr. p. 338.*

12. Furius Camillus was the great ſafety of Rome, and the ſure defence of the Roman power; a perſon whom the Romans had ſtyled the ſecond Romulus for his deſerts: yet being impeached by L. Apuleius, a Tribune of the people, as having ſecretly embezzled a part of the Veientine ſpoils, by a hard and cruel ſentence he was adjudged to baniſhment: and that at the very time when he was in tears for the loſs of a ſon of admirable hopes, when he was rather to be cheriſhed with comfort than oppreſſed with new miſeries. Yet Rome, unmindful of the merits of ſo great a man, to the funerals of the ſon added the condemnation of the father, and all this for fifteen thouſand aſſes, which

was the poor ſum he was charged with, and baniſhed for. *Val. Max. l.* 5. *c.* 3. *p.* 136. *Hak. Apol. l.* 4. *c.* 10. § 4. *p.* 434.

13. In later times, that great and famous Captain, Gonſalvo, after he had conquered the kingdom of Naples, and driven the French beyond the mountains, and brought all the Italian Princes to ſtand at the Spaniards devotion, was moſt ungratefully called home by his maſter the King of Spain, where he died obſcurely, and was buried without any ſolemnity or tears. *Clark's Mir. c.* 74. *p.* 321.

14. Militiades, a renowned Captain of the Athenians, after that glorious victory at Marathon, and other great ſervices, having miſcarried in an enterprize, whereof the conſequence was of ſmall value, was fined fifty talents; and being not able to pay it, was kept bound in priſon (though ſore wounded in the thigh) till his ſon Cymon, to redeem his father, paid the money, and ſet him at liberty: but he ſoon after died of his wounds. *Lon. Theat. p.* 334. *Clark's Mir. c.* 73. *p.* 317.

15. Theodatus was adopted, and made partner and ſucceſſor in the kingdom by Amalaſuntha, Queen of the Goths, as ſoon as ſhe was deprived of her ſon Athalaricus; who, in reward of ſo great and noble a favour, ſent her to an iſland in the Vulſinian Lake, where ſhe was put into priſon, and not long after ſtrangled by his order; putting her to an unworthy death, by whoſe bounty he had received a kingdom. *Lon. Theat. p.* 334. *Fulg. l.* 5. *c.* 3. *p.* 611.

16. Cardinal Charles Caraffa and Duke John his brother were they that managed all affairs under Pope Paul the Fourth. He being dead, Pius the Fourth was made Pope, and that chiefly by the favour and diligence of theſe Caraffas; and as a reward of their good ſervice, he made it his firſt buſineſs to overthrow them: he ſent the Cardinal and his brother the Duke, together with Count Alifane, and many others of their kindred and friends, to priſon, in the Caſtle of St. Angelo: there were they nine months in durance, and expectation of death. At laſt, by order from the Pope, the Cardinal was hanged, the Duke and Count beheaded, and their dead bodies expoſed as a public ſpectacle to the people. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 58, 59.

17. Anaxagoras was of ſingular uſe to Pericles, the Athenian, in the government of the commonwealth, but being now burdened with old age, and neglected by Pericles, who was intent upon public affairs, he determined by obſtinate faſting to make an end of himſelf. When this was told to Pericles, he ran to the Philoſopher's houſe, and with prayers and tears ſought to withdraw him from his purpoſe, entreating him to live for his ſake, if he refuſed to do it for his own. The old man being now ready to expire, "O Pericles," ſaid he, "ſuch as have need of the lamp uſe to pour in oil:" upbraiding him with the neglect of his friend who had been of ſuch advantage to him. *Plut. in Pericle. p.* 162. *Zuin. vol.* 1. *l.* 2. *p.* 204, 205.

18. Beliſarius was General of all the forces under the Emperor Juſtinian the Firſt, a man of rare valour and virtue: he had overthrown the Perſians, Goths, and Vandals; had taken the Kings of theſe people in war, and ſent them priſoners to his maſter; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a ſmall number of ſoldiers, and leſs coſt: he had reſtored military diſcipline by his authority, when long loſt; he was allied to Juſtinian himſelf; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy he refuſed it. This great man, upon ſome jealouſy and groundleſs ſuſpicion, was ſeized upon; his eyes put out, all his houſe rifled, his eſtate confiſcated, and himſelf reduced to that miſerable ſtate and condition as to go up and down in the common road with this form of begging: "Give one halfpenny to poor Beliſarius, whom virtue raiſed, and envy hath overthrown." *Ful. l.* 5. *c.* 3. *p.* 612. *Lon. Theatr. p.* 336.

19. Scipio Naſica deſerved as much by the gown as did either of the Africans by arms: he reſcued the commonwealth out of the jaws of Tiberius Gracchus; was the Prince of the Senate, and adjudged the moſt honeſt perſon in all Rome: yet his virtues being moſt unjuſtly undervalued, and diſeſteemed by his fellow-citizens, under pretence of an embaſſy, he retired to Pergamus, and there ſpent the reſt of his life; his ungrateful country not ſo much as finding him wanting, or deſiring his return. *Val. Max. l.* 5. *c.* 3. *p.* 137. *Hak. Apol. l.* 4. *c.* 10. § 4. *p.* 435.

20. P. Lentulus, a moſt famous man, and a great lover of his country, when in Mount Aventine he had fruſtrated the wicked attempts of C. Gracchus, and in a pious fight (wherein he had received many dangerous wounds) had put to flight the traitor's army, he bore away this reward of that and other his gallant actions, that he was

not ſuffered to die in that city, the laws, peace, and liberty whereof he had by this means ſettled. So that forced by envy and ſlander to remove, he obtained of the Senate an employment abroad, and in his farewell-oration prayed the immortal gods, "That he might never return to ſo ungrateful a people:" nor did he, but died abroad. *Val. Max. l. 5. c. 3. p.* 137. *Hak. Apol. l.* 4. *c.* 10. § 4. *p.* 435.

21. Achmetes, the Great Baſſa, was, by the confeſſion of all men, the beſt ſoldier, and moſt expert Captain among the Turks: Bajazet made him the General of his army againſt his brother Zemes, where the conduct and valour of the General brought Bajazet the victory. At his return to Court this great Captain was invited to a royal ſupper, with divers of the principal Baſſas, where the Emperor, in token they were welcome and ſtood in his good grace, cauſed a garment of pleaſing colour to be caſt upon every one of his gueſts, and a gilt bowl full of gold to be given to each of them: but upon Achmetes was caſt a gown of black velvet: all the reſt roſe and departed, but Achmetes, who had on him the mantle of death, (amongſt the Turks) was commanded to ſit ſtill, for the Emperor had to talk with him in private. The executioners of the Emperor's wrath came, ſtripped and tortured him, hoping that way to gain from him what he never knew of (for Baſſa Iſaac, his great enemy, had ſecretly accuſed him of intelligence with Zemes); but he was delivered by the Janizaries, who would, no doubt, have ſlain Bajazet, and rifled the court, at his leaſt word of command: but though he eſcaped with his life for the preſent, he not long after was thruſt through the body as he ſat at ſupper in the Court, and there ſlain. This was that great Achmetes by whom Mahomet, the father of this Bajazet, had ſubverted the empire of Trabezond; took the great city of Caffa, with all the country of Taurica Cherſoneſus, the impregnable city of Croja, Scodra, and all the kingdom of Epirus; a great part of Dalmatia, and at laſt Otranto, to the terror of all Italy. *Knowles's Turk. Hiſt. p.* 443, 444.

CHAP. XLVIII.

Of the Perfidiouſneſs and Treachery of ſome Men, and their juſt Rewards.

THERE is nothing under the ſun that is more deteſtable than a treacherous perſon, he is commonly followed with the execrations and curſes of thoſe very men to whom his treaſon hath been moſt uſeful. All men being apt to believe, that he who hath once expoſed his faith to ſale, ſtands ready for any chapman as ſoon as an occaſion ſhall preſent itſelf. It is ſeldom that theſe perfidious ones do not meet with their juſt rewards from the hands of their own patrons: however, the vengeance of Heaven (where the juſtice of men fails) doth viſibly fall upon them.

1. Charles, Duke of Burgundy, gave ſafe conduct to the Conſtable the Earl of St. Paul; and yet, notwithſtanding, after he found that Lewis the Eleventh, King of France, had taken St. Quintins, and that he did ſolicit him either to ſend him priſoner to him, or elſe to kill him within eight days after his taking, according to the agreement heretofore made betwixt them; he baſely delivered him up to Lewis, whom he knew to be his mortal enemy, and by whom he was beheaded. But the Duke, who heretofore was great and mighty with the greateſt Princes in Chriſtendom, who had been very fortunate and ſucceſsful in his affairs, from thenceforth never proſpered in any thing he undertook: but was betrayed himſelf by one whom he truſted moſt, the Earl of Campobrach; loſt his ſoldiers, his formerly-gained glory, riches, and jewels, and finally his life, by the Switzers, after he had lived to ſee himſelf deſerted of all that entered into any league with him. *Ph. de Com. l.* 4. *c.* 12. *p.* 133. *Id. l.* 5. *c.* 8. *p.* 155, 156.

2. The Emperor Charles the Fourth made war upon Philip, Duke of Auſtria, and both armies were got near together with a reſolution to fight: but the Emperor, perceiving he was far ſurmounted in force by the enemy, determined to do that by ſubtility which he could not by ſtrength. He cauſed three of the Duke's Captains to be ſent for, and agreed with them to ſtrike a fear into their maſter, that might cauſe him in all haſte to retire. Upon their return they told the Duke, "That they had been out, and particularly viewed the power of the Emperor, and found it thrice as

great as his own; that all would be loſt if he did not ſpeedily retreat; and that he had no long time to deliberate." "Then," ſaid the Duke, "let us provide for ourſelves, waiting for ſome better opportunity: it is no ſhame for us to leave the place to a ſtronger than ourſelves." So Philip fled away by night, no man purſuing him. The traitors then went to the Emperor to receive their reward, who had made proviſion of golden ducats, all counterfeit, the beſt not worth ſix-pence, and cauſed great bags of the ſame to be delivered to them, and they merrily departed. But when employing their ducats they found them to be falſe, they returned to the Emperor, and complained of the Treaſurer and Maſter of the Mint. The Emperor looking on them with a frowning countenance, ſaid, "Knaves as you are, get you to the gallows, there to receive the reward of your treaſon: falſe work, falſe wages, an evil end befall you." They, wholly confounded, withdrew themſelves ſuddenly, but whither is not known. *Camer. Oper. Subc. cent.* 1. *c.* 7. *p.* 60.

3. The Bohemians having gotten the victory, and ſlain Uratiſlaus, they ſet the country on fire; and after finding a young ſon of his, they put him into the hands of Greſomiſlas the Prince, called alſo Neclas, who pitying the child his couſin, committed him to the keeping of the Earl Duringus, whoſe poſſeſſions lay along by the river Egra; and a perſon who formerly had been much favoured by Uratiſlaus. This Earl (thinking to inſinuate himſelf into the favour and good liking of Neclas) as the child was one day playing upon the ice, came upon him, and with one blow of his ſcimitar ſmote off his head: and haſtening to Prague, preſented it to Neclas all bloody, ſaying, "I have this day made your throne ſure to you, for either this child or you muſt have died: you may ſleep henceforth with ſecurity, ſince your competitor to the crown is diſpoſed of." The Prince retaining his uſual gravity, and juſt indignation at ſo cruel a ſpectacle, ſaid thus unto him, "Treaſon cannot be mitigated by any good: I committed this child to thee to keep, not to kill. Could neither my command nor the memory of thy friend Uratiſlaus, nor the compaſſion thou oughteſt to have had of this innocent, turn away thy thoughts from ſo miſchievous a deed? What was thy pretence? to procure me reſt? Good reaſon I ſhould reward thee for thy pains: of three puniſhments, therefore, chooſe which thou wilt; kill thyſelf with a poniard, hang thyſelf with a halter, or caſt thyſelf headlong from the rock of Viſgrade." Duringus, forced to accept of this decree, hanged himſelf in an halter upon an elder-tree, not far off: which ever after, ſo long as it ſtood, was called "Duringus's elder-tree." *Camer. Oper. Subc. cent.* 2. *c.* 60. *p.* 254.

4. In the war with the Faliſci, Camillus had beſieged the Falerians; but they, ſecure in the fortifications of their city, were ſo regardleſs of the ſiege, that they walked gowned as before up and down the ſtreets, and oftentimes without the walls. After the manner of Greece they ſent their children to a common ſchool, and the treacherous maſter of them uſed to walk with them day by day without the walls: he did it often; and by degrees he trained them ſo far onward, that he brought them unawares into the danger of the Roman ſtations, where they were all taken. He bids them lead him to Camillus: he was brought into his tent, where ſtanding in the middle, "I am," ſaid he, "the maſter of theſe boys; and having a greater reſpect to thee than to my relations, I am come to deliver thee the city in the pledges of theſe children." Camillus heard him, and looking upon it as a baſe action, he turned to them about him, and looking upon him, "War," ſaid he, "is a cruel thing, and draws along with it a multitude of injuries and wrongs: yet to good men there are certain laws of war, nor ought we ſo to thirſt after victory, as to purchaſe it at the price of unworthy and impious actions. A great Captain ſhould rely upon his own virtue, and not attain his ends by the treachery of another." Then he commanded the Lictors to ſtrip the Schoolmaſter, and having tied his hands behind him, to deliver rods into the hands of his ſcholars to whip and ſcourge the traitor back into the city. The Faliſcans had before perceived the treaſon, and there was an univerſal mourning and outcry within the city for ſo great a calamity; ſo that a concourſe of noble perſons, both men and women, like ſo many mad creatures, were running to and fro upon the walls: when the children came driving with laſhes their maſter before them, calling Camillus their preſerver and father. The parents, and the reſt of the citizens, were aſtoniſhed at what they beheld; and having the juſtice of Camillus in great admiration, they called an aſſembly, and ſent Ambaſſadors to let him know, "That, ſubdued by his virtue, they rendered up themſelves and theirs freely into his hands." *Plut. in Camillo, p.* 134. *Din. Mem. l.* 3. *p.* 212. *Bruſon. Exempl. l.* 5. *c.* 6. *p.* 356.

5. Agathocles was very proſperous in Africa, had taken all the reſt of the cities, and ſhut up his enemies in Carthage, about which he lay. He invited Ophellas, the Cyrenian, to join with him, promiſing, that the Crown of Africa ſhould be his: Ophellas, won with this hope, came to him with great forces, and was, together with his army, cheerfully received, and provided for by Agathocles: but ſoon after, a great part of his army being gone forth to forage, and Ophellas but weak in the camp, he was fallen upon, and ſlain in the fight, and his whole army, by vaſt promiſes, won to the colours of Agathocles. But obſerve how ſucceſsful this treachery proved: It was not long before Agathocles was forced to fly out of Africa, his army loſt, and two of his ſons ſlain, by the fury of the mutinous ſoldiers; and, which is worthy of obſervation, this was done by the hands of them that came with Ophellas, and in the ſame month, and day of the month, that he had treacherouſly ſlain Ophellas, his friend and his gueſt. *Diod. Sicul. l.* 20. *p.* 674, 686.

6. Ladiſlaus Kerezin, a Hungarian, traiterouſly delivered up Hiula (a ſtrong place) to the Turks; and, when he expected to receive many and great preſents for this his notable piece of ſervice, certain witneſſes were produced againſt him, by the command of Selymus himſelf, who depoſed, "that the ſaid Ladiſlaus had cruelly handled certain Muſſulmen that had been priſoners with him:" whereupon he was delivered to ſome friends of theirs, to do with him as they ſhould think good. They incloſed this traitor in a tun, or hogſhead, ſet full of long ſharp nails within-ſide, and rolled it from the top of a high mountain, full of ſteep downfalls, to the very bottom; where, being run through every part of the body with thoſe ſharp nails, he ended his wretched life. *Camer. Oper. Subſc. cent.* 2. *c.* 61. *p.* 259. *Heyl. Coſm. p.* 544.

7. Leo Armenius, Emperor of Conſtantinople, was ſlain by ſome conſpirators in the temple there, and Michael Balbus ſet up to ſucceed in his room. He alſo being dead, Theophilus, his ſon, was advanced to the Imperial Palace of his father; who was no ſooner confirmed in his Empire, but he called together the whole Senate into his Palace, and bid thoſe of them that aſſiſted his father in the ſlaughter of Leo, to ſeparate themſelves from the reſt; which when they had cheerfully done, turning to the Præfect over capital offences, he commanded him to ſeize and carry them away, and to execute condign puniſhment upon them. *Zonar. An. tom.* 3. *p.* 146. *Din. mem. l.* 3. *p.* 215.

8. When the Emperor Aurelian marched againſt Thyana, and found the gates of the city ſhut againſt him, he ſwore he would make ſuch a ſlaughter, that he would not leave a dog alive in the whole city. The ſoldiers, enticed with the hope of ſpoil, did all they were able to take it; which one Heracleon perceiving, and fearing to periſh with the reſt, betrayed the city into their hands. Aurelian, having taking it, cauſed all the dogs in the city to be ſlain, but gave to all the citizens a free pardon as to life, except only the treacherous Heracleon, whom he cauſed to be ſlain, ſaying, "He would never prove faithful to him, that had been the betrayer of his own country." *Fulg. l.* 6. *c.* 5. *p.* 766. *Bruſon. Ex. l.* 5. *c.* 6. *p.* 354.

9. Solyman the Magnificent employed one in the conqueſt of the Iſle of Rhodes, promiſing the traitor to give him for his wife one of his daughters, with a very great dowry. He, after his ſervice done, demanding that which was promiſed, Solyman cauſed his daughter to be brought in moſt royal pomp, aſſigning him the marriage of her, according to his deſert. The traitor could not keep his countenance, he was ſo tranſported with joy. "Thou ſeeſt," ſaid Solyman, "I am a man of my word: but foraſmuch as thou art a Chriſtian, and my daughter, thy wife that ſhall be, is a Mahometan by birth and profeſſion, you cannot ſo live in quietneſs; and I am loth to have a ſon-in-law that is not a Muſſulman both within and without: and therefore, it is not enough that thou abjure Chriſtianity in words, as many of thy ſect are wont to do, but thou muſt forthwith doff thy ſkin, which is baptized, and uncircumciſed." Having ſo ſaid, he commanded ſome that ſtood by to flay alive the pretended ſon-in-law; and that afterwards they ſhould lay him in a bed of ſalt; ordaining, that if any Mahometan ſkin came over him again, in place of the Chriſtian, that then, and not before, his promiſed ſpouſe ſhould be brought unto him to be married. The wretched traitor, thus ſhamefully and cruelly divided, died in moſt horrible torments. *Camer. Oper. Subſciſ. cent.* 2. *c.* 61. *p.* 259.

10. The Venetians put to death Marinus Falierus, their Duke, for having conſpired againſt the State: and whereas the pictures of their Dukes, from the firſt to him that now liveth, are repreſented and drawn, according to the order of their

times, in the great hall of the General Council; yet, to the end that the picture of Falierus, a pernicious Prince, might not be ſeen amongſt other of thoſe illuſtrious Dukes, they cauſed an empty chair to be drawn, and covered over with a black veil; as believing that thoſe who carried themſelves diſloyally to the Commonwealth, cannot be more ſeverely puniſhed, than if their names be covered with a perpetual ſilence, and ſecret deteſtation. *Camer. Oper. Subſciſ. cent.* 2. *c.* 61. *p.* 260.

11. The Saracens were ſhamefully forced to leave the ſiege of Conſtantinople by Conſtantinus Pogonatus; and a tempeſt alſo lighting upon their navy, had reduced them to ſuch terms, that they beſought him for peace; which was granted them upon theſe conditions: "That the truce ſhould continue for thirty years; and that the Arabians, or Saracens, as a tribute, ſhould pay to the Emperors of Conſtantinople three thouſand pieces of gold, eight ſlaves, and as many excellent horſes." But Juſtinianus, the ſucceſſor of Pogonatus, forming an army of thirty thouſand choice youth, broke the league, and undertook an expedition againſt theſe Arabians, pretending that the tribute-money bore not the ſtamp of the Romans, but the Arabians. The Arabians, faſtening the tables of their league to a ſtandard, bore them as an enſign amongſt them; and ſeeing they could prevail nothing at all with the Emperor by entreaties, they remitted all to a trial with him in battle, wherein the Emperor was overthrown with a great ſlaughter, and compelled to a ſhameful and diſhonourable flight: with a few of his ſervants, he hardly eſcaped. Soon after, by a ſedition amongſt his ſubjects, he was thruſt out into exile, and the principal of thoſe his Counſellors, who had perſuaded him to this wickedneſs, were publickly burnt. *Zon. Annal. tom.* 3. *p* 135, 136. *Din. l.* 3. *p.* 164, 165.

12. King Edgar, hearing of the admirable beauty of Elfrida, the only daughter of Ordgarus, Duke of Devonſhire, founder of Taviſtock Abbey in that county, ſent his great favourite, Earl Ethelwold, who could well judge of beauty, to try the truth thereof; with commiſſion that, if he found her ſuch as fame reported, he ſhould bring her to him, and he would make her his Queen. The young Earl, upon ſight of the Lady, was ſo ſurprized, that he began to woo her for himſelf; and had procured her father's good-will, in caſe he could obtain the King's conſent. Hereupon the Earl poſted back to the King, relating to him, that "the maid was fair indeed, but nothing anſwering to the fame that went of her:" yet deſired the King that he might marry her, as being her father's heir, thereby to raiſe his fortune. The King conſented, and the marriage was ſolemnized. Soon after, the fame of her beauty began to ſpread more than before, ſo that the King, much doubting that he had been abuſed, meant to try the truth himſelf: and thereupon; taking occaſion of hunting in the Duke's park, came to his houſe: whoſe coming Ethelwold ſuſpecting, he acquainted his wife with the wrong he had done both her and the King: and therefore, to prevent the King's diſpleaſure, entreated her, by all the perſuaſions he could uſe, to cloath herſelf in ſuch attire as might be leaſt fit to ſet her forth. But ſhe conſidering that now was the time to make the moſt of her beauty, and longing to be a Queen, would not be acceſſary to her own injury, but decked herſelf in her richeſt ornaments: which ſo improved her beauty, that the King was ſtruck with admiration at the firſt ſight, and meant to be revenged of his perfidious favourite; yet diſſembling his paſſion till he could take him at advantage, he then, with a javelin, thruſt him through; and having thereby made the fair Elfrida a widow, took her to be his wife. *Bak. Chron. p.* 16, 17. *Mon. Angl. tom.* 1. *p.* 256. *Speed's Hiſt. p.* 388.

13. Rhomilda was the wife of Prince Sigulphus: her huſband being ſlain by Cacanus, King of the Henetians, and ſhe herſelf beſieged by the ſame enemy, ſhe yet, nevertheleſs, fell ſo far in love with him, that, upon the promiſe of marriage, ſhe agreed to deliver into his hands the city of Friol: this ſhe did, and Cacanus burnt it, ſlew the men, and carried the women and children captives into Auſtria. He alſo took Rhomilda to his bed, for one night only, and then delivered her to be abuſed by twelve Henetians; and ſoon after cauſed her to be impaled alive upon a ſharp ſtake. *Dinoth. l.* 3. *p.* 214. *Camer. Oper. Subc. cent.* 1. *c.* 7. *p.* 59. *Druſon. Ex. l.* 5. *c.* 6. *p.* 355.

14. Baſſianus Caracalla made an expedition into the Eaſt, againſt the King of the Parthians; and deſpairing to ſubdue him by force, he fraudulently ſolicited him to enter with him into a league of amity. The other, not truſting the Romans, and ſuppoſing that their faith and friendſhip would be but ſhort and unſtable, ſent back his Ambaſſadors, with a refuſal of what they came about. Caracalla ſent them back again to the King, to remonſtrate to him, "That a perpetual and firm peace

and amity betwixt both nations would be be mutually advantageous; and that, to the eſtabliſhment of it, there wanted nothing but that he would conſent to a marriage betwixt Caracalla and his daughter." The King did willingly hearken and conſent to it. The day of the nuptials being come, the Parthians (not ſuſpecting any thing of hoſtility) in honour of the King's ſon-in-law went out to meet him unarmed; and many of them, leaping from their horſes, mixed themſelves with the Romans in great alacrity: when, on a ſudden, the ſignal being given, on every ſide the Roman ſoldiers, being in good order, and armed, ſet upon the others, unprovided and naked, and cruelly ſlew many of them, Artabanus hardly eſcaping in the throng and tumult. But he, mindful of the injury, and greedy of revenge, flew to arms againſt theſe truce-breakers, and, in a juſt battle with them, which laſted three days, not without great ſlaughter, he compelled them to ſue for peace, to reſtore the priſoners they had taken, and alſo to pay him a conſiderable ſum of money. *Din. l.* 3. *p.* 163, 164.

15. In the reign of Maximinus there was a revolt of the ſoldiers, and of the Oſroheni, who by accident lighting upon Carcino (not thinking of any ſuch thing, and altogether unwilling to it) they forced him to be their leader, clothed him with the purple, and ſaluted him Emperor. Not long after, he ſleeping in his tent, was treacherouſly ſlain by Macedonius his bed-fellow, who thinking it would be very acceptable to Maximinus, preſented him with the head of Carcino. Maximinus was indeed well pleaſed with the gift (being thereby freed of ſo great a danger:) but withal, he cauſed Macedonius to be ſlain, as the betrayer of his friend. *Herod. l.* 7. *p.* 330. *Fulg. l.* 6. *c.* 5. *p.* 765. *Bruſon. Ex. l.* 5. *c.* 6. *p.* 354.

16. Tarpeia, the daughter of Tarpeius, the Warden of the capitol, agreed to betray it into the hands of the Sabines, upon this condition, "That ſhe ſhould have for her reward that which they carried upon their left arms," meaning the golden bracelets they wore upon them. Being let in by her according to compact, Tatius, the Sabine King (though well pleaſed with carrying the place) yet abhorring the manner in which it was done, commanded the Sabines to deliver her all they carried on their left arms: and himſelf in the firſt place, pulling his bracelet from his arm, caſt that, together with his ſhield, upon her, and all the reſt doing in the ſame manner; hurt on every ſide with gold and bucklers, ſhe was oppreſſed and overwhelmed at once with the multitude and weight of her rewards, and ſo miſerably died. *Plut. in Romulo. p.* 27. *Liv. decad. l.* 1 *p.* 5. *Zon. Annal. tom.* 2. *p.* 55.

17. A. Vitellius being ſaluted Emperor by the ſoldiers in Germany (againſt Galba then reigning), having afterwards overcome Otho, amongſt his writings he found a roll of one hundred and twenty men, who had petitioned Otho for a reward, as having being preſent or aſſiſting in the murder of Galba: but though Vitellius was Galba's enemy, yet he thought it unfit, not only that ſuch men ſhould receive a reward, but that they ſhould be ſuffered to live, ſeeing that they had ſet the life of their Prince to ſale. He therefore cauſed diligent ſearch to be made for them, and as many as he could lay hands upon he cauſed to be ſlain. *Fulg. l.* 6. *c.* 5. *p.* 765.

18. Guntramus, King of the Burgundians, when he warred againſt Gondoaldus (who under a falſe name, as if he were his brother, had ſeized upon part of Burgundy, and uſurped the title of a King) contracted with Sagitarius and Monnialus (two Biſhops whom Gondoaldus uſed as his entire friends) about the ſlaying of Gondoaldus: which done, he cauſed the Biſhops alſo, who had been his miniſters therein, to be ſlain, leſt a villanous example ſhould remain, upon which any man ſhould preſume to betray him, whom he had once owned and acknowledged for his Lord. *Fulg. l.* 6. *c.* 5. *p.* 770.

19. The city of Sfetigrade defended againſt Amurath the Second, was then watered but with one great well in the midſt of the city, into which a traiterous perſon (who had contracted for a mighty reward, to cauſe the city to be yielded up to the Turks) had caſt a dead dog; this had been no great matter to other men, but he well knew that the garriſon conſiſted of the ſoldiers of Dibra, who as they were the moſt valorous of all Epirus, ſo were they more ſuperſtitious than the Jews about things clean and unclean: and he knew theſe would ſtarve, die any manner of death, or yield up the city, rather than drink of that polluted drink; nor was he deceived, for it was ſtraight yielded up on certain conditions. He that corrupted the water, was rewarded with three ſuits of rich apparel, fifty thouſand aſpers, and a yearly penſion of two thouſand ducats: but ſhort was his joy, for after he

had a few days vainly triumphed in the midſt of Amurath's favours, he was ſuddenly gone, and never afterwards ſeen or heard of, being ſecretly made away (as was ſuppoſed) by the commandment of Amurath, whoſe noble heart could not but deteſt the traitor, although the treaſon ſerved well for his purpoſe. *Knowles's Turk. Hiſt. p.* 320. *Barlet. Hiſt. of Scanderbeg, l.* 5. *p.* 181, 186.

20. Luther was once aſked, "Whether if one had committed a murder, and confeſſed it to the Prieſt, in caſe the magiſtrate ſhould otherwiſe hear of it, and cite the Prieſt for a witneſs, the Prieſt was bound to reveal what he had learned by confeſſion?" Luther anſwered, "No," and added this example: "At Venice a woman had privately killed one that had lain with her, and thrown his body into the ſea; and then having confeſſed all to a Monk, received from him a ſchedule in teſtimony of her abſolution. Afterwards, corrupted with money, he betrayed her: the woman produces the ſchedule of the Monk's abſolution, and thereby would excuſe herſelf." The Senate therefore gave ſentence, "That the Monk ſhould be burnt, and the woman baniſhed:" this judgment of the prudent Senate, Luther did highly applaud. *Lon. Theatr. p.* 577.

21. On the 11th. of December, 1754, about eight o'clock in the morning, the Dey of Algiers was aſſaſſinated in his Palace, and the Grand Treaſurer mortally wounded, by ſix ſoldiers, deſperadoes, whilſt the Dey and the Treaſurer were diſtributing the pay to the ſoldiery, in the court-yard of his Palace. The aſſaſſins were at laſt cut to pieces; though not ſo ſoon, but that things hung in the balance for more than half an hour, whether the government ſhould be ſubverted or not. The Treaſurer is ſince dead of his wounds: he had a piſtol ball in his collar bone, two deep wounds in his arm, two cuts with a ſabre croſs his head, his right-hand cut off, and the other cleft down to his wriſt. One of the rebels, after receiving the pay, and taking the Dey's hand to kiſs according to cuſtom, drew a concealed dagger, and thruſt it through the Dey's breaſt, then fired a piſtol, which wounded the Dey in the ſide. The Dey roſe, and walked a few yards, calling to his attendants, &c. "If amongſt ſo many of them, they could not deſtroy ſuch a villain:" and then dropt. Another at the ſame time aſſaſſinated the Treaſurer. The firſt conſpirator, after killing the Dey, took off his (the Dey's) turbant, and putting it on his head, ſeated himſelf where the Dey had ſat: and thinking himſelf ſecure, from the ſanction of the ſeat, (which, although he had juſt violated it, from a vulgar notion prevailing here, he perhaps thought, if he could once attain, he ſhould be acknowledged ſovereign) he began to harangue the Divan, and the Dey's Secretaries, who were all ſeated near him: telling them, that he would govern them; that he would make war with ſome powers, this country being at peace with too many; and that he would do juſtice to all: brandiſhing his drawn ſabre in his hand. He bid them order the Dey's band of muſick, who were there, to play, and the drums to beat; which the Divan was forced to order. He had ſat thus unmoleſted for more than a quarter of an hour, whilſt the five others were at work, with their piſtols and ſabres. When, in this criſis (for had he ſat but a quarter of an hour longer, the guns had been fired, and he had been acknowledged ſovereign) one of the chiauſes, or meſſengers in the Palace, took courage, and ſnatching up a carbine, fired it at him and killed him. This example was followed by ſome other chiauſes, and his five accomplices were alſo ſoon deſtroyed.

Though there appeared but ſix actors, it is believed there muſt have been more at hand, but that the reſt, who were perhaps ready to join on the firſt appearance of ſucceſs, finding afterwards that things went ill, ſtole off in the crowd: for the Dey was at that time giving the pay to no leſs than 300 ſoldiers, in his court-yard. Yet, as incredible as it ſeems, that ſix men ſhould attempt ſuch an action, 'tis much more ſo, that it ſhould have been, as it was, very near ſucceeding. For 'tis acknowledged on all hands, and even the new Dey, ſince made, declared, "That had the conſpirator kept his ſeat a few minutes longer, all would have been loſt, and government ſubverted."

Theſe men ſeemed to have laid their ſcheme, and founded their hope on a circumſtance, which one would have thought would have rendered the attempt abſolutely impoſſible, but which, however, had brought it very near being accompliſhed, viz. The number of ſoldiers then receiving their pay; who indeed enter without any arms, when they receive it; but when the conſpirators fell to work, the ſoldiers not imagining ſuch an attempt could be made by ſix men, without numbers at hand to back them, uncertain for ſome time what courſe to take, ran all away by a private back-door to their barracks, leſt they might be ſuſpected to be of the number of the conſpirators; and the guard of the Dey's Palace, who always wait without the gates compleatly armed, might come in upon them. But the gates having been ſhut by ſome of the conſpirators, the guard could not get in to the Dey's defence, or perhaps had not the courage to attempt it; as they concluded, on hearing the piſtol-ſhots, and the confuſion, that all the ſoldiers within were confederates, and had come ſecretly armed for that purpoſe. Many more perſons were wounded beſides the Haſnague or Treaſurer.

Ali Baſhaw, the Aga of the Spahis, or Generaliſſimo, was immediately ſent for, and placed in the ſeat of the murdered Dey. The cannon were fired, and, in one hour's time, from the moſt diſturbed ſituation imaginable, perfect tranquillity was reſtored to the city. *Gazetteer, Dec.* 1754.

CHAP. XLIX.

Of Voluptuous and Effeminate Perſons.

TIBERIUS the Emperor is ſaid to have inſtituted a new office at Rome, for the invention of new pleaſures: over whom he appointed as their Prefect, T. Cæſonius Priſcus: had he wanted officers he might have been more than ſufficiently ſupplied out of theſe that follow.

1. Plotius the brother of L. Plotius, twice Conſul, was proſcribed by the Triumvirate, and in his palace at Salernum where he lay hid, he was betrayed to his murderers by the ſmell of his ſweet unguents and perfumes which he had upon him. *Solin. c.* 48. *p.* 402.

2. Sinyndirides, the Sybarite, was of that ſoftneſs and effeminacy, that he excelled therein all thoſe of his nation, though the world itſelf had not a more luxurious generation than they. This man upon a time had caſt himſelf upon a bed prepared for him of the leaves of roſes: and having there taken a ſleep, at his riſing complained that he had puſtules made upon his body by reaſon of the hardneſs of his bed. The ſame perſon was moreover ſo addicted to his belly, that when he went to Sicyone, as a ſervant to Agariſta, the daughter of Cliſthenes, he took along with him a thouſand cooks, a thouſand fowlers, and as many fiſhermen. *Ælian. Var. Hiſt. l.* 9. *c.* 24. *p.* 250. *Id. l.* 12. *c.* 124. *p.* 316.

3. Demetrius Poliorcetes when he had taken divers cities by ſiege, exacted yearly from them one thouſand two hundred talents, the leaſt part of which went to the army, the greateſt he conſumed in all kinds of luxury: both himſelf and the pavements where he reſided flowed with unguents; and throughout every part of the year, the freſh leaves of flowers were ſtrowed for him to walk upon. A man immoderate and exceſſive in his amours, and his great endeavour was to ſeem beautiful, and to that purpoſe he ſtudiouſly compoſed his hair into curls, and ſought by art to have it of a golden colour. *Ælian. Var. Hiſt. l.* 9. *c.* 9. *p.* 238.

4. Straton of Sydon, and Nicocles the Cyprian, ſtrove not only to excel all other men in luxury and effeminate pleaſures, but there was alſo an emulation betwixt themſelves, enkindled by the relations they heard of each other; their feaſts were attended with muſical women, and harlots of faces ſelected for beauty, were to ſing and dance before them while they feaſted: but they could not long indulge themſelves in theſe kind of delights, for both of them periſhed by a violent death. *Ælian. Var. Hiſt. l.* 7. *c.* 2. *p.* 199.

5. Sardanapalus, King of Aſſyria, was the moſt effeminate of all men; he was continually hid in the apartments of the women, and there ſat diſguiſed amongſt them, in a habit like unto theirs: where he alſo was buſied with the diſtaff as they. Upon his ſepulchre he cauſed a ſtatue to be cut attired like a woman, holding her right hand over her head, with ſome of the fingers cloſe, after the manner of one that is ready to give a fillip, and by it theſe words were engraven,

> "Sardanapalus, the ſon of Anacyndaraxes, hath
> built Anchiala and Tarſus in one day.
> Eat, drink, and be merry, the reſt is not worth
> the fillip of a finger."

Cicero ſaith, "That Ariſtotle lighting upon this tomb and inſcription, ſaid, "it ſhould have been written upon the grave of a beaſt not upon the tomb of a King." *Athe. Deip. l.* 12. *c.* 7. *p.* 530. *Camer. Oper. Subc. Cent.* 1. *c.* 97. *p.* 450. *Oroſ. Hiſt. l.* 1. *c.* 19. *p.* 25. *Cicer. Tuſc. Queſt. l.* 5.

6 Muleaſſes, King of Tunis, was a man of pleaſure: it is ſaid of him, "That his manner was to ſhut his eyes, that he might catch the harmony of muſick more deliciouſly, as having learned that two ſenſes are not at once to be gratified in the higheſt manner." Jovius ſays of him, "That having fought (but unfortunately) with his ſon Amida, for the recovery of his kingdom, being all disfigured with duſt and ſweat, and his own

blood, amongſt a numerous crowd of them that fled, he was known to his enemies by nothing ſo much as the ſweetneſs of his perfumes: thus betrayed he was brought back, and had his eyes put out by his ſon's command. *Camer. Oper. Subſc. Cent.* 2. *c.* 30. *p.* 128,129. *Id. Cent.* 1. *c.* 20. *p.* 107.

7. The city Sybaris is ſeated two hundred furlongs from Crotona, betwixt the two rivers of Crathis and Sybaris, built by Iſeliceus: the affairs of it were grown to that proſperity, that it commanded four neighbour-nations, and had twenty-five cities ſubſervient to its pleaſure: they led out three hundred thouſand men againſt them of Crotona: all which power and proſperity were utterly overturned by means of their luxury. They had taught their horſes at a certain tune to riſe on their hinder feet, and with their fore-feet to keep a kind of time with the muſick: a minſtrel who had been ill-uſed amongſt them fled to Crotona, and told them, "If they would make him their Captain, he would put all the enemies horſe (their chief ſtrength) into their hands: it was agreed: he taught the known tune to all the minſtrels in the city: and when the Sybarites came up to a cloſe charge, at a ſignal given, all the minſtrels played, and all the horſes fell to dancing, by which being unſerviceable, both they and their riders were eaſily taken by the enemy. *Camer. Oper. Subſc. Cent.* 2. *c.* 30. *p.* 127. *Id. Cent.* 1. *c.* 20. *p.* 107.

8. The old inhabitants of Byzantum were ſo addicted to a voluptuous life, that they hired out their own houſes familiarly, and went with their wives to live in taverns: they were men greedy of wine and extremely delighted with muſick: but the firſt ſound of a trumpet was ſufficient almoſt to put them beſide themſelves: for they had no diſpoſition at all to war, and even when their city was beſieged they left the defence of their walls that they might regale with wine and feaſting. *Ælian. Var. Hiſt. l.* 3. *c.* 14. *p.* 100.

CHAP. L.

Of the libidinous and unchaſte life of ſome Perſons, and what Tragedies have been occaſioned by Adulteries.

IN an ancient emblem pertaining to John Duke of Burgundy, there was to be ſeen a pillar which two hands ſought to overthrow: the one had wings; and the other was figured with a tortoiſe; the word, *Utcunque*; as much as to ſay, "by one or other." There are perſons who take the ſame courſe in their prohibited amours; ſome ſtrike down the pillars of chaſtity by the ſudden and impetuous violence of great promiſes, and unexpected preſents; others proceed therein with a tortoiſe's pace, with long patience, continual ſervices, and profound ſubmiſſions: yet when the fort is taken, whether by ſtorm or long ſiege, there is brought in an unexpected reckoning ſometimes, that drenches all their ſweets in blood, and cloſes up their unlawful pleaſures in the ſables of death. *Cauſ. Hol. Court, Treat. of Paſſions,* § 8. *p.* 18.

1. A certain merchant of Japan, who had ſome reaſon to ſuſpect his wife, pretended to go into the country; but returning ſoon after, ſurprized her in the very act. The adulterer he killed: and having tied his wife to a ladder, he left her in that half-hanging poſture all night. The next day he invited all the relations on both ſides, as well men as women, to dine with him at his own houſe; ſending word, that the importance of the buſineſs he had to communicate to them, excuſed his non-obſervance of the cuſtom they have to make entertainments for the women diſtinct from thoſe of the men. They all came, and aſking for his wife, were told that ſhe was buſy in the kitchen; but dinner being well-nigh paſt, they entreated the huſband to ſend for her; which he promiſed to do. Whereupon riſing from the table, and going into the room where ſhe was tied to the ladder, he unbound her, put a ſhroud upon her, and into her hands a box, wherein were the members of her gallant covered with flowers: ſaying to her, "Go and preſent this box to our common relations, and ſee whether I may upon their mediation grant you your life: ſhe came in that equipage into the hall where they ſat at dinner, and falling on her knees, preſented the box with the precious reliques in it to the kindred; but as ſoon as they had opened it, ſhe ſwooned: her huſband perceived that it went to her heart, and to prevent her returning again (now ſhe was going) cut off her head; which raiſed ſuch an horror in the friends, that they immediately left the room, and went to their ſeveral homes. *Mandelſl. Trav. l.* 2. *p.* 191.

2. Schach Abbas, King of Perſia, coming to underſtand that one of his menial ſervants who was called Jacupzanbeg, Kurtzi Tirkenan (that is to ſay, he whoſe office it was to carry the King's

bow and arrows) had a light wife, ſent him notice of it with this meſſage, “ That if he hoped to continue at Court in his employment, it was expected he ſhould cleanſe his houſe.” This meſſage, and the affliction he conceived at the baſeneſs of his wife, and his reflection that it was known all about the Court, put him into ſuch a fury, that going immediately to his houſe (which was in the province of Lenkeran) he cut in pieces not only his wife, but alſo her two ſons, four daughters, and five chamber-maids, and ſo cleanſed his houſe by the blood of twelve perſons, moſt of them innocent. *Orlear. Trav. l.* 6. *p.* 330.

3. The Egyptians do not preſently deliver the dead bodies of the wives of eminent perſons to conditure and embalming, nor the bodies of ſuch women who in their life-time were very beautiful, but detain them after death at leaſt three or four days, and that upon this reaſon. There was once one of theſe embalmers impeached by his companion, that he had abuſed a dead body, committed to his care to be ſalted and embalmed. Dr. Brown in his Vulgar Errors, ſpeaking of the like villanies uſed by theſe pollinctors, elegantly writes, “ deformity needeth not now complain, nor ſhall the eldeſt hopes be ever ſuperannuated, ſince death hath ſpurs, and carcaſes have been courted.” *Herodot. l.* 2. *p.* 121. *Kornm. de Mirac. Mort. l.* 7. *c.* 22. *p.* 15.

4. After King Edred, (not any of his ſons) but his nephew Edwin the eldeſt ſon of King Edmund ſucceeded, and was anointed and crowned at Kingſton upon Thames, by Otho Archbiſhop of Canterbury, in the year 955. This Prince, though ſcarce fourteen years old, and but a child in years, the very day of the coronation, and in ſight of his Lords as they ſat in council, ſhamefully abuſed a lady of great eſtate, and his near kinſwoman: and to mend the matter, ſhortly after ſlew her huſband, the more freely to enjoy his inceſtuous pleaſure. For this and other infamous acts, a great part of his ſubjects hearts were ſo turned againſt him, that the Mercians and Northumbrians revolted and ſwore fealty to his younger brother Edgar, with grief whereof after four years reign he ended his life, and was buried in the church of the New Abbey of Hide at Wincheſter. *Baker's Chron. p.* 15. *Speed's Hiſt. p.* 385.

5. Eugenius the Third, King of Scotland, made a beaſtly law, which appointed the firſt night of the new-married woman to belong to the Lord of the ſoil. This infamous law was repealed by King Malcolm, Anno 1057, granting the huſband liberty to redeem the ſame by payment of an half-mark of ſilver, which portion they call *marchetas mulierum*, and is yet diſponed by ſuperiors in the charters they give to their vaſſals. *Biſh. Spotſ. Hiſt. Churc. of Scotland, l.* 2. *p.* 29.

6. Auguſtus, though of ſo great a fame for a good Emperor, was yet ſo luſtfully given, that if he ſaw any beautiful lady, he cauſed her to be privately brought to him, without all reſpect of nobility, dignity or honeſty. The philoſopher Athenodorus was very intimate with him, yet not acquainted with his libidinous practices: but one day underſtanding that Auguſtus had ſent a litter, cloſed with his ſeal, for a certain noble lady, whoſe huſband lamented exceedingly, and the chaſte woman was alſo moved extremely thereat; he beſought them both to be patient, and forthwith conveyed himſelf ſecretly into the litter in place of the lady, with a ſword in his hand: when the litter was brought, Auguſtus coming, as his manner was, to open it himſelf, Athenodorus ruſhed forth upon him, with his drawn ſword in his hand: “ And (ſaid he) “ art thou not afraid that ſome one ſhould kill thee in this manner?” Auguſtus was much amazed at this unexpected accident, yet gently bore with the boldneſs of the philoſopher, thanking him afterwards, and making good uſe of ſo good a warning. *Camer. Oper. Subciſ. Cent.* 1. *c.* 49. *p.* 220.

7. There was a Surgeon of no mean city, who, neglecting his own, followed the wife of another man; and when on a time he had mounted his horſe, with a purpoſe to ride to her, his wife aſked him, “ whither he went?” who, in deriſion, replied, “ To a brothel-houſe.” Theſe words, ſpoken in ſuch a petulent levity, were not unheard by Divine Juſtice; for, when he had performed with the adultereſs what he intended, and was mounting his horſe to return, one of his feet catched, and was entangled in the reins; which the horſe being frighted at, he ran away, as if mad, ſhook him off the ſaddle, one of his feet hanging in the ſtirrup; he drew him in ſuch a manner along the way, that his brains were beat upon the ſtones; nor could he be ſtopped, till he had dragged him into a brothel-houſe, and made good thoſe words that before he had ſpoken with inconſiderate perverſeneſs. *Lonic. Thea. p.* 482.

8. Hoſtius was a man of a moſt profligate baſeneſs: after what manner he abuſed himſelf with both ſexes, and what glaſſes he cauſed to be made,

on purpoſe to enlarge the imagination of his impurities by the deluſion of his eyes, I had rather ſhould be declared by the pen of Seneca than mine; but it is proper to remember, that the villanies of this monſter had a due recompence, even in this world: for when he was ſlain by his own ſervants, Auguſtus the Emperor judged his death unworthy of revenge. *Senec. Nat. Quæſt. l.* 1. *c.* 16. *p.* 439. *Cæl. Rhod. l.* 4. *c.* 3. *p.* 631.

9. The Duke of Anjou coming to aſſiſt the Netherlanders againſt the Spaniards, while his army was upon the frontiers to enter into Hainault, it happened, that one Captain Pont was lodged in the houſe of a rich farmer, named John Mills, of whom he demanded his daughter Mary to wife; but being denied, he chaſed the whole family out of the houſe, keeping only this poor virgin, whom he raviſhed, and cauſed three or four of his ſoldiers to do the like: this done, he ſet her at the table by him, and derided her with obſcene ſpeeches: ſhe, big with revenge, as the Captain turned his head to ſpeak with a Corporal, catched up a knife, and ſtabbed him therewith to the heart, ſo that he fell down preſently dead. The ſoldiers took and bound her to a tree, and ſhot her to death. *Symſ. Chur. Hiſt. l.* 1. *cent.* 16. *p.* 220.

10. Paulina was the wife of Saturninus, illuſtrious, as well for the chaſtity of her life, as the nobility of her birth. Decius Mundus, none of the meaneſt of the Knights of Rome, was inflamed with her incomparable beauty, ſo that he offered her two hundred thouſand drachms for a ſingle night; ſhe deſpiſing his gifts, he determined to famiſh himſelf. Ide, the freed-woman of his father, was aware of this, and told him, that for fifty thouſand drachms ſhe would procure him the embraces of Paulina; which having received, and knowing Paulina vehemently addicted to the worſhip of Iſis, ſhe delivered twenty-five thouſand drachms to ſome of the Prieſts, declared the love of Decius, ſolicited their help, and, that done, ſhe promiſed to deliver them as much more in gold. The elder of theſe Prieſts, thus corrupted, goes to Paulina, and being admitted to a private conference, tells her, that “ the god Anubis was taken with her beauty, and commanded that ſhe ſhould repair to him.” She obtained leave of her huſband to go the more eaſily, for that he knew ſhe was of approved chaſtity. To the Temple ſhe went; and when it was time to reſt, ſhe was locked in by the Prieſts, and there, in the dark, was encountered by Mundus, whoſe pleaſure that night ſhe obeyed, ſuppoſing that ſhe had gratified the god. He went thence before the Prieſts, that were conſcious of the abuſe, were riſen. Paulina magnified her happineſs to her huſband and equals. Upon the third day after Mundus met her: “ It was well done, Paulina,” ſaid he, to ſave me two hundred thouſand drachms, and yet withal to fulfil what I deſired: for I am not ill-ſatisfied that you deſpiſed Mundus, and yet embraced him under the pretext of Anubis:” and ſo departed. Paulina, now firſt apprehending the abuſe, tore her garments and hair, diſcovered all to her huſband, conjuring him not to ſuffer ſo great a villainy to paſs unpuniſhed.

Her huſband informed the Emperor Tiberius of the matter, who having cauſed ſtrict examination to be had of all perſons concerned, he commanded all thoſe impoſtor Prieſts to be crucified, together with Ide, the inventreſs and contriver of this miſchief. He ordered the temple to be pulled down, and the ſtatue of Iſis to be caſt into the river Tyber. As for Mundus, he condemned him to perpetual baniſhment; in part (as he ſaid) excuſing him, becauſe of the rage of his love. *Joſeph. Anti. Judaic. l.* 18. *c.* 4. *p.* 467. *Wier. Oper. de Præſtig. Diem. l.* 3. *c.* 24. *p.* 242, 243. *Lonic. Thea. p.* 468. *Lavat. de Spect. part* 1. *c.* 6. *p.* 23, 24. *Zona. Ann. tom. fol.* 46. *Purch. Pil. tom.* 1. *l.* 6. *c.* 4. *p.* 732.

11. Sir Robert Carr, ſometime favourite to King James I. who created him Viſcount Rocheſter, and Earl of Somerſet, living in open adultery with the young Earl of Eſſex's Lady, to prevent the ſcandal, and enjoy their pleaſures with the greater freedom, procured the lady to be ſolemnly, though unjuſtly, divorced from her huſband; and then, at the expence of Sir Thomas Overbury's life, Somerſet married her. The wedding was honoured with the preſence of the King, Queen, and Nobility, with all imaginable pomp and gallantry. The city of London alſo made an entertainment for the bride and bridegroom; and happy were they who could ſhew the greateſt reſpect to their perſons, and honour to their nuptials: but before the concluſion of the year, Somerſet and his Lady were apprehended, and convicted, and condemned to die, for procuring Sir T. Overbury to be poiſoned in the Tower. All men expected, according to King James's aſſeveration, “ not to ſpare any one that was concerned in that murder,” that they would both have been executed; but on the contrary, they were pardoned, and ſet

at liberty, with the allowance of four thouſand pounds a year out of the Earl's confiſcated eſtate. They retired to a private life in the country: and now that love, that made them break through all oppoſition, either on her ſide declining to ſome new object, as was commonly reported, or his inclining to reluctancy, they lived in the ſame houſe as ſtrangers to each other. The lady died before him, an infamous death, of a diſeaſe in the offending parts, too unſeemly for any modeſt pen to mention: of the Earl I will ſay no more, but that he would have paſſed for a good man, if he had not doated on ſo ill a woman, whoſe lewdneſs brought him to ruin. *Kingſton's Hiſt. Eng.*

CHAP. LI.

Of the Inceſtuous Loves and Marriages of ſome Men.

IT is the ſaying of St. Auguſtine, "That the commixture of brothers and ſiſters, the more ancient it is in reſpect of the compulſion of neceſſity, the more damnable it is now afterwards become through the prohibition of religion." Amongſt thoſe where religion hath had but little to do, whole nations are at this day at once both polluted and delighted with all ſorts of inceſtuous connections. The Perſians and Parthians approve of inceſt in their royal families, by reaſon of which it is often committed, but ſeldom ſo puniſhed as in the following hiſtory:

1. About a league and a half from the city of Amadabat, the metropolis of Guzuratta, we were ſhewed a ſepulchre, which they call *Betti Chuit*, that is to ſay, The daughter's ſhame diſcovered: there lieth interred in it a rich merchant, a Moor, named Hajam Majom, who falling in love with his own daughter, and deſirous to ſhew ſome pretence for his inceſt, went to an eccleſiaſtical judge, and told him in general terms, "That he had in his youth taken pleaſure to plant a garden, and to dreſs and order it with great care, ſo that now it brought forth ſuch excellent fruits, that the neighbours were extremely deſirous thereof; that he was every day importuned to communicate unto them, but that he could not yet be perſuaded to part therewith; and that it was his deſign to make uſe of them himſelf, if the judge would grant him, in writing, a licence to do it. The Kadi (who was not able to dive into the wicked intentions of this unfortunate man) made anſwer, "That there was no difficulty in all this:" and ſo immediately declared as much in writing." Hajam ſhewed it his daughter; and finding, nevertheleſs, that neither his own authority, nor the general permiſſion of the judge, would make her conſent to his brutal enjoyments, he raviſhed her. She complained to her mother; who made ſo much noiſe about it, that the King, Mahomet Begeran, coming to hear thereof, ordered him to loſe his head. *Mandelſl. Trav. l.* 1. *p.* 32, 33.

2. Semiramis, Queen of the Aſſyrians, was a woman of inceſſant and inſatiable luſt; to gratify which, ſhe ſelected the choice young men in her army, and after ſhe had done with them, commanded them to be ſlain. She had alſo inceſtuous ſociety with her ſon, and covered her private infamy with a public impiety; for ſhe commanded that, without any regard of reverence had unto nature, it ſhould be held lawful for parents and children to marry each other as they pleaſed. *P. Oroſii Hiſt. l.* 1. *c.* 4. *p.* 14.

3. Ptolemeus, King of Egypt, did firſt violate the chaſtity of his own ſiſter, and afterwards made her his wife; nor was it long before he as baſely diſmiſſed her, as he had impiouſly received her: for having ſent her away, he then took to wife the daughter of that ſiſter whom he had but lately divorced. He murdered the ſon he had by his ſiſter, as alſo his brother's ſon: being therefore become hateful for his inceſts and murders, he was expelled the kingdom by thoſe of Alexandria, anno ab U. C. 622. *Oroſii Hiſt. l.* 5. *c.* 10. *p.* 194.

4. Cambyſes, King of Perſia, falling in love with his own ſiſter, ſent for the Judges of his kingdom, and inquired of them if there were any law that permitted him to marry his own ſiſter: to whom (fearing to exaſperate the natural cruelty of his diſpoſition) they replied, "That they found not any ſuch law as he had mentioned; but they found another law, whereby the Kings of Perſia were enabled to do as they pleaſed:" whereupon he married her, and after that another of his ſiſters alſo. *Herodot. l.* 3. *p.* 173, 174.

5. In the family of the Arſacidæ (that is, the Kings of Parthia) he was looked upon as no lawful heir of the kingdom and family, who was not conceived in inceſtuous conjunction of the ſon with the mother. *Sabel. Ex. l.* 3. *c.* 9. *p.* 166.

6. Luther, in his comment upon Geneſis, tells, that at Erford there was a young man (the ſon of a widow-woman of good quality) who had often ſolicited his mother's maid to admit him to her

bed: ſhe, wearied with his continual importunity, acquainted her miſtreſs with it. The mother, intending to chaſtiſe her ſon, bade the maid to appoint him an hour, and agreed amongſt themſelves to exchange beds. The mother lay expecting the ſon, intending to give him a very ſevere chiding; but while ſhe thus went about to deceive the young man, ſhe herſelf was, by the deluſion of Satan, deceived alſo; for taking flame ſhe ſilently admitted her ſon, and, unknown by him, was at that time got with child: at the uſual time ſhe was delivered of a daughter, which was brought up by her as one that was fatherleſs and motherleſs. When this girl was grown up, the young man, her ſon, fell in love with her; and, notwithſtanding the mother laboured with anxiety againſt it, would needs have her to his wife; ſo that, though unwittingly, the young man lay at once with his ſiſter and daughter, as well as his wife. The mother, through grief, being ready to lay violent hands upon herſelf, confeſſed the whole to the prieſt; and divines being acquainted with the caſe, agreed, that ſeeing the whole was unknown to both, they ſhould not be divorced, leſt their conſciences ſhould be burdened. *Lonic. Thea. p.* 486. *Luthe. Coll. Menſal. p.* 257.

7. C. Caligula familiarly polluted all his ſiſters; and at any great feaſt he evermore placed one or other of them by turns beneath himſelf, while his wife ſat above. He is believed to have deflоured his ſiſter Druſilla, while a virgin, and he himſelf but a boy; and was one time ſurprized with her by his grand-mother Antonia, in whoſe houſe they were brought up together. Afterwards when ſhe was married to L. Caſſius Longinus, a conſular perſon, he took her from him, and kept her openly as if ſhe had been his lawful wife. When he lay ſick, he ordained her his heir, and his ſucceſſor in the empire: for the ſame ſiſter deceaſed, he proclaimed a general ceſſation of law in all courts, and a time of ſolemn mourning; during which, it was a capital crime to have laughed, bathed, or ſupped together with parents, wife, or children. And being impatient of this ſorrow, he fled ſuddenly out of the city; and having paſſed through all Campania, he went to Syracuſe, and from thence returned with his hair and beard overgrown: neither at any time after, in his ſpeeches to the people or the ſoldiery, about the moſt weighty affairs, would he ſwear otherwiſe than by the name or deity of Druſilla. *Sueton. l.* 4. *c.* 24. *p.* 179.

8. Strabo reporteth of the Arabians, that they admitted inceſt with ſiſter and mother. Adultery with them is death, but that only is adultery which is out of the ſame kindred; otherwiſe for all of the ſame blood to uſe the ſame woman is their inceſtuous honeſty. When fifteen brothers (king's ſons) had, by their continual company, tired their one and only ſiſter, ſhe deviſed a means to rid herſelf, or at leaſt to eaſe her ſomewhat of that trouble. And whereas the cuſtom was, that he which went in left his ſtaff at the door to prohibit others entrance, ſhe got like ſtaves, and always having one at the door, was diſburdened of their importunity; every one that came, thinking ſome other had been there before them: but they being once all together, one of them ſtole from his fellows, and finding this ſtaff at the door, accuſed his ſiſter to his father of adultery, whereof, by diſcovery of the truth, ſhe was cleared. *Purch. Pil. tom.* 1. *l.* 3. *c.* 1. *p.* 260.

9. Artaxerxes Mnemon, King of Perſia, fell in love with his own daughter, a beautiful virgin called Atoſſa; which his own mother Paryſatis perceiving, perſuaded him to marry her, and ſo to take her for his wife: and though the Perſian laws forbad ſuch inceſtuous marriages; yet by the counſel of his wicked mother, and his own luſt, he had her for his wife, after which time he never proſpered in any thing he took in hand. *Diodor. Sic. Clark's Mir. c.* 71. *p.* 313.

10. Lucretia, the daughter of Pope Alexander the Sixth, not only lay with the Pope her father, but alſo with her brother, the Duke of Candy: which Duke was alſo ſlain by Cæſar Borgia, for being his rival in his ſiſter's bed. Of this Lucretia is this epitaph extant:

Hic jacet in tumulo, Lucretia nomine, ſed re
Thais, Alexandri filia, ſponſe, nurus.

Here Lucrece lies, a Thais in her life,
Pope Sixtus' daughter, daughter-in-law, and wife.

Sandys in l. 10. *Ovid. Metam. p.* 199.

11. “When we came to the court of the King of Quedea, we found that (with a great deal of pomp, excellent muſick, dancing and largeſs to the poor) he was ſolemnizing the funerals of his father, whom he himſelf had ſtabbed, on purpoſe to marry his own mother, after he had already gotten her with child. As a remedy in theſe evils he made proclamation, that on pain of a moſt rigorous death, no perſon whatever ſhould be ſo daring, as to ſpeak

a word of that which had paſſed: and it was told us, how for that cauſe he had already put to death divers principal perſonages of his kingdom, and a number of merchants." *Ferdinand Mendez. Pinto's Voyages, c. 8. p. 22.*

CHAP. LII.

Of ſuch as have been warned of their approaching Death, and yet were not able to avoid it.

WHEN Alexander the Great (then in India) had been told by an oracle, that he ſhould die by poiſon at Babylon, and that within the compaſs of the next eight months; he was importunate to know further, who was the perſon that ſhould give him that poiſon? But he had no other anſwer than this, "That the fates cannot be deceived." So it ſeems: for when the appointed time is come, 'tis eaſy to obſerve how ſome puſh on themſelves by a wilful and preſumptuous foolhardineſs; and to others, their very caution and circumſpection hath proved as fatal to them, as any other thing.

1. Advertiſements were come from all parts, both within and without the realm, from Spain, Rome, Lorrain and Savoy, to give notice to Henry of Lorrain, Duke of Guiſe (in the reign of Henry the third of France), that a bloody cataſtrophe would diſſolve that aſſembly he had then occaſioned of the eſtates. The almanacks had well obſerved it: it was generally noiſed in the eſtates, that the execution ſhould be on St. Thomas's day, the very eve before the Duke's death: the Duke himſelf ſitting down to dinner, found a ſcroll under his napkin, advertiſing him of a ſecret ambuſh of the King and his: but he writ underneath with his own hand, "They dare not," and threw it under the table. Seeing therefore that no warning would abate his confidence nor awake his ſecurity, his murder was performed in this manner: "Upon December 23, 1588, the King aſſembles his counſel, having before prepared ſeven of his gentlemen that were near his perſon to execute his will. The Duke of Guiſe came, and attending the beginning of the council, ſends for an handkerchief. Pericart, his ſecretary, not daring to commit this new advertiſement to any man's report, ties a note to one of the corners thereof, ſaying, "Come forth and ſave yourſelf, elſe you are but a dead man." But Larchant, the Captain of the King's guard ſtayed the page that carried it, and cauſed another to be given to him by St. Prix, the chief groom of the King's chamber. The ſpirit of man doth often propheſy the miſchief that doth purſue him: the Duke in the council feels ſtrange alterations, and extraordinary diſtemperatures, and amidſt his diſtruſt a great fainting of his heart. St. Prix preſents unto him ſome prunes of Brignolles, and raiſins of the ſun: he eats, and thereupon the King calls him into his cabinet, by Revol, one of the Secretaries of State, as it were to confer with him about ſome ſecret of importance: the Duke leaves the counſel to paſs into the cabinet, and as he lifts up the tapeſtry with one hand to enter, they charge him with ſwords and daggers, and ſo he was ſlain. *De Serre's Gen. Hiſt. of France, p. 821.*

2. Certain it is that ſome good while before the Duke of Buckingham's death, by the knife of Felton, Sir Clement Throckmorton, a gentleman then living, adviſed him to wear a privy-coat: whoſe counſel the Duke received very kindly; but gave him this anſwer, "That againſt any popular fury, a ſhirt of mail would be but a ſilly defence; and as for any ſingle man's aſſault, he took himſelf to be in no danger. *Reliq. Wott. p. 114.*

3. The night before King William the Second was killed, a certain Monk dreamed that he ſaw the King gnaw the image of Chriſt crucified with his teeth; and that as he was about to bite away the legs of the ſame image, Chriſt with his feet ſpurned him down to the ground; and that as he lay on the earth, there came out of his mouth a flame of fire, with abundance of ſmoak: this being related to the King by Robert Fitz Hammon, he made a jeſt of it, ſaying, "This Monk would fain have ſomething for his dream, go give him an hundred ſhillings, but bid him look that he dream more auſpicious dreams hereafter." Alſo the ſame night the King himſelf dreamed, that the veins of his arms were broken, and that the blood iſſued out in great abundance, and many other like paſſages there were: by which it ſeems he had friends ſomewhere (as well as Julius Cæſar) that did all they could to give him warning: but that as Cæſar's, ſo his evil genius would not ſuffer him to take it: for King William, notwithſtanding he was forewarned by many ſigns, would go out a hunting in the New Foreſt: yet ſomething moved with the many preſages, he ſtaid within all the forenoon: but about dinner-time an artificer came, and brought him ſix croſs-bow arrows, very ſtrong and ſharp,

whereof four he kept himſelf, and the other two he delivered to Sir Walter Tyrrel, a Knight of Normandy, his bow-bearer: ſaying, "Here Tyrrel take you two, for you know how to ſhoot them to good purpoſe:" and ſo having at dinner drank more liberally than his cuſtom, as it were in contempt of preſages, out he rides to the new Foreſt, where Sir Walter Tyrrel ſhooting at a deer, at a place called Charingham, the arrow glanced againſt a tree, or as ſome ſay, grazed upon the back of the deer, and flying forward hit the King upon the breaſt, with which he inſtantly fell down dead. Thus died William Rufus in the forty-third year of his age, and the thirteenth of his reign: his body was drawn in a collier's cart, with one horſe, to the city of Wincheſter, where the day following he was buried in the cathedral church of St. Swithin *Bak. Chron. p.* 53, 54.

4. The Lord Haſtings, by Richard the Third the then Protector, was arreſted of high treaſon; who wiſhed him to make haſte and be confeſſed, for he ſwore by St. Paul, his uſual oath, that he would not touch bread nor drink till his head was off: ſo he was led forth unto the green before the chapel within the Tower, where his head was laid down upon a log of timber, and there ſtricken off. In this man's death we may ſee how inevitable the blows of deſtiny are: for the very night before his death the Lord Stanley ſent a ſecret meſſenger to him at midnight, in all haſte, to acquaint him of a dream he had, in which he thought that a boar with his tuſks ſo gored them both in the heads that the blood ran about their ſhoulders; and foraſmuch as the Protector gave the boar for his cognizance, the dream made ſo fearful an impreſſion upon his heart, that he was thoroughly reſolved to ſtay no longer, and had made his horſe ready, requiring the Lord Haſtings to go with him, and that preſently, to be out of danger before it ſhould be day. But the Lord Haſtings anſwered the Meſſenger, "Good Lord! leaneth your maſter ſo much to ſuch trifles, to put ſuch faith in dreams, which either his own fears create, or elſe they riſe in the night, by reaſon of the day's thoughts? Go back therefore to thy maſter and commend me to him, and pray him to be merry, and have no fear, for I aſſure him I am as ſure of the man he ſpeaks of, as of mine own hand:" the man he meant was one Cateſby, who deceived him, and was himſelf the firſt mover to rid him out of the way. Another warning he had the ſame morning in which he was beheaded: his horſe twice or thrice ſtumbled with him almoſt to falling, which though it often happen to ſuch to whom no miſchance is toward, yet hath it of old been obſerved as a token foregoing ſome great miſfortune. *Bak. Chron. p.* 320, 321.

5. The night before Henry the Second, King of France, was ſlain, Queen Margaret his wife dreamed that ſhe ſaw her huſband's eye put out: there were juſts and tournaments at that time, into which the Queen beſought her buſband not to enter becauſe of her dream; but he was reſolved, and there did things worthy of himſelf: when almoſt all was now done, he would needs run the tilt with a Knight who refuſed him, his name was Montgomery: the King was bent upon it, they ſhivered their lances in the courſe, and a ſplinter of one of them took the King ſo full in the eye, that he thereby received his death-wound. *Lonic. Theatr. p.* 410. *Bak. Chron. p.* 475.

6. Crœſus, King of Lydia, had two ſons, the one dumb and of little uſe, the other a perſon of excellent accompliſhments above all the reſt of his companions; his name was Atys: concerning this ſon Crœſus dreamed that he was transfixed with a javelin headed with iron: being awake, and having conſidered of it, he takes a wife for his ſon, and whereas he was before General of all the Lydian forces, he would not ſuffer him henceforth to head them: all ſpears, javelins, lances, and ſuch like, he removed from the walls into inward chambers, leſt any ſhould fall upon his ſon and kill him. About this time, near the mount Olympus in Myſia, there was a wild boar of extraordinary bigneſs, deſtroying the labours of the Myſians: and though they had divers times aſſaulted him, yet were they deſtroyed and he no way hurt. They therefore ſent Ambaſſadors to Crœſus to beſeech him to ſend them his ſon, with a party of ſelect young men, together with ſome dogs, that the boar might be ſlain. Crœſus, remembering his dream, refuſed to ſend his ſon, but granted all the reſt. His ſon, hearing their embaſſy and his refuſal, expoſtulated with him the cauſe why he would not ſuffer him to go with the reſt? He thereupon tells him his dream: the young man replied, "That ſeeing it was upon the point of a weapon that he ſhould die, he need not fear to ſend him to the Myſians, for his dream was not that he ſhould die by teeth, tuſks or the like." Crœſus hereupon changed his determination: and having reſolved his ſon ſhould go this expedition, he called for Adraſtus, a valiant perſon who had fled out of Phrygia to him, and told him that to his care he would entruſt his ſon, in caſe they ſhould

be ſuddenly ſet upon by robbers in the way. To Myſia they went, found out the boar, and having encloſed him round, caſt darts and javelins at him: here Adraſtus threw a javelin at the boar, but miſſing his aim he unfortunately therewith ſo wounded the Prince that he preſently died; and Adraſtus, unable to bear the grief of his error, ſlew himſelf. *Herodot. l.* 1. *p.* 14, 15, *Val. Max. l.* 1. *c.* 7. *p.* 23. *Heyw. Hier. l.* 4. *p.* 225.

7. Alexander the Great was admoniſhed by the Chaldeans that he ſhould not enter Babylon, as being a place fatal to him, and not only ſo, but he had in his ſleep the image of Caſſander his murderer preſented to him: he thought he was killed by him, and that he was adviſed to be a more careful preſerver of his own life. Afterwards when Caſſander came firſt into his ſight (for he had never before ſeen him) he enquired whoſe ſon he was: when he was told it was the ſon of Antipater, though he knew it was that face whoſe image had appeared to him in the night, he repeated a Greek verſe, which would have no credit given to dreams: and ſo clearing his mind of that ſuſpicion he had conceived, gave opportunity to Caſſander to adminiſter that poiſon which was already prepared for him. *Val. Max. l.* 1. *c.* 7. *p.* 22. *Petr. Greg. de Repub. l.* 21. *c.* 3. *p.* 762.

8. The night before the death of Julius Cæſar, he was told by Calphurnia his wife, that ſhe had then newly dreamed that ſhe ſaw him lay dead in her boſom; and being in great perplexity and fright with her viſion, ſhe endeavoured, by the moſt importunate entreaties, to deter him from going the next morning to the Senate-houſe: he had alſo notice by Spurina to beware of the ides of March in which he was ſlain: nay, in the morning as he paſſed to the Senate, one thruſt into his hand a note of all the conſpirators, which he alſo ſhuffled amongſt the reſt of his papers and never looked upon. *Val. Max. l.* 1. *c.* 7. *p.* 19, 20. *Sueton.*

9. Aterius Ruffus, a Knight of Rome (when a great ſword-play was to be performed by the Gladiators of Syracuſe) dreamed the night before, that one of thoſe kind of fencers which are called *Retiarii* (which uſe nets in the Theatre to entangle their adverſaries with, that they ſhould neither offend nor defend) gave him a mortal wound: which dream he told to ſuch of his friends that ſat near him. It happened preſently after that one of thoſe *Retiarii* was forced by his adverſary to the place where Aterius and his friends were ſeated as ſpectators; whoſe face he no ſooner beheld, but he ſtarted and told his friends, that he was the man from whoſe hands he had dreamed he received his death, and would thereupon have departed: his friends endeavoured to detain him by diſcuſſing his fear, and ſo occaſioned his murder; for the *Retiarius* having then compelled his adverſary to that very place, and overthrown him, while he was buſy to thruſt his ſword through him as he lay proſtrate, he ſo wounded Aterius that he died upon the ſpot. *Val. Max. l.* 1. *c.* 7. *p.* 21, 22. *Lonic. Theatr. p.* 408. *Heyw. Hier. l.* 4. *p.* 225.

10. Mauritius the Emperor dreamed that both himſelf and his whole ſtock were killed by one Phocas, not without ſome fearful apprehenſions: he told this dream of his to Philippicus his ſon-in-law. Exact enquiry is made if any could be found of that name; and in ſo numerous an army as he had then, there was but one, and he a Notary: he therefore ſuppoſed himſelf ſecure enough from one of ſo low and mean a fortune. But before he took any further courſe therein, there was a mutiny in the army, upon the detention of their pay; in that tumult Phocas was ſaluted Emperor: the army returning towards Conſtantinople, Mauritius fled to Chalcedon, where both he and his whole progeny by the commandment of Phocas were put to death. *Fulgoſ. l.* 1. *c.* 5. *p.* 124.

11. Acehias, the Theban Tyrant, being at a feaſt, where were preſent all ſorts of merriment and mirth; there was brought him a letter, wherein he was certified of a plot that was upon his life: he never read it, but gave order that as a thing ſerious it ſhould be deferred to the morrow: but neglecting that warning, he did not live to read it, for he was ſlain that night. *Zuin. Theatr. vol.* 3. *l.* 3 *p.* 698.

12. It is a very memorable thing, which (from the mouth of a very credible perſon who ſaw it) George Buchanan relates, concerning James the Fourth, King of Scotland: that intending to make a war with England, a certain old man of a venerable aſpect, and clad in a long blue garment, came unto him, at the church of St. Michael at Linlithgow, while he was at his devotion, and leaning over the Canons ſeat, where the King ſat, ſaid, "I am ſent unto the, O King, to give thee warning, that thou proceed not in the war thou art about, for if thou doſt, it will be thy ruin;" and having ſo ſaid, he withdrew himſelf back into the preſs: the King after ſervice was ended enquired earneſtly for him, but he could no where be found,

neither could any of the ſtanders-by feel or perceive how, when or where he paſſed from them, having as it were vaniſhed in their hands; but no warning could divert his deſtiny, which had not been deſtiny if it could have been diverted. His Queen alſo had acquainted him with the viſions and affrightments of her ſleep, that her chains and armlets apppeared to be turned into pearls, that ſhe had ſeen him fall from a great precipice, and that ſhe had loſt one of her eyes: but he anſwered theſe were but dreams, ariſing from the many thoughts and cares of the day: he marched on therefore and fell with a number of his nobility, at the battle of Flodden-field, September 9, 1513. *Baker's Chron. p.* 374. *Drum. Hiſt. of Scotland, p.* 143, 144.

13. There was an Italian called David Riſio, who had followed the Savoyan Ambaſſador into Scotland, and in hopes of bettering his fortune, gave himſelf to attend the Queen Mary at firſt in the quality of a Muſician: afterwards growing in more favour, he was admited to write her French letters, and in the end preferred to be principal Secretary of State; had only the Queen's ear, and governed all the affairs at court. To that exceſs of pride and arrogance he was grown, that he would out-brave the King in his apparel, in his domeſtick furniture, in the number and ſorts of his horſes, and in every thing elſe. This man had warning given him, more than once, by John Damiott, a French Prieſt, who was thought to have ſome ſkill in magick, to do his buſineſs, and be gone, for that he could not make good his part: he anſwered diſdainfully, "The Scots are given more to brag than fight." Some few days before his death, being warned by the ſame Prieſt to take heed of the baſtard; he replied, "That whilſt he lived he ſhould not have credit in Scotland to do him any hurt:" for he took Earl Murray to be the man, of whom he was advertiſed to take heed; but the firſt ſtroke was given him by George Douglaſs, baſe ſon to the Earl of Angus, after whom every man inflicted his wound till he was diſpatched: this was in the year 1565. *Spotſ. Hiſt. Chur. Scot. l.* 4. *p.* 194.

CHAP. LIII.

Of ſuch as have unwittingly or unwarily procured and haſtened their own Death and Downfall.

THE ancients erected no altars to death, becauſe it is inexorable, and no way to be prevailed upon, or to be eſcaped by any of us; agreeable to this is that of Mr. Benlow's in his divine poem:

> "Time poſts on looſe-rein'd ſteeds: the Sun ere't face
> To Weſt, may ſee thee end thy race:
> Death is a noun, yet not *declin'd* in any caſe."

No certainly we cannot *decline* it, for we run into the jaws of death, by the very ſame ways we endeavour to avoid it. The ſons of Eſculapius ſometimes dig our graves even then while they are contriving for our health; rather than fail we beſpeak our coffins with our own tongues, not knowing what we do: as in the following examples.

1. King Charles the Ninth, of France, had reſolved upon the murder of the chief Lords of the Huguenots. This ſecret of council had been imparted by the Duke of Anjou, to Ligneroles his familiar friend: he being one time in the King's chamber, obſerved ſome tokens of the King's diſpleaſure, at the inſolent demands of ſome Huguenot Lord, whom he had newly diſmiſſed with ſhew of favour: Ligneroles, either moved with the lightneſs incident to youth, which often over-ſhoots diſcretion, or moved with ambition not to be ignorant of the neareſt ſecrets, told the King in his ear, "That his Majeſty ought to quiet his mind with patience, and laugh at their inſolence, for within a few days, by that meeting which was almoſt ripe, they would be all in his net, and puniſhed at his pleaſure:" with which words the King's mind being ſtruck in the moſt tender ſenſible part of it, he made ſhew not to underſtand his meaning, and retired to his private lodgings, where full anger, grief and trouble he ſent to call the Duke of Anjou, and charged him with the revealing this weighty ſecret: he confeſſed he had imparted the buſineſs to Ligneroles, but aſſured him he need not fear he would ever open his lips to diſcover it: "No more he ſhall," anſwered the King, "for I will take order that he

ſhall be diſpatched before he have time to publiſh it." He then ſent for George de Villequier, Viſcount of Guerchy, who he knew bore a grudge againſt Ligneroles, and commanded him to endeavour by all means to kill him that day; which was accordingly executed by him and Count Charles of Mansfield as he hunted in the field. *Davil. Hiſt. of Civil Wars in France. l. 5. p. 357.*

2. Candaules, the ſon of Myrſus, and King of Lydia, doated ſo much upon the beauty of his own wife, that he could not be content to enjoy her, but would needs enforce one Gyges, the ſon of Daſcylus, to behold her naked body; and placed the unwilling man ſecretly in her chamber, where he might ſee her preparing for bed. This was not ſo cloſely carried, but that the Queen perceived Gyges at his going forth; and underſtanding the matter, took it in ſuch high diſdain, that ſhe forced him the next day to requite the King's folly with treaſon: ſo Gyges being brought again into the ſame chamber by the Queen, ſlew Candaules, and was rewarded not only with his wife, but the kingdom of Lydia alſo, wherein he reigned thirty-eight years. *Herod. l. 1. p. 5. Raleigh's Hiſt. World, part 1. l. 2. c. 25. p. 510. Juſt. Hiſt. l. 1. p. 21. Petr. Greg. de Repub. l. 20. c. 1. p. 751.*

3. Fredegundis was a woman of admirable beauty, and for that reaſon entertained by Childerick, King of France, over whoſe heart ſhe had gained ſuch an empire that ſhe procured the baniſhment of his Queen Andovera, and the death of his mother Galſuinda: yet neither was ſhe faithful to him, but proſtituted herſelf to Landric de la Tour, Duke of France, and Mayor of the Palace. Upon a day the King being to go a hunting, came up firſt into her chamber, and found her dreſſing her head with her back towards him; he, therefore, went ſoftly and ſtruck her gently on the back part with a hunting ſpear: ſhe, not looking back, "What doſt thou do, my Landric," ſaid ſhe, "it is the part of a good Knight to charge a Lady before rather than behind." By this means the King found her falſehood, and went to his purpoſed hunting; but ſhe perceiving herſelf diſcovered, ſent for Landric, told him what had happened, and therefore enjoined him to kill the King for his and her ſafety, which he undertook and effected that night as the King returned late from his hunting. *M. de Serr. Hiſt. Franc. p. 23. Lipſ. monit. l. 2. c. 2. p. 148. Fulgoſ. l. 9. c. 9. p. 1275. Fabia. Hiſt. tom. 1. p. 109.*

4. Muleaſſes, the King of Tunis, was ſkilled in aſtrology, and had found, that by a fatal influx of the ſtars, he was to loſe his kingdom, and alſo to periſh by a cruel death: when, therefore, he heard that Barbaroſſa was preparing a navy at Conſtantinople, concluding it was againſt himſelf, to withdraw from the danger, he departed Africa, and tranſported himſelf into Italy, to crave aid of Charles the Emperor againſt the Turks, who he thought had a deſign upon him. In the mean time he had committed the government of his kingdom to Amida, his ſon, who, like an ungrateful traitor, aſſumed to himſelf the name and power of the King; and having taken his father upon his return, put out his eyes. Thus Muleaſſes drew upon himſelf that fate he expected, by thoſe very means by which he hoped to have avoided it. *Jov. Elog. p. 359. Dinoth. memor. l. 6. p. 412.*

5. There was an aſtrologer, who had often and truly predicted the event of divers weighty affairs, who having attentively fixed his eyes upon the face of Joannes Galeacius, and contemplated the ſame: "Diſpoſe, ſir," ſaid he, "of your affairs with what ſpeed you may, for it is impoſſible that you ſhould live long in this world." "Why ſo?" ſaid Galeacius. "Becauſe," replied the other, "the ſtars, whoſe ſight and poſition on your birth-day I have well obſerved, do threaten you, and that not obſcurely, with death before ſuch time as you ſhall attain to maturity." Well," ſaid Galeacius, "you who believe in theſe poſitions of theſe birth-day ſtars, as if they were ſo many gods, how long are you to live through the bounty of the fates?" "I have a ſufficient tract of time allotted for my life," replied the aſtrologer. "But," ſaid Galeacius, "that for the future (out of a fooliſh belief of the bounty and clemency of the fates) thou mayeſt not preſume further upon the continuance of life, than perhaps it is fit, thou ſhalt die forthwith, contrary to thy opinion: nor ſhall the combined force of all the ſtars in Heaven be able to ſave thee from deſtruction, who preſumeſt in this manner to dally with the deſtiny of illuſtrious perſons:" and thereupon commanded him to be carried to priſon, and there ſtrangled. *Wieri Oper. lib. de Irâ, p. 148.*

6. Though the muſhroom was ſuſpected, yet was it wine wherein Claudius, the Emperor, firſt took his poiſon; for being in liquor, he lamented the deſtiny of his marriages, which he ſaid were ordained to be all unchaſte, but ſhould not paſs

unpuniſhed. This threat being underſtood by Agrippina, ſhe thought it high time to look about her, and by ſecuring him with a ready poiſon, ſhe provided to ſecure herſelf: ſo Claudius ſtands indebted to his unwary tongue for his untimely death. *Feltham Reſolv. cent.* 2. *c.* 29. *p.* 220.

7. Herod, overcome with pain, troubled with a vehement cough, and almoſt pined with faſting, was determined to haſten his own death; and taking an apple in his hand, he called for a knife; and then, looking about him, leſt any ſtander-by ſhould hinder him, he lifted up his arm to ſtrike himſelf: but Achaibus his couſin ran haſtily unto him, and ſtayed his hand; and preſently there was great lamentation made throughout all the King's Palace, as if the King had been dead. His ſon Antipater, then in priſon, having ſpeedy news hereof, was glad, and promiſed the keepers a piece of money to let him go: but the chief of them did not only deny to do it, but alſo went and immediately acquainted the King with it. Herod hearing this, commanded his guard to go and kill Antipater, and bury him in the caſtle called Hircanium. Thus was that wicked man caſt away by his own temerity and imprudence, who, had he had more patience and diſcretion, might probably have ſecured both his life and the kingdom to himſelf; for Herod outlived his death but five days. *Joſephus of the Jewiſh Wars, l.* 1. *c.* 21. *p.* 606.

8. Anthony being at Laodicea, ſent for King Herod to anſwer what was objected againſt him touching the death of young Ariſtobulus. He was a violent lover of his wife Mariamne; and ſuſpecting that her beauty was one cauſe of his danger, before he went he committed the care of his kingdom to Joſeph his uncle, withal, leaving order to kill Mariamne his wife, in caſe he ſhould hear that any thing evil had befallen him. He had taken his journey; and Joſeph, in converſation with the Queen, as an argument of the great love the King bore her, acquainted her with the order he had left with him. Herod having appeaſed Anthony, returned with honour; and ſpeaking to the Queen of the truth and greatneſs of his love, in the midſt of embraces, Mariamne ſaid to him, "It was not the part of a lover to give commandment, that if any thing ſhould befall thee otherwiſe than well with Anthony, I ſhould preſently be put to death." No ſooner were theſe words out of her mouth, but the King entered into a ſtrange paſſion, and giving over his embraces, he cried out with a loud voice, and tore his hair; ſaying, that "he had a moſt evident proof that Joſeph had committed adultery with her; for that he would not have diſcovered thoſe things which had been ſpoke to him in ſecret, except they had greatly confided in one another:" and in this emotion, or rage of jealouſy, he was hardly reſtrained from killing his wife; yet he gave order that Joſeph ſhould be ſlain, without admitting him audience, or juſtification of his innocency. Thus Joſeph, by his imprudent revealing of a dangerous ſecret, unwarily procured his own death. *Joſ. Antiq. l.* 15. *c.* 4. *p.* 388.

9. The Emperor Probus, a great and excellent Prince, having well nigh brought the Empire into a quiet and peaceable, from a troubleſome and turbulent poſture, was heard to ſay, that "he would ſpeedily take ſuch a courſe, that there ſhould be no more need of an army." This ſpeech was ſo diſliked by the ſoldiers, that they conſpired againſt him, and procured his death. *Imperial Hiſt. p.* 290.

CHAP. LIV.

Of Men of unuſual Misfortune in their Affairs, Perſons, or Families.

THE Ancients accounted him for a fool, who being himſelf but a man, would yet upbraid another of his kind with his calamity or misfortune. For what reaſon can any man have to boaſt of his own eſtate, or to inſult over another's unhappineſs, when how pleaſant a time ſoever he hath for the preſent, he hath yet no aſſurance that it ſhall ſo continue with him until the evening; and though he be ever ſo near unto good fortune, yet he may poſſibly miſs it; as did the three Princes in the following example.

1. Anaſtaſius, Emperor of Conſtantinople, being greatly hated, and foreſeeing he could not make much longer abide in the world, he began to reflect on his ſucceſſors, deſiring to transfer to the throne one of his three nephews whom he had bred up, having no male iſſue to ſucceed him. There was difficulty in the choice, and he having a mind very ſuperſtitious, put that to the lot which he could not reſolve by reaſon; for he cauſed three beds to be prepared in the royal chamber, and made his crown to be hanged within the teſter of one of thoſe beds; being reſolved to give it to him who ſhould by lot place himſelf

under it: this done, he ſent for his nephews, and, after he had magnificently entertained them, commanded them to repoſe themſelves, each one chooſing one of the beds prepared for them: the eldeſt accommodated himſelf according to his fancy, and he hit upon nothing; the ſecond did the ſame; he then expected the youngeſt ſhould go directly to the crowned bed; but he prayed the Emperor he might be permitted to lay with one of his brothers; and by this means not any of them took the way to the Empire, which was ſo eaſy to be had, that it was not above a pace diſtant. Anaſtaſius amazed, well ſaw God would transfer the diadem from his race; and indeed Juſtin ſucceeded, although a ſtranger to his blood. *Cauſ. Hol. Court, tom* 2. § 5. *p.* 287.

2. Anne Momorancy was a man of an exquiſite wit and mature wiſdom, accompanied with a long experience in the changes of the world; by which arts he acquired, happily for himſelf and for his poſterity, exceeding great wealth, and the chief dignities of the kingdom, himſelf having attained to be Conſtable of France. But this man, in his military commands, had always ſuch ill fortune, that in all the wars of which he had the government, he ever remained either a loſer, or grievouſly wounded, or a priſoner; which misfortunes were the occaſion that many times his fidelity was queſtioned; even in that laſt action, where fighting he loſt his life, he wanted not accuſers. *Davil. Hiſt. of Civil Wars of France, l.* 4. *p.* 239.

3. Thomas Tuſſer, while as yet a boy, lived in many ſchools; Wallingford, St. Paul's, and Eton, whence he went to Trinity Hall in Cambridge: when a man, he lived in Staffordſhire, Suffolk, Norfolk, Cambridgeſhire, &c. He was ſucceſſively a muſician, ſchoolmaſter, ſervingman, huſbandman, grazier, and poet; more ſkilful in all, than thriving in any vocation: he traded at large in oxen, ſheep, dairies, and grain of all kinds to no profit: whether he bought or ſold, he loſt; and when a renter, impoveriſhed himſelf, and never enriched his landlord: yet hath he laid down excellent rules of huſbandry and houſewifery; ſo that the obſerver thereof muſt be rich in his own defence. He ſpread his bread with all ſorts of butter, yet none would ſtick thereon: yet I hear no man charge him with any vicious extravagance, or viſible careleſſneſs; but impute his ill ſucceſs to ſome occult cauſe in God's counſel. *Full. Worth. p.* 334. *Eſſex.*

4. The Emperor Sigiſmund paſſing a river, his horſe ſtood ſtill, and piſſed in it; which, when one of his ſervants perceiving, that rode not far before him, he ſaid jeſtingly, "The horſe had directly the ſame quality with his maſter." Cæſar heard him, and bade him explain the meaning of what he had ſaid. "The horſe," ſaid he, "piſſes in a river where there is no want of water; and ſo Cæſar is liberal to them that are otherwiſe rich." The Emperor obſerved, that "he was modeſtly taxed; for that as yet he had given nothing to him, who had been his old ſervant;" and thereupon replied, that "he had indeed been always a faithful ſervant, but that the gifts of Princes are not ſo properly theirs that deſerve well, but theirs to whom they are deſtined by fate; and that he would convince him of the ſame as ſoon as he had ſome leiſure." Afterwards Cæſar commanded two boxes to be made, of the ſame bigneſs and form; in the one he put gold, in the other lead of the ſame weight, and cauſed his ſervant to be called, and bad him chooſe which box he would: he took them up, poiſed both in his hands, and at laſt fixed upon that box that had the lead in it; which when the Emperor ſaw, at the opening of the box: "Now," ſaid he, "thou mayeſt plainly ſee, that not my good-will has been hitherto wanting, but that it was through thine own ill fortune that hitherto thou haſt had no reward from me." *Lonic. Theat. p.* 685. *Canon. Chro. l.* 3. *p.* 528.

5. It was obſerved, as it were, in the deſtiny of King Henry the Sixth of England, that although he was a moſt pious man, yet no enterprize of war did ever proſper where he was preſent. *Bak. Chro. p.* 283.

6. Franciſcus Buſalus, a Citizen of Rome, was ſo extremely unfortunate in his children, that he ſaw two of his ſons fall dead by mutual wounds they had received at each other's hands; two other of his ſons beheaded, for a ſedition which they had been authors of; a fifth ſon of his ſlew his mother-in-law; and his daughter poiſoned herſelf in the preſence of her huſband. *Joh. Textor. Officin. l.* 2. *c.* 23. *p.* 98.

7. Helvius Pertinax (commonly, but corruptly, called Ælius) was ſo variouſly exerciſed with the chances of inconſtant fortune, and ſo often from a good, thruſt down into an adverſe condition, that by reaſon hereof he was called Fortune's tennis-ball. *Voſ. Inſtit. Orator. l.* 4. *c.* 6. § 10. *p.* 97.

8. Robert the Norman, ſon to William the Conqueror, was choſen King of Jeruſalem, but he refuſed this honourable proffer; whether he

had an eye to the kingdom of England, now void by the death of William Rufus, or becauſe he accounted Jeruſalem would be encumbered with continual war. But he who would not take the crown with the croſs, was fain to take the croſs without the crown; and it was obſerved, that afterwards he never proſpered in any thing he undertook. He lived to ſee much miſery in priſon, and poverty; and he felt more, having his eyes put out by King Henry his brother; and at laſt found reſt, when buried in the new cathedral church of Glouceſter, under a wooden monument, bearing better proportion to his low fortunes than high birth; and ſince, in the ſame choir, he hath got the company of another Prince, as unfortunate as himſelf, King Edward the Second. *Fuller's Holy War, l. 2. c. 1. p. 44. Camb. Brit. p. 255.*

9. Tiberius being at Capreas, fell into a lingering diſeaſe, and his ſickneſs increaſing more and more, he commanded Euodus, whom he moſt honoured amongſt all his freemen, to bring him the young Tiberius and Caius, becauſe he intended to talk with them before he died, and it ſhould be at the break of day on the morrow. This done he beſought the gods of that place, to give him an evident ſign whereby he might know who ſhould ſucceed him: for though he vehemently deſired to leave the empire to his ſon's ſon (that was Tiberius), yet made he more account of that which God ſhould make manifeſt to him. He there conceived a preſage, that he who the next day ſhould enter firſt to ſalute him, it ſhould be he who in the empire ſhould neceſſarily ſucceed him. And having ſettled this thing in his fancy, he ſent unto the young Tiberius's maſter, charging him to bring him unto him by break of day, ſuppoſing that the empire ſhould be his. But by the evil fortune of Tiberius it fell quite contrary to his grandfather's expectation. For being in this thought he had commanded Euodus, that as ſoon as day ſhould ariſe, he ſhould ſuffer him of the two young Princes to enter in unto him, who ſhould arrive the firſt. Who walking out met with Caius at the door of the chamber, and ſaying to him that the Emperor had called for him, ſuffered him to enter; Tiberius the mean while being at breakfaſt below. When the Emperor beheld Caius, he ſuddenly began to think of the power of God, who deprived him of the means to diſpoſe of the empire according as he had determined with himſelf; ſo Caius was declared ſucceſſor in the empire; and no ſooner was the old Emperor dead, but the young unfortunate Tiberius was deſtroyed. *Joſeph. Ant. l. 18. c. 8. p. 476, 477.*

10. Antiochus was overcome in battle by his brother Seleucus; whereupon he fled to Artamenes, King of Cappadocia, his brother-in-law; where after ſome days he found there was a conſpiracy againſt him to betray his life. He got him therefore away from thence with all ſpeed, and put himſelf into the protection of Ptolomæus his enemy; ſuppoſing that he might better rely upon his generoſity, than any kindneſs he could expect from his brother. But Ptolomæus, at his firſt arrival, put him into cuſtody under ſpecial guards. Here he remained a while, till by the help of a certain harlot, he eſcaped from his priſon, and recovered his liberty; but this unfortunate Prince had not travelled far before he was ſet upon by thieves, and by them murdered. *Bruſ. Facet. l. 3. c. 22. p. 223.*

11. Ferdinand Mendez Pinto, a Portugueſe, in the book of his travels and adventures ſets forth of himſelf, that nothing being to be met with in his father's houſe beſides poverty and miſery, an uncle of his put him into the ſervice of a lady at Liſbon, when he was about twelve years old; where he remained but a year and a half, before he was conſtrained by an accident to quit her houſe and ſervice, for the ſafety of his life. With this unfortunate beginning he put himſelf upon travel, and the ſeeing of remote parts, where all along fortune continued ſo extremely unkind to him, that in the ſpace of twenty-one years, wherein he was abroad (beſides the hardſhips and variety of evil accidents that ſtrangers are liable unto), he ſuffered ſhipwreck five times, was thirteen times a captive, and ſold for a ſlave ſeventeen times, in the Indies, Æthiopia, Arabia, China, Tartary, Madagaſcar, Sumatra, and divers other kingdoms. *Ferd. Mend. Pinto's Voyages, c. 1. p. 1, 2.*

CHAP. LV.

Of the Loquacity of ſome Men, their Inability to retain intruſted Secrets, and the Puniſhment thereof.

THE city of Amyclas is ſaid to have periſhed through ſilence, and it was in this manner: Divers rumours and falſe reports had been brought the magiſtrates concerning the coming of an enemy againſt them; by reaſon of which the city had ſeveral times been put into diſorderly and tumultuous frights: they therefore ſet forth an edict, that for the future no man ſhould preſume to make any ſuch report; by this means, when the enemy came in earneſt, no man durſt diſcover it for fear of the law; ſo they were ſuddenly oppreſſed and overthrown. But how numberleſs are they who have periſhed through the intemperance of the tongue!

1. Fulvius, one of the favourites and minions of Auguſtus the Emperor, having heard him towards his latter days lamenting and bewailing the deſolate eſtate of his houſe, in that he had no children of his own; and that of his three nephews, or ſiſters children, two were dead, and Poſthumus, who only remained alive, upon an imputation upon him, was confined, and living in baniſhment; whereupon he was forced to bring in his wife's ſon, and declare him his ſucceſſor in the Empire: notwithſtanding, upon a tender compaſſion, he was ſome time in deliberation with himſelf, and reſolved to recall his ſiſter's ſon from baniſhment. Fulvius, I ſay, being privy to theſe moans and deſigns of his, went home, and told his wife all that he had heard: ſhe could not hold, but went to the Empreſs Livia, wife of Auguſtus, and reported what her huſband Fulvius had told her: whereupon Livia, in great indignation, did ſharply expoſtulate with Cæſar, in theſe terms: "Seeing," ſaid ſhe, "you had ſo long projected ſuch a thing as to call home your nephew, why ſent you not for him at the firſt, but expoſed me to hatred and enmity with him, who ſhall be Emperor after your deceaſe?" The next morning betimes, when Fulvius came, as his manner was, to ſalute Cæſar, and give him good-morrow, after he had ſaid, "God ſave you, Cæſar;" he reſaluted him with this: "God make you wiſe, Fulvius." Fulvius ſoon found him, and conceived preſently what he meant thereby: he retired then to his houſe with all ſpeed, and having called his wife: "Cæſar," ſaid he, "is come to the knowledge that I have not concealed his ſecret; and therefore I am reſolved to make away myſelf with my own hands." "And well worthy," ſaid ſhe; "for juſtly have you deſerved death, who, having lived ſo long with me, knew not all this while the incontinency of my tongue, nor would beware of it; yet ſuffer me to die firſt upon your ſword:" and ſo killed herſelf before her huſband. *Plut. Mor. Lib. de Futil. Loquacit. p.* 199.

2. A barber, who kept ſhop at the end of the ſuburbs called Pyræum, had no ſooner heard of the defeat of the Athenians in Sicily, from a certain ſlave fled from thence out of the field, but leaving his ſhop in confuſion, he ran directly into the city, to carry the tidings:

For fear ſome other might the honour win,
And he, too late, but ſecond ſhould come in.

Now upon the broaching of theſe unwelcome tidings, there was a great ſtir within the city; the people aſſembled in the market-place, and ſearch was made for the author of this rumour: hereupon the barber was taken before the body of the people, and examined; but he knew not ſo much as the name of the party of whom he heard the news. The whole aſſembly was ſo moved to anger, that they cried out, "Away with the villain, ſet the varlet upon the rack; have him to the wheel who hath deviſed this ſtory of his own head." The wheel was brought, the barber was ſtretched upon it: mean while came certain news of the defeat: then the aſſembly broke up, leaving the barber ſtretched at length upon the wheel till it was late in the evening, when he was let looſe; and no ſooner was he at liberty, but he inquired of the executioner "what they heard abroad of the General Nicaias? and in what manner he was ſlain?" *Plut. Moral. Lib. de Futil. Loquacit. p.* 200, 201.

3. The Temple of Juno at Sparta was robbed, and within it was found an empty flaggon: great running there was, and a concourſe of people reſorted thither, and men could not tell what to make of the flaggon; when one that was there ſaid, "My conceit of the flaggon is, that theſe church-robbers had firſt drunk the juice of hemlock before they entered into this buſineſs, and afterwards

brought wine with them in this flaggon, that, in caſe they were not taken in the fact, they might ſave their lives by drinking a good draught of wine, the nature of which is, as you know, to diſſolve the ſtrength of that poiſon; but if they were taken, they might, by the means of that hemlock, die an eaſy death, before they were put to death by the Magiſtrate." The whole company that heard theſe words, concluded that ſuch a reach as this came not from one that barely ſuſpected the matter, but knew that it was ſo indeed: whereupon they flocked round about him: one aſked, "Who, and whence, he was?" a ſecond, "Who knew him?" a third, "How he came to the light of all he had delivered?" And, in ſhort, they handled the matter ſo well, that they, in the end, forced him to confeſs that he was one of them that committed the ſacrilege. *Plut. Moral. Lib. de Futil Loquac. p.* 291.

The END of BOOK IV.

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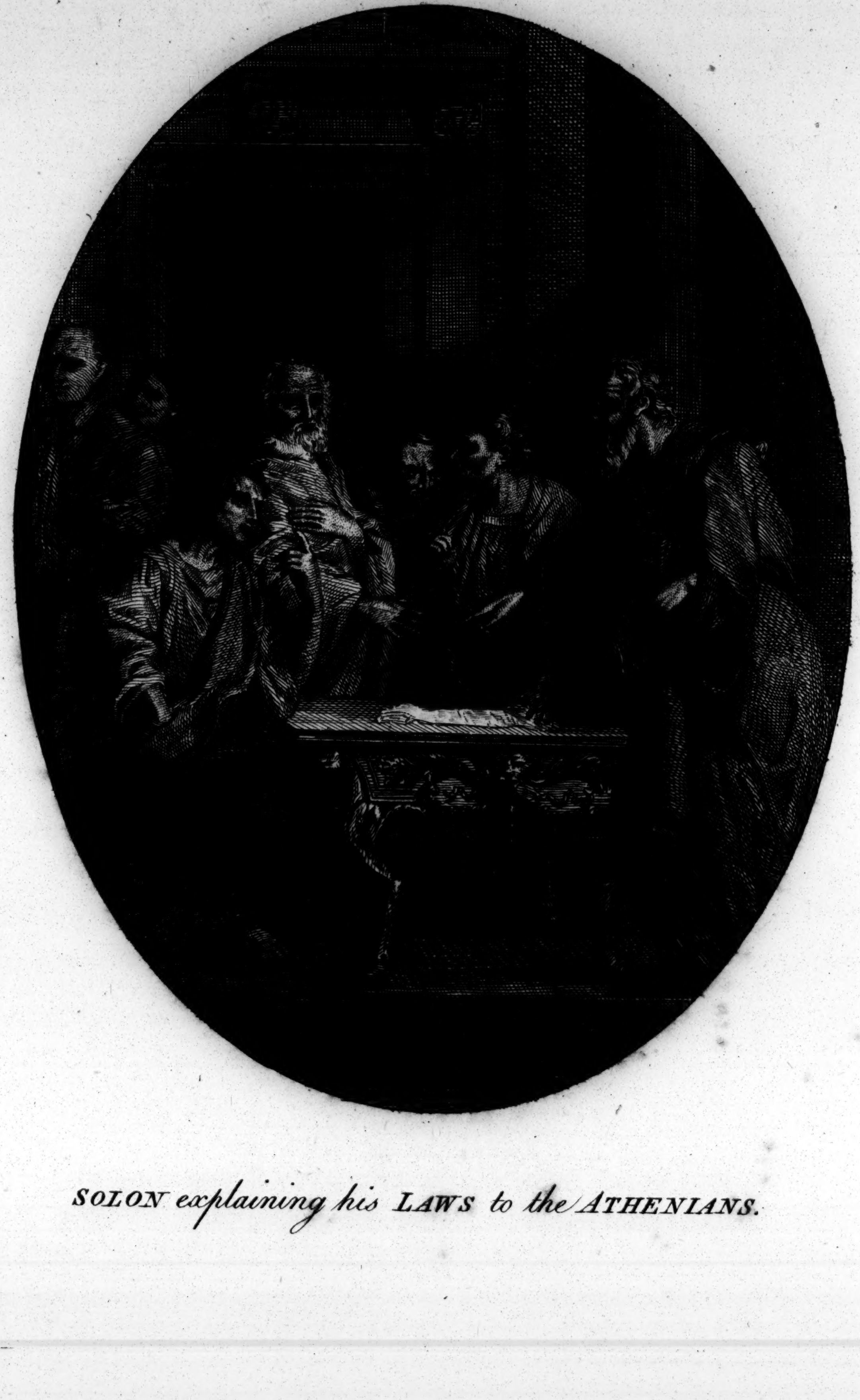

SOLON explaining his LAWS to the ATHENIANS.

THE
WONDERS OF THE LITTLE WORLD:
OR,
A General Hiſtory of Man.

BOOK V.
OF
HISTORICAL EVENTS.

CHAP. I.

The Succeſſion of the Roman and Weſtern Emperors.

1. JULIUS Cæſar, the laſt of Dictators, and firſt of Emperors; in memory of whom the following Emperors were called Cæſars; his exploits are famous in the Gallick, German, Britiſh, and civil wars, in which he was victorious in fifty ſet battles. He reformed the calendar; from whom we retained the Julian account. His motto was *Semel quam ſemper*; and he was murdered in the Senate with twenty-three wounds, four years after the battle of Pharſalia, and forty-four years before the birth of Chriſt. *Sueton. Heyl. Sympſon. Joſeph.* &c.

2. C. Octavianus Cæſar, to him the Senate gave the name of Auguſtus: he added to the Roman empire the provinces of Noricum, Pannonia, Rhætia, a great part of Spain, and all Egypt. In the forty-ſecond of his reign the Lord Chriſt was born. His motto was, *Feſtina lente, ſat cito ſi ſat benè:* having reigned fifty-ſix years he died at Nola in Campania, aged ſeventy-ſix years, A. D. 13. *Sueton. Heyl.* &c.

3. Tiberius Nero, ſon-in-law of Auguſtus, ſubdued many German nations, and added Galatia and Cappadocia to the empire: in the fifteenth year of his reign our Saviour ſuffered. His motto was, *Melius eſt tondere, quam deglubere*; he reigned twenty-two years, and died at Miſenum, aged ſeventy-eight, A. D. 37. *Suet. Joſeph.*

4. C. Caligula, the ſon of Germanicus. His motto was, *Oderint dum metuant:* he was ſlain by Caſſius Cherea and Cornel. Sabinus, after he had lived twenty-nine and reigned three years, A. D. *Suet. Joſeph.*

5. Claudius Cæſar: in his time fell the famine predicted by Agabus. His motto was, *Generis virtus Nobilitas.* He was poiſoned by his wife Agrippina with a muſhroom, after he had reigned thirteen years, A. D. 54.

6. Domitius Nero, he was the author of the firſt great perſecution: he fired Rome, and charged it upon the Chriſtians. His motto was, *Quævis terra artem alit:* deſpairing of ſafety, he ſlew himſelf after he had reigned thirteen years, A. D. 68. *Suet. Joſeph.*

7. Sergius Sulpitius Galba, elected by the French and Spaniſh legions: his motto was, *Legendus eſt miles, non emendus:* he was ſlain by the ſoldiers, aged ſeventy-three, after having reigned ſeven months, A. D. 69. *Sueton.*

8. M. Salvius Otho, made Emperor by the Prætorian ſoldiers: his motto was, *Unus pro multis*; he ſtabbed himſelf in the thirty-eighth year of his age, having reigned but ninety-five days, A. D. 69. *Sueton.*

9. Aul. Vitellius was elected by the German legions: his motto was, *Bonus eſt odor hoſtis, melior civis occiſi:* he was ſlain by the ſoldiers in the fifty-ſeventh year of his age, having reigned eight months, or thereabouts, A. D. 69. *Sueton.*

10. Flavius Veſpaſianus, choſen by the Syrian and Judæan armies; he brought Achaia, Lycia, Rhodes, Samos, Thrace, and Syria Comagene, under the form of Roman provinces: his motto was, *Bonus odor lucri ex re qualibet:* he died of a flux, aged ſixty-nine, having reigned nine years, A. D. 79. *Sueton.*

11. Titus Veſpaſianus, the conqueror of the Jews: his motto was, *Princeps bonus orbis amor:* he is ſuppoſed to be poiſoned by his brother Domitian in the forty-firſt year of his age, after having reigned but two years and two months, A. D. 81. *Sueton.*

12. Flavius Domitianus raiſed a ſecond perſecution againſt the Chriſtians: his motto was, *Fallax bonum regnum:* he was ſtabbed by Stephanus, in the forty-fifth year of his age, having reigned fifteen years, A. D. 96. *Sueton.*

13. Nerva Cocceius, a noble Senator: his motto was, *Mens bona regnum poſſidet:* he died of a weakneſs in the ſtomach in the ſixty-ſixth year of his age (the ſeventy-third according to Dr. Blair), having reigned one year and four months, A. D. 28. *Sympſ. Ch. Hiſt. cent.* 1. *p.* 17.

14. Ulpius Trajanus, a Spaniard, made Dacia a province of the Empire; ſubdued Armenia, Meſopotamia, and Aſſyria, and cauſed the third perſecution: his motto was, *Qualis Rex, talis Grex:* he died ſuddenly, aged ſixty-four, having reigned nineteen years, ſix months, A. D. 117.

15. Ælius Adrianus: his motto was, *Non mihi ſed populo:* he died aged ſeventy-two, having reigned twenty-two years, A D. 138.

16. Antoninus Pius: his friendſhip was ſought by the very Indians: his motto was, *Melius eſt ſervare unum, quam occidere mille:* he died of a fever, aged ſeventy-five, after reigning twenty-three years, A. D. 161.

17. Antonius Philoſophus aſſociated with him his brother L. Verus, by whom he ſubdued the Parthians: he raiſed the fourth perſecution: his motto was, *Regni clementia cuſtos:* he reigned nineteen years; and died, A. D. 180. aged fifty-nine.

18. L. Anton. Commodus: his motto was, *Pedetentim & paulatim:* he was ſtrangled in the thirty-firſt year of his age, after he had reigned thirteen years, A. D. 192. *Sympſ. Ch. Hiſt. cent.* 2. *p.* 23.

19. P. Ælius Pertinax, made Emperor againſt his will: his motto was, *Militemus:* he was ſlain by the prætorian guards in the ſeventieth year of his age, having reigned ſix months, A. D. 193. *Sympſ. Ch. Hiſt. cent. p.* 24.

20. Didius Julianus bought the empire of the ſoldiers: his motto was, *In pretio pretium:* he was ſlain by the ſoldiers, having reigned but ſixty-ſix days, A. D. 193.

21. Septimius Severus; he raiſed the fifth perſecution: his motto was, *Laboremus:* he died at York in the ſixty-ſixth year of his age, having reigned ſeventeen years eight months, A. D. 211.

22. Baſſianus Caracalla, his motto was, *Omnis in ferro ſalus:* he was ſlain by Macrinus, aged forty-three, having reigned ſix years ſix months, A. D. 218.

23. Opilius Macrinus, made Emperor by the ſoldiers: his motto was, *Ferendum ac ſperandum:* he was ſlain the city of Chalcedon, aged fifty-four, having reigned three months, A. D. 218.

24. Antoninus Heliogabalus, a prodigious glutton: his motto was, *Suus ſibi quiſque hæres optimus:* he was murdered by the Prætorian ſoldiers, aged nineteen, having reigned near four years, A. D. 221.

25. Aurel. Severus Alexander, his motto was, *Quod tibi hoc Alteri:* he was ſlain by the ſoldiers, aged twenty-nine, having reigned thirteen years and nine days, A. D. 235.

26. Maximinus, a Thracian of obſcure birth; he raiſed the ſixth perſecution: his motto was, *Quo major hoc laborioſior:* he was ſlain in his tent

by the ſoldiers at the ſiege of Aquileia, having reigned three years, A. D. 238.

27. M. Antonius Gordianus, elected by the Senate: his motto was, *Pro patria mori pulchrum:* he and his ſon cut off Pupienus and Balbinus, and Gordianus, nephew to the former, ſucceeded: the two former made away by the ſoldiery; young Gordianus held the empire alone: his motto was, *Princeps miſer quam latet veritas:* he was accounted to have reigned ſix years, and was then ſlain by Philip, A. D. 244.

28. Julius Philippus, ſuppoſed by ſome to be a Chriſtian: his motto was, *Malitia Regno idonea:* he reigned five years, and was ſlain by the ſoldiery, A. D. 249.

29. Decius, author of the ſeventh perſecution: his motto was, *Apex Magiſtratus autoritas:* he was ſlain by the Goths, after he had reigned two years, A. D. 251.

30. Trebonianus Gallus, with his ſon Voluſianus: his motto was, *Nemo amicus idem & adulator:* they were both ſlain in battle, having reigned three years, A. D. 254.

31. Æmilianus's motto was, *Non Gens, ſed Mens:* he was ſlain by the ſoldiery, when he had reigned three months, A. D. 254.

32. Valerianus, author of the eighth perſecution: his motto was, *Non acerba ſed blanda:* at ſeventy years of age he was taken by Sapores the Perſian, and flayed alive, A. D. 260.

33. Galienus, ſon of the former; in his time ſtood up the thirty tyrants that were confounded by one another: his motto was, *Prope ad ſummum, prope ad exitum:* he was ſlain after he had reigned ſix years with his father, and eight years alone, A. D. 268.

34. Claudius's motto was, *Rex viva lex:* having reigned two years he fell ſick, and dying, left the empire to his brother Quintilius, A. D. 269.

35. Quintilius, finding himſelf too weak to retain the empire, voluntarily bled to death, after he had reigned ſeventeen days, A. D. 269. To whom ſucceeded

36. Valerius Aurelianus, author of the ninth perſecution: his motto was, *Quo major eo placabilior:* he reigned ſix years, and was ſlain near Byzantium, A. D. 275.

37. Annius Tacitus, elected by the Senate; his motto was, *Sibi bonus, aliis malus:* he died of a fever in Tarſus, having reigned but ſix months, and left all to his brother

38. Florianus, who died voluntarily bleeding, having reigned but two months; to whom ſucceeded

39. Aurelius Probus: he ſubdued the Germans and Perſians: his motto was, *Pro ſtipe labor:* he was murdered by the ſoldiers, A. D. 282, having reigned ſix years and three months.

40. Carus, with his two ſons, Carinus and Numerianus: their mottos were, *Bonus dux, bonus comes:* that of Carinus was, *Cedendum multitudini:* and Numerianus had *Eſto quod audis.* The father was ſlain by lightning, Carinus in battle, and Numerianus by his father-in-law Arrius Aper; all three reigned about three years.

41. Aulus Valer. Diocletianus, he began to reign, A. D. 284. He raiſed the tenth perſecution: his motto was, *Nil difficilius quam benè imperare:* he reſigned the empire, and lived privately: he reigned twenty years with Maximinianus and five Cæſars, one of which was

42. Conſtantius Chlorus; a virtuous and valiant prince, and a great favourer of the Chriſtians. Many of his ſervants about him were profeſſed Chriſtians; thoſe he told, that unleſs they would ſacrifice to idols, they muſt reſolve to quit his ſervice: a day of trial was appointed, and then ſuch as ſacrificed he turned away, ſaying, "That ſuch as were unfaithful to God, could never be otherwiſe to him:" but the others who could not be drawn to ſacrifice, theſe he kept with him, and both commended and honoured: his motto was, *Virtus dum patitur vincit:* he died at York, A. D. 306.

43. Flavius Conſtantinus, ſon of Chlorus, ſirnamed Magnus, or the Great, the firſt Emperor who countenanced the Goſpel, and embraced it publickly, which he is ſaid to have done on this occaſion. At the time that he was ſaluted Emperor in Britain, Maxentius was choſen at Rome by the Prætorian ſoldiers, and Licinius named ſucceſſor by Maximus, the aſſociate of his father Chlorus. Being penſive and ſolicitous upon theſe diſtractions, he caſt his eyes upwards towards Heaven, where he ſaw in the air a light pillar in the form of a croſs, whereupon he read theſe words, *In hoc vince,* "In this overcome." The next night our Saviour appeared to him in a viſion, commanded him to bear that figure in his ſtandard, and he ſhould overcome all his enemies: this he performed, and was accordingly victorious. From this time he not only favoured the Chriſtians, but became

a zealous profeſſor of the faith and goſpel: his motto was, *Immedicabile vulnus enſe reſcindendum:* he died on Whitſunday, A. D. 337, aged ſixty-five, having reigned thirty-one years.

44. Conſtans, the youngeſt ſon of Conſtantinus the Great, after killing his brother Conſtantine, who wanted to deprive him of his dominions, in the third year of his reign, remained ſole Emperor of the Weſt: his motto was, *Creſcente ſuperbia decreſcit fortuna:* he took the part of Athanaſius againſt Conſtance his brother, Emperor of the Eaſt, who encouraged Arius, and was killed by the treachery of Magnentius, an officer in whom he confided, A. D. 350.

45. Valentinian, Emperor of the Weſt, his brother Valens ruling in Conſtantinople and the Eaſtern parts, was a good and virtuous Prince, reſtored to the church her liberties and poſſeſſions: his motto was, *Princeps ſervator juſtus:* he died ſuddenly, A. D. 375, aged ſixty-five.

46. Valentinian the Second, youngeſt ſon of the former Valentinian; he was ſtrangled by Arbogaſtus, A. D. 392, aged twenty years.

47. Honorius, the ſecond ſon of Theodoſius the Emperor; in his time Alarick, with the Goths, invaded Italy, ſacked Rome, and made themſelves maſters of the country: his motto was, *Male partum male diſperit:* he began to reign A. D. 395, and died A. D. 423, aged thirty-nine.

48. Valentinian the Third; during his time Atila and the Hunns brought deſtruction into Italy; and the Vandals ſeized upon Africk, as they did on Italy and Rome alſo, after his deceaſe. He was murdered by Maximinus, a Roman, whoſe wife he had trained to the Court, and raviſhed, A. D. 455, aged thirty: his motto was, *Omnia mea mecum porto.*

49. Maximinus having ſlain Valentinian the Third, ſucceeded in the empire: but on the coming of the Vandals, whom Eudoxia, the former Empreſs, had drawn into Italy, he was ſtoned to death by his own ſoldiers, two months after he had uſurped the empire.

50. Avitus, choſen Emperor in a military tumult, abdicated the throne ten months afterwards, and died Biſhop of Plaiſana, in Lombardy.

51. Majoranus was a valiant Prince, and great encourager of learning: he was depoſed and murdered A. D. 461, having reigned four years.

52. Severus reigned four years, and died A. D. 465. After him there was an interregnum of two years.

53. Anthemius, at the end of five years, was ſlain by Recimer, a Suevian born, the chief commander of the army: this man had an aim at the empire himſelf, but he died as ſoon as he had vanquiſhed and ſlain Anthemius, A. D. 471.

54. Olybrius was an Emperor of four months only.

55. Glycerius, another of as little note, and almoſt as ſhort a reign.

56. Julius Nepos was depoſed, A. D. 474, after reigning a few months, by Oreſtes, a noble Roman, who gave the empire to his ſon, called at firſt Momillus: but, after his aſſuming the imperial title, he was called, as in contempt,

57. Auguſtulus, the laſt of the Emperors who reſided in Italy, vanquiſhed by Odoacer, King of the Heruli and Turingians, A. D. 475, after reigning nine months. Thus an Auguſtus raiſed this empire, and an Auguſtulus ruined it. After this the Goths and Lombards, and other nations, obtained the dominion of the Weſt: yet, notwithſtanding their prevailing power for about three hundred years, they all of them abſtained from the name, dignity, and ſtyle of Emperors, till at length, A. D. 800,

58. Carolus Magnus was anointed and crowned Emperor by Leo the Third in Rome: a prudent and godly Prince, favoured the Chriſtians; died in the ſeventy-ſecond year of his age, at Aix-la-Chapelle, and was buried at Aken, A. D. 814.

59. Ludovicus Pius, commonly called Louis le Debonnaire, from his gentle and meek behaviour: he gave away that right, “That no man ſhould be elected Pope without the conſent and allowance of the Emperor;” and thereby opened a door to all miſchief, which after followed: he had a troubleſome reign of twenty-ſix years, and died near Mayence, A. D. 340: his motto was, *Omnium rerum viciſſitudo.* In his reign England became a kingdom under Egbert.

60. Ludovicus the Second, ſirnamed the Ancient, reigned twenty-one years, and dying, A. D. 875, without children, his brother

61. Carolus Calvus, or Charles the Bald, King of France, by gifts, obtained at the hands of the Biſhop of Rome to be anointed Emperor; he enjoyed the title but two years, and was poiſoned by Zedechias, a Jew, his phyſician, A. D. 877.

62. Carolus Craſſus, ſon of Lewis the Ancient, reigned eight years: during four of which he poſſeſſed all the dominions of Carolus Magnus, or

Charlemagne, in his time the Normans made deſolations in France; Craſſus, for his negligence and evil government, was depoſed by his nephew Arnulphus, and died overpowered by poverty and grief, A. D. 888: his motto was, *Os garrulum intricat omnia.*

63. Arnulphus, nephew of the former, was crowned Emperor by Pope Formoſus, A. D. 896. Eight years after his election beſieging the wife of Guido, Duke of Spoleto, ſhe hired ſome of his ſervants, who gave him a cup of poiſon, which brought him into a lethargy, and three days ſleeping continually; after this he aroſe ſick, left the ſiege, and died A. D. 899: his motto was, *Facilis deſcenſus averna.*

64. Lewis the Third, his ſon, ſucceeded: in his time the Hungarians invaded Italy, France, and Germany; as the Saracens did Calabria and Apulia; he reigned twelve years: his motto was, *Multorum manus, paucorum conſilium:* he died A. D. 912.

65. Conrade, the ſon of Conrade, the brother of Lewis the Third; he was the laſt of the offſpring of Charles the Great, who had enjoyed the empire of the Weſt one hundred and twelve years, after whom the empire was transferred to the Saxons, A. D. 920: his motto was, *Fortuna cum blanditur fallit.*

66. Henricus Auceps, or Henry the Birdcatcher, Duke of Saxony, for wiſdom and magnanimity was worthy of his high place; he vanquiſhed the Hungarians, made the Sclavonians and Bohemians tributaries to him; and purged his dominions from ſimony, an univerſal fault almoſt in thoſe days: he reigned ſixteen years, and died A. D. 936: his motto was, *Piger ad pœnas, ad præmia velox.*

67. Otho the Firſt, his ſon, ſucceeded; he was moleſted with many foreign and domeſtick wars: his ſon Lyndolphus rebelled againſt him, but was by him overcome: Otho proſpering in all his enterprizes, had the ſirname of Great; after reigning thirty-ſeven years, and declaring his ſon to be Emperor, he died A. D. 973, and was buried at Magdeburg in a church himſelf had built: his motto was, *Aut mors, aut vita decora.*

68. Otho the Second, ſon of the former, ſucceeded: a virtuous Prince; he prevailed againſt Henry, Duke of Bavaria, who contended with him for the empire: he died at Rome, A. D. 983, after reigning ten years; was buried in the church of St. Peter: his motto was, *Pacem cum hominibus, cum vitiis bellum.*

69. Otho the Third was but eleven years of age when his father died: he was wiſe above his years, and therefore called Mirabile Mundi, or the Wonder of the World: by his advice Gregory the Fifth inſtituted the ſeven electors of the empire. He was unhappy in his wife Mary of Arragon, a barren harlot. A pair of poiſoned gloves, ſent him by the widow of Creſcentius, procured his death, A. D. 1001, after reigning nineteen years: he was buried at Aken: and his motto was, *Unita virtus valet.*

70. Henry the Second, Duke of Bavaria, was declared Emperor by the Princes electors: he was a wiſe, valiant, and good Emperor: he ſubdued all his rebels, and expelled the Saracens out of Italy. In his time Swaine, King of Denmark, invaded England, and ſubdued it to his obedience: he reigned twenty-two years, and died A. D. 1023, aged fifty-ſeven: Ratina and ſome others fix his reign to eighteen years: his motto was, *Ne quid nimis.*

71. Conrade the Second (ſurnamed the Salique), Duke of Franconia, was elected three years after the death of Henry; in the interregnum, many cities of Italy, deſirous of liberty, deſerted their ſubjection to the Emperor; but Conrade was a wiſe and valiant warrior, and ſoon reduced them to their wonted obedience: his ſymbol was, *Omnium mores tuos imprimis obſerva:* he died at Utrecht, A. D. 1039, and was buried at Spires.

72. Henry the Third, ſurnamed Niger, ſucceeded his father Conrade at twelve years of age: he removed Benedict X. Silveſter III. and Gregory IV. in 1046, and appointed for the true Pope Clemens the Second: he overcame all his enemies who thought to take advantage of his youth; and he married the daughter of Canutus the Dane, then King of England: he reigned ſeventeen years, and died in the thirtieth year of his age, A. D. 1056: his motto was, *Qui litem aufert, execrationem in benedictionem mutat.*

73. Henry the Fourth, ſon of the former, ſucceeded his father when five years old: in his days the Popes began to uſurp authority over the Emperors, inſomuch that Leo the Ninth, having received the Popedom at the Emperor's hands, repented himſelf of it, put off his papal veſtments, went to Rome a private perſon, and was there new choſen by the Clergy. This was done by the perſuaſion of a Monk called Hildebrand, who being afterwards made Pope by the name of Gregory the Seventh, excommunicated this Henry,

the firſt Prince that was ever excommunicated by a Pope of Rome. He was valiant, wiſe, and eloquent: his two ſons, Conrad and Henry, rebelled againſt him; and he died, partly of ſickneſs, and partly of ſorrow, at Liege, A. D. 1106, aged fifty-five, after a troubleſome reign of forty-nine years, in which he fought in perſon no leſs than ſixty-two battles with various ſucceſs. His motto was, *Multi multa ſciunt, ſe autem nemo.*

74. Henry the Fifth ſucceeded his father, and went to Rome to be crowned Emperor by Pope Paſchal the Second. The Pope would not conſent to his coronation, except he firſt gave over all right of election of the Pope, and all right of inveſtment of Biſhops by ſtaff and ring. The Emperor, mortified with the proud carriage of the Pope, laid hands upon him and his Cardinals, and compelled them to perfect his coronation, and to confirm his privileges of electing Popes and inveſtiture of Biſhops. But the Emperor being returned into Germany, the Pope revoked all he had done, and excommunicated the Emperor: who hearing what was done, marched to Rome with a great army. The Pope fled into Apulia: the Emperor departed into Germany again; when, wearied with his ſeditious Biſhops, and over-affectionate to the Pope, he bought ſome peace, by yielding up his rights: and was the laſt Emperor of the houſe of Franconia. He died at Utrecht, A. D. 1125, aged forty-four, without iſſue. His motto was, *Mortem optare malum, timere pejus.*

75. Lotharius, Duke of Bavaria, ſeized on the empire without any election, was reconciled to the German Princes by the means of St. Bernard. Contentions being betwixt Innocentius and Anacletus for the Popedom, the Emperor with an army eſtabliſhed Innocentius: he reigned thirteen years, and died A. D. 1137. His motto was, *Audi & alteram partem.*

76. Conrade the Third, Duke of Sueve, and ſon to Agnes, ſiſter of the Emperor Henry the Fifth, was elected Emperor. The Dukes of Saxony and Bavaria rebelled againſt him, whom he eaſily ſubdued. After which he led an army againſt the Turks and Saracens; but was betrayed by the deceitful promiſes of Emanuel the Greek Emperor, who ſent him to the ſiege of Iconium meal mingled with lime, whereby the army was poiſoned, and vaſt numbers of them died; ſo that Conrade left the ſiege of Iconium, and went back to Thracia. He reigned fourteen years, and died A. D. 1152: his motto was, *Pauca cum aliis, tecum multa.*

77. Frederick the Firſt, ſirnamed Barbaroſſa, Duke of Sueve, was crowned at Rome by Adrian the Fourth; and not long after excommunicated by Pope Alexander the Third, to whom he was forced at laſt to ſubmit himſelf: the Pope inſolently treading on his neck, and abuſing the words of ſcripture, *Super Aſpidem & Baſilicum ambulabis, & conculcabis leonem & draconem.* The Emperor anſwered, *Non tibi ſed Petro.* The proud Pope replied, *Et mihi & Petro.* The Emperor, not willing to give any further occaſion of offence, held his peace, and ſo was abſolved, and his ſon, then priſoner at Venice (for love of whom he had done all this), ſet at liberty. He went after to the Holy Land, where he diſcomfited the Turks in three great battles: there he died, being drowned in a river into which he went to bathe himſelf, A. D. 1290. He reigned thirty-nine years; was buried at Tyrus: his motto was, *Qui neſcit diſſimulare, neſcit regnare.*

78. Henry the Sixth, his ſon, was declared Emperor, crowned by Pope Celeſtine the Second, who took Conſtantia, the daughter of Rogerius, out of a monaſtery, and gave her to him in marriage, with both Sicilies in way of dowry. Whereupon Henry took Tancredus, the young King of Sicily, put out his eyes, thruſt him into a monaſtery, and uſed great cruelty againſt the Biſhops and other inhabitants of Sicily: the Pope excommunicated him for this: but he went to Rome, acknowledged his fault, and obtained his pardon, together with a confirmation of the kingdom of Sicily. After this the Pope ſolicited him to the holy war: in his journey towards Aſia he died at Meſſina, A. D. 1198. His motto was, *Qui neſcit tacere, neſcit loqui.*

79. Philip, Duke of Sueve, brother of Henry the Sixth, took on him the Imperial title, contrary to the mind of Innocentius the then Pope. For this the Pope excommunicated him, and cauſed the Biſhop of Colen, and other Electors, to make Otho, Duke of Saxony, Emperor, between whom and Philip were fought divers battles: but Philip ſo defended himſelf, that he held the Crown-Imperial all his lifetime in deſpite of both. In the end, peace was made betwixt the Emperor and the Pope: not long after which, the Emperor was cruelly murdered in his own chamber by Otho, Count Palatine, A. D. 1208. He reigned ten years: his motto was, *Satius eſt currere quam malè currere.*

80. Otho the Fourth, Duke of Saxony and Bavaria (who married the daughter of Philip, and was appointed his ſucceſſor), was crowned Emperor by Pope Innocent the Third: he neglecting the uſual liberality at his coronation, the Romans abuſed his ſervants; whereupon he departed Rome in great diſcontent, fell upon certain towns belonging to the Pope, for which he was excommunicated and depoſed, A. D. 1210: from which time his affairs grew worſe and worſe, and he died poor and univerſally neglected, A. D. 1218, nine years after his ſucceſſion to the empire. His motto was, *Anſer ſtrepit inter olores.*

81. Frederick the Second, King of Sicily and Naples, ſon to Henry the Sixth, was conſecrated and called Auguſtus by Pope Honorius the Third, where he admitted what conditions the Pope would, and renounced his pretenſions to Spolleta and Tuſcany in favour of the Holy See: who, notwithſtanding, ſupported his rebels againſt him. The Emperor expoſtulated upon the unſeaſonableneſs of the deed with him; the Pope excommunicated the Emperor: but they were reconciled afterwards, and he led an army into Aſia, where he recovered the poſſeſſion of the realm of Jeruſalem. At his return being ill-uſed by the Prieſts he turned his arms againſt Rome, and was ſo ſucceſsful, that Gregory IX. died of vexation. At length he was again excommunicated, and degraded from the empire by Innocent IV. from which time his affairs declined, and he died forſaken by his ſubjects and cotemporary princes, A. D. 1250. He was courageous, learned, and liberal, but impious and debauched; his quarrels with the Popes gave riſe to the famous factions of the Guelphs and Gibbelins.

82. Conradus the Fourth, ſon of Frederick, was the laſt Emperor of the houſe of Schawben: he ſubdued his rebels in Apulia, and the kingdom of Naples, but he was ſoon cut off by his brother Manfred, who cauſed him to be poiſoned, A. D. 1254, after he had reigned four years. His ſon, Conrad the Younger, going to recover the kingdom of Sicily, which Pope Urban IV. had given to Charles of Anjou, was overcome in a great battle at Celano; and being taken by Charles was beheaded at Naples, A. D. 1269, being eighteen years old. Thus ended the houſe of Swabia. After Conrad IV. was an interregnum till the year 1273, when the preſent Auſtrian family was raiſed to the empire in the perſon of Rodolphus.

83. Rodolphus the Firſt, who, by the joint conſent of the Princes Electors aſſembled at Frankfort, was choſen Emperor A. D. 1273: he had a deadly war with Ottocarus, King of Bohemia, whom he overthrew and ſlew in battle: he reigned eighteen years, and died A. D. 1291, aged ſeventy-three, and was buried at Spires. His motto was, *Melius bene imperare quam imperium ampliare.*

84. Adolphus, Count of Naſſau, was choſen Emperor; he was unfortunate in all things he went about: and therewith ſo needy and poor, that when he had received money of King Edward the Firſt of England to aid him againſt the French, he ſpent the money upon his houſehold, and had not wherewith to fulfil his promiſe when time required. He was overthrown by Albert, Duke of Auſtria, in the fields of Spire, and there ſlain, A. D. 1191, having reigned ſeven years. His motto was, *Animus eſt qui divites facit.*

85. Albert, ſon of Rodolphus the Emperor, himſelf being Duke of Auſtria, in his time happened ſeven things remarkable: As 1. The removal of the Papal ſeat from Rome to Avignon. 2. The ſubverſion of the Knights Templars. 3. The ſettling of the Knights of St. John in Rhodes. 4. The Scaligers in Verona. 5. Eſtei in Ferrara. 6. The firſt jubilee at Rome in the Weſt. And, 7. The beginning of the Ottomans in the Eaſt. He reigned ten years, and was ſlain by his brother's ſon, A. D. 1308. His motto was, *Quod optimum illud & jucundiſſimum.* After him followed an interregnum of one year.

86. Henry the Seventh, Earl of Luxemburg, a pious, prudent, and valiant Prince, having compoſed matters in Germany, he haſtened to do the like in Italy, where he omitted no opportunity to give all content. Yet he was tumultuouſly driven out of Rome by the faction of the Urſini; and through hatred of the Florentines poiſoned in the Euchariſt, by one Bernard, an hired Monk, who adminiſtered this pious villany, A. D. 1313. That paſſeth for his motto which he uttered upon the firſt feeling of the operation of the poiſon, *Calix vitæ, Calix mortis.*

87. Lewis the Fourth, Duke of Bavaria, was crowned at Aix in the uſual manner: he was oppoſed by Frederick Duke of Auſtria, who was choſen by another faction: cruel wars were between the competitors, wherein at laſt Lewis overcame, and took the other priſoner: then came to this agreement, both to keep the title of Emperor,

ror, but Lewis to have the right and power: after which he quarrelled with the Popes, and was frequently excommunicated; and the Electors were at length commanded to chooſe a new Emperor, which they obeyed, and Lewis died the year following with a fall from his horſe, A. D. 1347, after a troubleſome reign of thirty-three years. His motto was, *Sola bona quæ honeſta.*

88. Charles the Fourth, ſon of John King of Bohemia, and grandſon to Henry the Seventh; againſt him were ſet up Edward the Third of England, Frederick of Miſni, and Gunter of Swartzburg: whereof the firſt waved the dignity with the trouble; the ſecond was bribed off with money; the third made away by poiſon; and Charles was crowned with the iron crown at Milan. As he was learned himſelf, ſo was he a favourer of learning: he founded the Univerſity of Prague; was the author of the Golden Bull, called Lex Carolina, which requires Emperors to be good linguiſts, that they may confer themſelves with Ambaſſadors, and preſcribes the ſolemnity of their election. He reigned thirty-two years; and procured, at the hands of the Princes Electors, that his ſon Wenceſlaus ſhould be proclaimed King of the Romans in his own lifetime, and died A. D. 1378. His motto was, *Optimum eſt alienâ frui inſaniâ.*

89. Wenceſlaus granted divers privileges to the Norimbergers for a load of wine; executed Barthold Swartz for inventing gunpowder: a man very unlike his father; for he was ſluggiſh and careleſs, more inclined to riot, exceſſive drinking, and voluptuous pleaſures, than to any princely virtue. In his time Bajazet the Great Turk was encloſed in an iron cage by Tamerlane. This Emperor, for his beaſtlineſs, was deprived of the Imperial Dignity by the Princes Electors, A. D. 1399. He reigned twenty-two years. His motto was, *Moroſophi moriones peſſimi.*

90. Rupertus, Duke of Bavaria, and Count Palatine, was elected in his place, and from him came the four Palatine families, Heidelberg, Nieuberg, Simmeren, and Swibrooke. He paſſed into Italy for the recovery of the Dukedom of Milan, ſold by Wenceſlaus, but was beaten by John Galeazzes, and ſo returned. In his time two Popes were depoſed by the Council of Piſa: his merciful motto was, *Miſeria res digna miſericordiâ:* he reigned ten years, and died A. D. 1410.

91. Jodocus Barbatus, Marquis of Moravia, and uncle to Wenceſlaus, of whom I find ſo little, that by divers he is not ſo much as mentioned in the ſeries and ſucceſſion of the Emperors. He reigned about five months, and was ſucceeded by

92. Sigiſmund, brother of Wenceſlaus, King of Hungary and Bohemia, and Earl of Luxembourg, who was crowned at Rome on Whitſunday, 1432. He travailed exceedingly for eſtabliſhing the peace of Chriſtendom, diſtracted at that time with three Popes at once; was a great promoter of the Council of Conſtance: he is reported nine times to have aſſailed the Turks, but never with ſucceſs; for though he was a prudent, witty, learned, noble Prince, yet was he ever unfortunate in his wars at home and abroad: he reigned twenty-eight years, and died A. D. 1437, aged ſeventy-eight: his motto was, *Cedunt munera fatis.*

93. Albertus the Second, Duke of Auſtria, ſon-in-law of Sigiſmund, whom he ſucceeded in all his eſtates and titles, excepting only Luxemburgh: for his liberality, juſtice, and ability in wars, he was greatly renowned: he ſubdued the Bohemians, carried a heavy hand over the Jews and Huſſites, ſubdued Sileſia and the people of Moravia: he reigned two years, and died of a ſurfeit he got by eating of melons, A. D. 1439. His motto was, *Amicus optima vitæ poſſeſſio.* In his time the Hungarians, and other Chriſtians, received from the Turks that terrible overthrow in the fields of Varna.

94. Frederick the Third, Duke of Auſtria, the ſon of Erneſtus of Auſtria, and next heir of Albert the Second: he procured the calling of the Council of Baſil, for the peace of Chriſtendom: travelling for that cauſe to Rome, he was there declared Emperor, being a perſon of agreeable accompliſhments to ſo high a calling. In his time printing was invented by John Guttenberg, at Mentz. The noble Scanderberg defended with great valour his dominions againſt all the forces of the Turks. Conſtantinople was taken by Mahomet, and made the chief ſeat of the Turkiſh Empire. The Emperor Frederick reigned fifty-three years, and died A. D. 1493. His motto was, *Rerum irrecuperabilium fœlix oblivio.*

95. Maximilian, ſon of Frederick Duke of Auſtria, was ſo great a ſcholar, that he ſpoke Latin, and other tongues, elegantly; and, in imitation of Julius Cæſar, wrote his own acts. Scaliger's teſtimony of him was, that "he excelled all his predeceſſors." He had much ſtrife with the Venetians, whom at laſt he brought to ſubmit: by his marriage with Mary of Burgundy, he added the eſtates thereof to the houſe of Auſtria. He

was coarſely uſed in the Low Countries by a company of rude mechanicks, detained in priſon, which he endured with patience, and (after nine months) freed himſelf with admirable prudence. He was joined Emperor with his father in his father's life-time, with whom he reigned ſeven years; and, after his deceaſe, he reigned alone twenty-ſix years more: he died A. D. 1519, aged ſixty. His motto was, *Tene menſuram & reſpice finem.* He was generally unfortunate and poor.

96. Charles the Fifth: this man was the glory of the houſe of Auſtria, a puiſſant Prince: he liked three books eſpecially; Polybius's Hiſtory, Machiavel's Prince, and Caſtalion's Courtier. In fifteen wars which he waged, for the moſt part he was ſucceſsful; the laſt of which was by Cortez and Pizarro, in the newly diſcovered parts of America; where, in twenty-eight battles, he became maſter of ſo many kingdoms. Near home he took Rome, by the Duke of Bourbon, and made the French King, Francis, a priſoner in the battle of Pavia; frighted Solyman the Turk from Vienna; ſettled Muly Haſſen in his kingdom in Africa: he defeated Barbaroſſa, that formidable pirate, and took Tunis. By the Pope's continual inſtigations, he carried a hard hand againſt the Proteſtants, whoſe patience and perſeverance, amidſt innumerable croſſes, abated his edge at laſt. Wearied at length with the world's inceſſant troubles, he diveſted himſelf of all imperial authority, and retired to a monaſtery in Spain, A. D. 1556, and died in 1558. His motto was, *Plus ultra,* oppoſite to that of Hercules. He reigned thirty-ſeven years.

97. Ferdinand the Firſt, Archduke of Auſtria, the brother of Charles, King of Hungary and Bohemia, was elected King of the Romans by the procurement of Charles, Anno 1531, upon whoſe reſignation he was choſen Emperor, Anno 1558. He was a complete and judicious Prince. Under him, in the treaty of Paſſau, was granted liberty of conſcience to the profeſſors of the Auguſtine Confeſſion, which much ſtartled the Fathers of the Trent Council; as alſo did the grant to the Bohemians for receiving the Supper in both kinds. He ſubdued John Sepuſius, Waywode of Tranſylvania, and ſtrongly kept back the Turk from encroachments upon his dominions: he died at Vienna, A. D. 1564, aged 64: his motto was, *Fiat juſtitia & pereat mundus.*

98. Maximilian the Second, the ſon of Ferdinand, was elected King of the Romans in the life of his father, and ſucceeded in the Empire after his deceaſe: he was conſtant to the tenet, that men's conſciences are not to be forced in matters of religion. In his time began the wars in the Low Countries, chiefly occaſioned by the Spaniſh cruelty, executed by the Duke of Alva; the civil wars in France, and the maſſacre of the Proteſtants began at Paris; the famous defeat was given to the Turks in the ſea-fight at Lepanto: he reigned twelve years, married his two daughters to two puiſſant Princes; Elizabeth to Charles the Ninth, King of France; and Anna, his eldeſt, to Philip, King of Spain: he died at Ratiſbon, A. D. 1576, aged 50: his motto was, *Dominus providebit.*

99. Rodolphus the Second, the eldeſt ſon of Maximilian, a Prince much addicted to chemiſtry: he granted liberty of religion to the Proteſtants, had great wars againſt the Turks, with whom, in the year 1600, he concluded a peace; but being undermined by his brother Matthias, he was forced to ſurrender to him the kingdoms of Hungary and Bohemia, and to content himſelf with Auſtria and the Empire only. In his time Henry the Fourth, King of France, was ſtabbed by Ravilliac, and the gun-powder treaſon was hatched in England. He died A. D. 1612, aged ſixty, after reigning thirty-ſix years. His motto was, *Omnia ex voluntate Dei.*

100. Matthias, brother of Rodolphus, King of Hungary, Bohemia, and Archduke of Auſtria, ſucceeded; in whoſe time were ſown the ſeeds of that terrible war, which had almoſt deſtroyed the Empire; the Proteſtants, ſtanding for their privileges in Bohemia, were withſtood by ſome of the Emperor's Council; of whom they threw Slabata, and Fabritius Smeſantius, with a Secretary, out of a window at Prague. He died at Vienna, A. D. 1619. His motto was, *Concordia lumine major.* Having no children, he declared

101. Ferdinand the Second, of the houſe of Gratz, to be Emperor. This Prince was more zealouſly affected to the See of Rome than any of his predeceſſors, and a great enemy of the Proteſtant religion; occaſioning thereby that long and bloody war in the Empire of Germany. The King and Queen of Bohemia, forſaken of their States, were forced to fly: he was proſcribed, and put out of his Electorſhip. Guſtavus Adolphus, King of Sweden, like a tempeſt, fell upon Germany, and freed divers oppreſſed Princes; but at laſt was ſlain (although conqueror) in the battle at Lutzen, uncertain whether by the enemy, or the trea-

ſon of his own forces. Ferdinand having at length eſtabliſhed the grandeur of his houſe, died at Vienna A. D. 1637. His motto was, *Legitime certantibus*.

102. Ferdinand the Third, ſon of the preceding Emperor, had continual wars with the Swedes and French, the latter being generally ſucceſsful, under the conduct of the Prince of Condé and Marſhal Turenne: but Ferdinand at length gaining two victories in Swabia and Franconia, concluded a peace at Munſter, A. D. 1648, and reigned quietly till 1657, when he died at Vienna, aged 49, and was ſucceeded by his ſon

103. Leopold the Firſt, who, although never in a field of battle himſelf, carried on war by his Generals during all his reign. He was victorious againſt the Turks, ſubdued and beheaded the rebel Lords of Hungary, who revolted againſt him; aſſiſted the States-General againſt the French, in which he was unſucceſsful, till the death of M. Turenne, in 1675. In 1683 the Turks beſieged Vienna, with an army of two hundred and forty thouſand men, but were forced to raiſe the ſiege by Prince Charles of Lorrain, aſſiſted by Sobieſki, King of Poland. In 1686 he concluded the league of Augſburgh; the object of which was, to ſubject France, and dethrone James the Second, King of England. This kindled war anew over all Europe: which, after various turns, was concluded by peace in 1697. By this treaty the waters of the Rhine were to be eſteemed as the boundaries between France and Germany. On the death of Charles II. King of Spain, war was again commenced for the ſucceſſion to that throne. This Leopold did not live to ſee finiſhed, dying at Vienna in 1705, aged 65, and was ſucceeded by his ſon

104. Joſeph. He derived from his father a fixed enmity againſt the French, and leagued with the Engliſh and Dutch to oppoſe the ambitious views of that monarchy. This occaſioned a ſucceſſion of hoſtile years, in which the great Churchill, Duke of Marlborough, gained a ſeries of victories for the Allied Powers, that will render him immortal. Joſeph died of the ſmall-pox. A. D. 1711, aged 33, and was ſucceeded by his brother

105. Charles VI. He was born in 1605, and was Archduke in 1687. He had from his infancy a great zeal for the Romiſh religion, and a vaſt reſpect for Eccleſiaſticks; was well ſkilled in many languages, and was a ſkilful General. Charles II. King of Spain, dying in 1700, Louis XIV. cauſed his grandſon Philip, Duke of Anjou, to be proclaimed King of Spain, at Madrid and Verſailles, by the title of Philip V. The Archduke Charles, on the other hand, was proclaimed King of Spain at Vienna, in 1703, and ſupported in his pretenſions by his brother, the Emperor Joſeph and his allies, who at firſt were ſucceſsful, and Charles made his public entry into Madrid: but the French, commanded by the Duke de Vendoſme, turned the ſcale, and forced Charles to quit Madrid, and retire to Catalonia, where he loſt all, except Barcelona and Taragony. On the death of his brother, the Emperor, he quitted Spain, leaving the regency to his wife, and the command of his army to Count Staremberg; and was proclaimed Emperor in 1711. The war was ſtill carried on in Spain, and another declared againſt the Turks, who were, by the victories of Prince Eugene, forced to ſue for peace. In 1718 a quadruple alliance was ſettled between the Emperor, Great Britain, France, and Holland; in which it was agreed that the Emperor ſhould poſſeſs all his eſtates as Archduke of Auſtria, and that he ſhould acknowledge Philip V. to be King of Spain. In 1733 a new war commenced: Auguſtus, King of Poland, being dead, the French wanted to place Staniſlaus on the throne, which the Emperor deſired might be filled by the Elector of Saxony, who took the name of Auguſtus III. After much blood ſpilt in this conteſt, peace was concluded in 1735: Auguſtus III. remained King of Poland; and to Staniſlaus was allowed the Duchies of Lorrain and Bar, on condition that, after his death, they ſhould revert to France. To this war ſucceeded another with the Turks, in 1737, which was fatal to the Empire; and Charles was forced, in 1739, to conclude a peace, in which he gave up to the Turks Belgrade, Servie, and all the Auſtrian poſſeſſions in Wallachia. After this diſadvantageous peace he died, in 1740, aged 55, and was the laſt Emperor of the Houſe of Auſtria. To him ſucceeded

106. Charles VII. He was the ſon of Maximilian-Emanuel, Elector of Bavaria, and married the daughter of the Emperor Joſeph. On the death of Charles VI. he refuſed to acknowledge the Arch-Ducheſs Maria Tereſa, only daughter of that Emperor, as heireſs of the Houſe of Auſtria, and the pragmatic ſanction made in her favour. Having received troops from France, he took the title of Arch-Duke of Auſtria, made himſelf maſter of Bohemia, and took the title of its King. In

1742 he was elected Emperor, but his ſucceſs was not permanent. The Queen of Hungary proteſted againſt his election, retook moſt of his acquiſitions, carried the war into Bavaria, laid the whole Electorate under contribution, and reduced it to great extremity. In this ſituation of affairs Charles died at Munich, A. D. 1745. He was ſucceeded by

107. Francis, who reigned nineteen years, and died A. D 1764, and was ſucceeded by his ſon

108. Joſeph Benedictus Auguſtus.

CHAP. II.

Of the Eaſtern, Greek, and Turkiſh Emperors.

1. Conſtantinus, ſurnamed the Great, aged thirty-one, in the year 306 took upon him the care of the empire: he overcame Maxentius and Licinius, reſtored peace to the church, took Byzantium, and, having enlarged it, called it Conſtantinople and New Rome. He died in Nicomedia, Anno 337, aged ſixty-five. *Gaulter. Tab. Chron. p.* 279.

2. Conſtantius his ſon ſucceeded him in the Eaſt; he favoured the Arians: hearing that Julianus, his kinſman, conſpired againſt him, he made peace with Sapores, the Perſian King, and moved towards him: but in his march being ſeized with a fever, he died, Anno 361. *Gaulter. Tab. Chron. p.* 283.

3. Julianus ſucceeded, ſurnamed the Apoſtate, ſon of Conſtantius, the brother of Conſtantine the Great, at firſt a Chriſtian, afterwards a profeſſed enemy of the Goſpel: fortunate in his wars againſt the Almanes, Franks, and other Tranſalpine nations, whilſt he was a Chriſtian He was ſlain in the Perſian war, when become a perſecutor, aged thirty-eight: his motto was, *Pennis ſuis perire grave.* He reigned but one year and eight months: dying in 363 he threw his blood up into the air, ſaying, "*Satiare Nazarene.*" *Zon. tom.* 3. *fol.* 119.

4. Jovian or Jovinian, choſen by the army, was a religious Prince, made peace with the Perſians, ſettled the affairs of the church, and was ſtifled in his bed by the vapour of ſome coals that were lighted in his chamber, A. D. 364: he being dead, Valentinian, one of mean birth, but great abilities in war, was elected Emperor. He reigned ſeven months, twenty-two days: his motto was, *Scopus vitæ Chriſtus.*

5. Valens, the brother of Valentinian, made partner with him in the empire, ruled in Conſtantinople and the Eaſt. Valentinian took more delight in Rome and the weſtern parts; a great patron of the Arian faction, who firſt brought the Goths on this ſide the river Danow, to the deſtruction of himſelf and the empire: he was wounded in a great battle with the Goths near Adrianople, and being carried into a country hut, the enemy (not knowing he was there) ſet fire to it, and he was burnt alive, A. D. 378. He reigned fourteen years: his motto was, *Alienus ab irâ, alienus à juſtitiâ.*

6. Gratian. St. Ambroſe was much eſteemed by him: diſtreſſed by the Goths, he made Theodoſius partner in the empire with him, and was treacherouſly murdered by Andragathius, by the command of the Tyrant Maximus, A. D. 383. His motto was, *Non quam diu, ſed quam benè.* In his time was a great earthquake at Alexandria, ſaith Cedrenus.

7. Theodoſius, a Spaniard, defeated Maximus, vanquiſhed the Goths, utterly ſuppreſſed the Pagan ſuperſtitions, humbled himſelf by penance and tears for the raſh maſſacre of the citizens of Theſſalonica, and ſtrengthened the church of God with good laws and ordinances: his ſaying was, *Eripere telum non dare irato decet.* He died at Milan, A. D. 395.

8. Arcadius, his eldeſt ſon, ſucceeded him in the Eaſt: Ruffinus, his tutor, ſought to betray him to the Goths, but was timely diſcovered to his ruin: after which Eudoxia his wife, and Gaina his General, ruled him at their pleaſure, and made him perſecute St. Chryſoſtom. His ſymbol was, *Summa cadunt ſubito.* He reigned twelve years, and died A D 408.

9 Theodoſius the Second made peace with the Goths, called the Council of Epheſus againſt Neſtorius, overthrew Atila by his General Ætius, was a lover of learning, and died A. D 450, by a fall from his horſe. His motto was, *Tempori parendum:* he died aged about fifty years, having reigned the moſt part of them.

10. Martianus, an able experienced ſoldier, ſucceeded his maſter, by the marriage of Pulcheria, his maſter's ſiſter, who eſpouſed him on account of his excellent virtues. He called the Council of Chalcedon againſt Dioſcorus: his motto was, *pax bello potior:* his zeal for religion, charity to the poor, and the innocence of his manners, acquired him immortal glory. He died A. D. 457.

11. Leo, a Thracian, elected by the joint conſent of ſenate and ſoldiery, was a worthy man, and ſo inclinable to mercy, that his motto was, *Regis clementia virtus.* He was a great favourer of learning and learned men. He died A. D. 474.

12. Zeno, as miſhapen in body as untoward in manners, a tyrant and great drinker: in one of his drunken fits he was buried alive by his Empreſs Ariadne, A. D. 491. In his time Conſtantinople was almoſt wholly deſtroyed by fire, in which, amongſt other things, periſhed one hundred and twenty thouſand volumes of manuſcripts. His motto, *Malo nodo malus cuneus.*

13. Anaſtaſius, a mean officer of the Court, by favour of the Empreſs, was created Emperor: he was a great patron of Eutyches. In his time the burning-glaſſes of Proclus ſaved the beſieged city, by firing the enemy's navy: he was fortunate in his wars with the Perſians and Arabians. His motto was, *Mellitum venenum blanda oratio.* He was killed by a clap of thunder, A. D. 518, aged eighty-eight.

14. Juſtinus was the ſon of a Thracian ſhepherd, a patron of the orthodox clergy, though he himſelf had no learning. Much ado he had with Theodorick, the perfidious Arian Goth; the ruin of Antioch by an earthquake almoſt broke his heart. His motto was, *Quod pudet hoc pigeat.* He died A. D. 527.

15. Juſtinian recovered Africa from the Vandals by Beliſarius, and Italy from the Goths by Narſes; and reduced the laws of Rome into form and method, by which he rendered his name immortal. His motto was, *Summum jus, ſumma injuria.* He died A. D. 566.

16. Juſtinus the Second inſtituted the Exarchate of Ravenna, and loſt a great part of Italy to the Lombards: a covetous Pelagian, and one that had nothing of worth in him. His motto was, *Libertas res ineſtimabilis.* He became mad in 574, and died A. D. 578.

17. Tiberius, a Chriſtian, and a worthy man, liberal to the poor, happy in finding of hidden treaſures, and one who repreſſed the daring boldneſs of the proud Perſian. His motto was, *Stips pauperum, theſaurus divitum.* He died A. D. 582, and his reign, though ſhort, was full of glory.

18. Mauritius drove the Huns out of Panonia, recovered Meſopotamia from the Perſians, and loſt the love of the ſoldiery, by refuſing to ranſom ſome priſoners at an eaſy rate. His motto was, *Quod timidum idem & crudele.* Driven to deſpair by the cruelty of Phocas, who depoſed him, he cut his own throat, A. D. 602.

19. Phocas, a common ſoldier, in a military tumult was choſen Emperor: he murdered the wife and children of Mauritius before his face, and uſurped his throne: he made Pope Boniface ſupreme Biſhop, or head of the church: was ſlain in a popular tumult, A. D. 610. His motto, *Fortunam citius reperias quam retineas.*

20. Heraclius, choſen by general conſent, repaired the ruins of the empire, vanquiſhed the Perſians, recovered Jeruſalem, brought home the croſs to Conſtantinople, turned Monothelite, and was inceſtuous with his brother's daughter. His motto, *A Deo victoria.* He died A. D. 641.

21. Conſtantinus the Second, or Conſtans, unfortunate in his wars againſt the Saracens, defaced and plundered Rome of all its choiceſt ornaments, and ranſacking the Iſle of Sicily, was there ſlain by the women, A. D. 668. His motto, *Parendum neceſſitati.*

22. Conſtantinus the Third, Pogonatus's ſon, repulſed the Saracens, made peace with the Bulgarians, held the great Council in Trullo againſt the Monothelites, where the Pope was condemned. His word was, *Quod cito fit cito perit.* He died A. D. 685.

23. Juſtinian the Second, his ſon, ſubdued Meſopotamia, Armenia, and ſome part of Perſia; made the Saracens tributary; was dethroned by Leontius, who cutting off his noſe, baniſhed him to Cherſoneſus, and uſurped the throne: but he was reſtored by Trebellis, Prince of Bulgaria, and afterwards murdered at the altar, A. D. 711. His motto was, *Multi nimium, nemo ſatis.*

24. Philippicus Bardanes, Admiral of the navy, was elected by the ſoldiers, A. D. 712: he was an enemy of images, which he cauſed to be caſt out of the church: where began that bloody controverſy in the eaſt and weſtern churches. His motto, *Fortuna cito repoſcit quæ dedit.*

25. Anaſtaſius the Second, principal Secretary to the former, thruſt himſelf into the empire, A. D. 713: he was forced to relinquiſh it by that army he had raiſed againſt the Saracens, in which tumult the city was ſacked and ſpoiled. His motto was, *Si non des accipit ultro.*

26. Theodoſius the Third in this tumult was made Emperor by the ſoldiers, A. D. 715: hearing of the approach of Leo, commander of the eaſtern armies, he reſigned the empire, and, to ſave his

life, took orders. His motto was, *Patientia remedium malorum*.

27. Leo Iſauricus became Emperor A. D. 717: the Saracens in his time, for more than two years, beſieged Conſtantinople, but were forced to leave it by famine and other diſaſters, having loſt three hundred thouſand men: at this ſiege wild-fire was invented. Leo was a great enemy to images, whereupon he was excommunicated by the Pope: yet he reigned long, and died honourably, A. D. 740. His motto was, *Occulti inimici peſſimi*.

28. Conſtantinus the Fourth, his ſon, ſurnamed Copronimus, for that when he was baptized he bewrayed the font; zealous alſo againſt images, which created him much trouble. He died A. D. 775, after reigning thirty-four years: his motto was, *Quid ſine pectore corpus?*

29. Leo the third, his ſon, was an enemy of images, and fortunate in his wars againſt the Saracens; his word, *Quò fortuna ſi non uteris?*

30. Conſtantinus the Fifth, ſon of Leo and Irene, began to reign A. D. 780, and firſt governed with his mother, by whom at laſt he was ſupplanted, and being deprived of ſight, he died of melancholy: his word is ſaid to be, *Mulieri imperare res deſperata*.

31. Irene, wife of Leo the Third, after reigning ſeventeen years with her ſon, uſurped the ſole empire, A. D. 797: for her better ſupport in her eſtate, ſided with the Popes of Rome, and called the ſecond Council of Nice for ſupport of images. In her time Charles the Great was by the Pope and people of Rome created Emperor of the Weſt, whereby the Greek Emperors became much weakened: her motto was, *Vive ut vivas*.

32. Nicephorus was made Emperor by the ſoldiers, A. D. 802, perſuaded that Irene had made choice of him to be her ſucceſſor: he was ſlain in a pitched field againſt the Bulgarians: a bad man he was, and reigned nine years.

33. Michael, ſurnamed Cyropalates, *i. e.* Major of the Palace, his former office; aſſumed the empire, A. D. 811: but finding his own weakneſs, he ſoon relinquiſhed it, and betook himſelf to a monaſtery, having reigned but two years.

34. Leo the Fifth, ſurnamed Armenius from his country, General of the Horſe to Michael, ſucceeded him A. D. 813, demoliſhed the images his predeceſſors had ſet up, and was ſlain in the church during the time of divine ſervice, having reigned ſeven years and five months.

35. Michael the Second, ſurnamed Balbus, having murdered Leo, aſſumed the empire A. D. 821: he was unfortunate in his government, and died of madneſs; a great enemy to all learning: he reigned eight years and nine months.

36. Theophilus his ſon ſucceeded him, A. D. 829: he was as great an enemy of images as his father, and as unfortunate as he, loſing many battles to the Saracens: at laſt he died of melancholy, having reigned twelve years and three months.

37. Michael the Third, his ſon, began with his mother Theodora to rule, A. D. 842: after, himſelf alone, his mother being made a Nun: he was a Prince of great prodigality, and ſlain in a drunken fit, having reigned twenty-five years.

38. Baſilius, ſurnamed Macedo, from his birthplace, being made Conſort in the empire by the former Michael, he baſely murdered him, A. D. 867, and was himſelf caſually killed by a ſtag, having reigned twenty years.

39. Leo the Sixth, for his learning ſurnamed Philoſophus, ſucceeded Baſilius A. D. 886: he was a vigilant and provident Prince: moſt of his time, with variable ſucceſs, he ſpent in war with the Bulgarians: he reigned twenty-five years, three months.

40. Conſtantine the Sixth, ſon of Leo, ſucceeded his father A. D. 912: he governed the empire under Romanus Lacopenus, by whom he was ſo miſerably depreſſed, that he was obliged to get his livelihood by painting: but Lacopenus being depoſed and turned into a monaſtery by his own ſons, A. D. 944, he obtained his rights, and reſtored learning into Greece, and reigned fifteen years after, till A. D. 959,

41. Romanus, the ſon of Conſtantine, became Emperor, A. D. 959: having abuſed the empire for four years, he died, as ſome think, of poiſon.

42. Nicephorus, ſurnamed Phocas, Protector to the former young Emperor, upon his death was elected, A. D. 963: he recovered the greateſt part of Aſia Minor from the Saracens, and was ſlain in the night by John Zimiſces, his wife Theophania being privy to it: he was then aged fifty-ſeven years, having reigned ſix years ſix months.

43. John Zimiſces governed the empire better than he obtained it, A. D. 969; vanquiſhed the Bulgarians, Ruſſians, and other barbarous nations: reſcinded the acts of his predeceſſor, and died by poiſon, having reigned ſix years ſix months.

44. A. D. 975, Baſilius the Second ſubdued the Bulgarians, and made them homagers to the empire; reigned about five years in conjunction with his brother.

45. Conſtantinus the Seventh, his brother, did nothing memorable: a man of ſloth and pleaſure: he reigned three years alone, after the death of Baſilius, A. D. 1025.

46. Romanus the Second, for his prodigality ſurnamed Argyropolus: he began his reign A. D. 1028; was drowned in a bath by the treaſon of his wife Zoe and her adulterer, as was thought, having reigned five years and a half.

47. Michael the Fourth, ſurnamed Paphlago from his country, firſt the adulterer, and then the huſband of Zoe, ſucceeded Romanus A. D. 1034: but died very penitent, having reigned with equity and clemency ſeven years.

48. Michael the Fifth, ſurnamed Calaphates, a man of obſcure birth, adopted by Zoe, A. D. 1041, whom he depoſed and put into a monaſtery: out of which being again taken in a popular tumult, ſhe recovered the government, and put out the eyes of Calaphates, reigning with her ſiſter Theodora, until that

49. Conſtantine the Eighth, A. D. 1042, married Zoe, then ſixty years of age, and had the empire with her: reigned twelve years and eight months.

50. Theodora, ſiſter to Zoe, after the death of Conſtantine, A. D. 1054, managed, for two years, the affairs of the empire with great contempt to all people: but grown aged ſurrendered it, by perſuaſion of the nobles, to

51. Michael the Sixth, ſurnamed Stratioticus, A. D. 1056, an old but military man, who kept it one year, and was then depoſed: demanding "What reward he ſhould have for reſigning the crown?" It was replied, "A heavenly one."

52. Iſaacus of the noble family of the Comneni, a valiant man of great courage, and diligent in his affairs, depoſed Michael, A. D. 1057; and having reigned two years, he left it at his death, by conſent of the Senate and people, to another: he was no ſcholar, yet a great lover of learning.

53. Conſtantine the Ninth, ſurnamed Ducas, began to reign A. D. 1059: he was a great lover of juſtice, and very devout, but exceeding covetous, whereby he became hated of his ſubjects, and contemned by his enemies: he reigned nine years and ſomewhat more.

54. Romanus the Third, ſurnamed Diogenes, married Eudoxia the late Empreſs, and with her the empire, A. D. 1068: he was taken priſoner by the Turks and ſent home again: he found a faction made againſt him, by which Eudoxia was expelled, himſelf depoſed; and he died in exile, having both his eyes put out: he reigned three years eight months.

55. Michael the Seventh, ſurnamed Parapinacius, by reaſon of the famine that fell in his time, in a tumult was made Emperor, A. D. 1071; but found unfit, was depoſed and put into a monaſtery, having reigned ſix years and ſix months.

56. Nicephorus, ſurnamed Belionates, of the houſe of Phocas, ſucceeded A. D. 1078, but was depoſed within three years by the Comneni; he put on the habit of a Monk in the monaſtery of Periblepta.

57. Alexius Comnenus, ſon of the Emperor Iſaacus Comnenus, obtained the empire A. D. 1081, in whoſe time the Weſtern Chriſtians with great forces prepared for the recovery of the Holy Land: he, jealous of them, denied them paſſage through his country, but was forced to find them victuals, &c. he died, having reigned thirty-ſeven years and ſome months.

58. Calo Johannes, his ſon, ſucceeded him A. D. 1118; he had a good hand againſt the Turks, vanquiſhed the Tartars paſſing over the Iſter: conquered the Servians and Bulgarians, tranſporting many of them into Bythinia: he died by a poiſoned arrow of his own, that had raiſed the ſkin, but could not be cured, A. D. 1143; and was ſucceeded by

59. Manuel his younger ſon, who was an under-hand enemy to the Weſtern Chriſtians, and an open enemy to the Turks, by whom entrapped in the ſtraights of Cilicia, and his army miſerably cut off, he was on honourable terms permitted to return again: he reigned thirty-eight years within three months; and died A. D. 1180.

60. Alexius the Second, his ſon, was depoſed and barbarouſly murdered by Andronicus the couſin-german of his father; his wife and mother were alſo made away by him, A. D. 1183, when the young man had reigned but three years.

61. Andronicus Comnenus, by ambitious practices and pretence of reformation, got the empire: but not long after he was cruelly torn to pieces in a popular tumult, and his dead corpſe uſed with all manner of inſult. A. D. 1184.

62. Iſaacus Angelus, a nobleman of the ſame race, deſigned to be put to death by Andronicus, was in a popular election proclaimed his ſucceſſor; but was depoſed by Alexius his own brother, and his eyes put out, A. D. 1195.

63. Alexius Angelus deprived his brother, and excluded his nephew from the empire, and held it till the year 1202, when

64. Alexius Angelus the Second, the ſon of Iſaac Angelus, who had been unjuſtly thruſt out of his empire by his uncle Alexius, had recourſe to Philip the Weſtern Emperor, whoſe daughter he had married: an army was prepared to reſtore him. On the approach whereof Alexius the uſurper fled, and the young Emperor, ſeated in his Throne, was not long after ſlain by Alexius Ducas; in revenge whereof, the Latins aſſaulted and won Conſtantinople, made themſelves maſters of the empire, and ſhared it amongſt them: the main body of the empire, with the title of Emperor, was given to

65. Baldwin, Earl of Flanders, A. D. 1204: he was the firſt Emperor of the Latins reigning in Conſtantinople; was taken in fight by John, King of Bulgaria, and ſent priſoner to Ternova, where he was cruelly put to death, A. D. 1206.

66. Henry, the brother of Baldwin, repelled the Bulgarians out of Greece, and died a conqueror, A. D. 1217.

67. Peter, Count of Auxerre in France, ſucceeded in the empire after his deceaſe: he was cunningly entrapped by Theodorus Angelus a great Prince in Epirus, whom he had beſieged in Dyracchium, who perſuaded him to become his gueſt, and murdered him, A D. 1220.

68. Robert, the ſon of Peter, having ſeen the miſerable uſage of his beautiful Empreſs, whom a young Burgundian, formerly contracted to her, had moſt deſpitefully mangled, cutting off both her noſe and ears, died of grief as he was coming back from Rome, whither his melancholy had carried him to conſult the Pope in his affairs, A. D. 1228.

69. Baldwin, the ſecond ſon of Robert by a former wife, under the protection of John de Brenne, the titulary King of Jeruſalem, ſucceeded in his father's throne, which having held for the ſpace of thirty-three years, he was forced to leave it, the city of Conſtantinople being regained by the Greeks, and the poor Prince compelled in vain to ſue for ſuccours to the French, Venetians, and other Princes of the Weſt, A. D. 1261: when Conſtantinople was loſt to the Latins, the empire of the Greeks was transferred unto Nice, a city of Bithynia, by Theodorus Laſcaris, ſon-in-law to Alexius the Uſurper: there it continued till the empire was reſtored to the Greeks in the perſon of

70. Michael the Eighth, ſurnamed Palæologus, extracted from the Comnenian Emperors, moſt fortunately recovered Conſtantinople; the city being taken by a party of fifty men, ſecretly put into it by ſome country labourers under the ruins of a mine. This Prince was preſent in perſon at the council of Lyons, and, at the perſuaſion of the Pope, admitted the Latin ceremonies into the churches of Greece, for which he was greatly hated by his ſubjects, and denied the honour of Chriſtian burial, A. D. 1283.

71. Andronicus the Second: he was vexed with unnatural wars by his nephew Andronicus, who rebelled againſt him. In his time the preſent Ottoman empire began in Bithynia: he reigned thirty-ſeven years, and was ſucceeded by

72. Andronicus the Third, A. D. 1320, firſt partner with his grandfather, afterwards ſole Emperor.

73. John Pelæologus, ſon of Andronicus the Third, ſucceeded his father A. D. 1341, in whoſe minority Contacuzenus his Protector uſurped the empire, and held it ſometimes from him, and ſometimes with him, till the year 1357, and then retired into a monaſtery, leaving the empire unto John, during whoſe reign the Turks firſt planted themſelves in Europe, and took Adrianople: he ceded the empire to his ſon Emanuel, and died A. D. 1391.

74. Emanuel Palæologus: in his time Bajazet, King of the Turks, beſieged Conſtantinople; but found ſuch notable reſiſtance that he could not force it.

75. John the Second, nephew of Emanuel, ſucceeded him A. D. 1421.

76. Conſtantinus Palæologus became Emperor A. D 1448: in his time the famous city of Conſtantinople was taken by Mahomet the Great, A. D. 1452; the miſerable Emperor being lamentably trod to death in the throng, who had in vain gone from door to door to beg or borrow money to pay his ſoldiers, which the Turks found in great abundance when they took the city. It had in vain been beſieged by King Philip of Macedon, ſiding with Niger in his war againſt Severus the Emperor: it endured a ſiege of three

years againſt all the forces of the Romans. The Caliph Zulciman had beſieged it, and was forced to deſiſt with the loſs of three hundred thouſand men: but now it ſtooped under the weighty ſceptre of

77. Mahomet the Second, ſurnamed the Great, and firſt Emperor of the Turks: he conquered the two empires of Conſtantinople and Trebiſond; twelve kingdoms, and two hundred cities. He had mighty wars with the two renowned Captains, Huniades and Scanderbeg, in Hungary and Epirus, from whom he received divers overthrows. He left the ſiege of Belgrade with diſhonour, as he alſo was compelled to do that of Rhodes. By Achmetes Baſſa, he landed an army in Apulia, foraged all the country, took the city of Otranto by aſſault, to the terror of Sixtus the Fourth, then Pope, and of all Italy. Being paſſed over into Aſia to go againſt the Caramanian King, a day's journey ſhort of Nicomedia, a city in Bithynia, at a place called Geiviſen he fell ſick and died, as ſome ſay, of the cholick, others of poiſon, having lived about fifty-two years, and thereof reigned thirty-one, in the year of our Lord 1481. He was of an exceeding courage and ſtrength, of a ſharp wit, and thereunto very fortunate; but withal, he was faithleſs and cruel: and in his time, occaſioned the death of eight hundred thouſand men.

78. Bajazet the Second ſubdued the Caramanian kingdom, and part of Armenia, and drove the Venetians from Moræa, and their part of Dalmatia; invaded Caitheius the Sultan of Egypt, by whom, the Arabians and mountaineers of Aladeules his ſubjects, he was divers times ſhamefully overthrown, and enforced by his Ambaſſadors to conclude a peace. He bribed the Biſhop of Rome to poiſon his brother Zemes, who had fled there for ſecurity. This Prince, by nature, was given to the ſtudy of philoſophy, and conference with learned men, more than to the wars, which gave encouragement to his ſon Selymus to raiſe himſelf to the throne, as he (by the treaſon of the great Baſſas of the Court) ſhortly did, and then cauſed his father to be poiſoned by his phyſician, a Jew, when he had reigned thirty years: this Prince died in the year of our Lord 1512.

79. Selymus having poiſoned his father, ſubverted the Mamalukes of Egypt, bringing it, with Paleſtine, Syria, and Arabia, under the yoke of the Turks. He invaded the kingdom of Perſia; ſubdued and ſlew Aladeules, the mountainous King of Armenia, reducing his kingdom into the form of a Turkiſh province. He repreſſed the forces of the Hungarians by a double invaſion, and intending to turn all his forces upon the Chriſtians, he was ſuddenly ſeized with a cancer in the reins of his back, whereby he rotted above-ground, and died A. D. 1520, near unto the city Chiurli, in the ſame place where he had formerly unnaturally aſſaulted his aged father Bajazet: he was of a fierce, bloody, and faithleſs diſpoſition.

80. Solyman, ſurnamed the Magnificent, ſurpriſed Rhodes, Belgrade, and Buda, with a great part of Hungary, Babylon, Aſſyria, and Meſopotamia; ſpoiled Auſtria, ſharply beſieged and aſſaulted Vienna itſelf, took the iſle of Naxos and Paros, and made them tributaries to him, warred upon the Venetians, and invaded the iſlands of Corſu and Malta: beſieging the town of Sigeth upon the frontiers of Dalmatia, he there fell ſick of a looſeneſs in his belly, upon which he retired for recovery of his health to Quinque Eccleſiæ, a city near Sigeth, and there died the fourth of September, Anno 1566, having lived ſeventy-ſix years, and reigned thereof forty-ſix: a Prince more juſt and true to his word than any other of his predeceſſors, but a great terror unto all Chriſtendom.

81. Selymus the Second was an idle and effeminate Emperor: but his Deputies took from the Venetians the iſle of Cyprus, and from the Moors the kingdoms of Tunis and Algiers. Over this Emperor the Chriſtians were victorious in that famous ſea-fight called the battle of Lepanto, where were taken of the enemies galleys an hundred, three-ſcore and one, forty ſunk or burnt, and of galliots, and other ſmall veſſels, were taken about ſixty, beſides the Admiral's galley, which for beauty and riches had none in the whole ocean to compare with it. Selymus, ſpent with wine and women, died December 9, 1574. A man of a heavy diſpoſition, and of the leaſt valour of all the Ottoman Kings.

82. Amurath the Third took from the diſagreeing Perſians, Armenia, Media, and the city of Tauris, and the Fort Gaino from the Hungarians. To rid himſelf of all competitors, he at his firſt coming to the crown cauſed his five brethren to be all ſtrangled in his preſence. He himſelf was a Prince unactive, managing the wars by his principal Baſſas Muſtapha, Sina, Oſman, and Ferat. The inſolent Janizaries made ſuch a tumult at Conſtantinople, that the Emperor, for grief and anger, fell into a fit of the falling-ſickneſs, which vexed him three days and three nights: his death

not long after ſollowed, Jan. 18, Anno 1595: when he had lived fifty-one years, and thereof reigned twenty-one. At the time of his death ſuch a ſudden and terrible tempeſt aroſe, that many thought the world would then be diſſolved.

83. Mahomet the Third took Agria in Hungary, which kingdom in all likelihood had been loſt, if he had purſued his victory at the battle of Kereſture: he was never but then in any battle, and was ſo frightened, that he durſt never ſee the face of an army afterwards: great harm was done him by Michael, the Waywode of Valachia, and the army of Sinan Baſſa utterly routed by the Prince of Tranſylvania. He was altogether given to ſenſuality and pleaſure, the marks whereof he ſtill carried about with him, being of a foul, ſwollen, unwieldy, overgrown body, and a mind thereto anſwerable, which was no ſmall means of his death; which fell out at the end of January, in the year of our Lord 1604, when he had lived about forty-four years.

84. Achmet, who, the better to enjoy his pleaſures, made peace with the German Emperor, and added nothing to his empire. Cicala Baſſa, his General, was overthrown by the Perſians, and divers of his armies (under ſeveral Baſſas) cut off by the fortunate rebel the Baſſa of Aleppo. This Prince was of a good conſtitution, ſtrong and active; he would caſt a horſeman's mace, of nine or ten pounds weight, farther than any other of his court. He was much given to ſenſuality and pleaſure: had three thouſand concubines, one reaſon, perhaps, of his death, which happened 1617, at thirty years, having reigned fifteen.

85. Muſtapha, brother to Achmet, ſucceeded, which was a novelty never before heard of in this Kingdom, it being the Grand Seignior's policy to ſtrangle all the younger brothers: however, this Muſtapha was preſerved, either becauſe Achmet, being once a younger brother, took pity on him, or becauſe he had no iſſue of his own body, and ſo was not permitted to kill him. It is ſaid Achmet once intended to have ſhot him, but at the inſtant he was ſeized with ſuch a pain in his arm and ſhoulder, that he cried out, "Mahomet will not let him die." He carried himſelf but inſolently and cruelly, and was depoſed.

86. Oſman ſucceeded his uncle Muſtapha, and being unſucceſsful in his war againſt Poland, was by the Janizaries ſlain in an uproar in 1621, and Muſtapha again reſtored: yet long he enjoyed not his throne, for the ſame hand that raiſed him did again pluck him down, A. D. 1623.

87. Morat, or Amurath the Fourth, brother of Oſman, of the age of thirteen years, ſucceeded on the ſecond depoſition of his uncle Muſtapha: he proved a ſtout and maſculine Prince, and bent himſelf to the reviving of the ancient diſcipline. To the great good of Chriſtendom he ſpent his fury on the Perſians, from whom he recovered Babylon. He died A. D. 1640.

88. Ibraim, the brother of Morat, preſerved by the Sultaneſs his mother in his brother's life, and by her power depoſed again for prohibiting her the court. He ſpent a great part of his reign in the war of Crete againſt the Venetians, but without any great ſucceſs. And was ſucceeded, in 1655, by

89. Mahomet the Fourth, who was the ſon of Ibraim, Lord of all this vaſt empire, containing all Aſia and Greece, the greateſt part of Sclavonia and Hungary, the Iſles of the Egean ſea, and a great part of the Taurican Cherſoneſe in Europe; moſt of the iſles and provinces in Aſia; and in Africk of all Egypt: the kingdoms of Tunis and Algiers, with the ports of Snachem and Erocco: nor is their ſtyle inferior to ſo vaſt an empire. Solyman thus ſtyling himſelf to Villerius, great Maſter of Rhodes, at ſuch time as he intended to invade that iſland, *i. e.* "Solyman, King of Kings, Lord of Lords, and High Emperor of Conſtantinople and Trabeſond, the Moſt Mighty King of Perſia, Syria, Arabia, and the Holy Land, Lord of Europe, Aſia, and Africa, Prince of Mecca and Aleppo, Ruler of Jeruſalem, and Sovereign Lord of all the ſeas and iſles thereof."

It remains, That I acknowledge to whom I have been beholden in the making up this catalogue of the fore-mentioned Princes, which I acknowledge to have borrowed from Mr. Prideaux's Introduction to Hiſtory, Cairon's Chronology, Dr. Heylin's Coſmography, Knowles's Turkiſh Hiſtory, Zuingerus, Nicætas, Zonaras, Gualterus, Symſon, and ſuch others as a ſlender country library would admit of.

CHAP. III.

Of the Biſhops and Popes of Rome, and their Succeſſion.

1. SAINT Peter was crucified at Rome with his head downwards, and was buried about the Vatican, in the Aurelian way, not far from the gardens of Nero, having ſat, ſaith Platina, in that See twenty-five years. He, together with the Apoſtle Paul, was put to death in the laſt year of Nero's reign, A. D. 67, and was ſucceeded by

2. Linus, by nation a Tuſcan, who continued from the laſt year of Nero unto the times of Veſpaſian the Emperor, and was martyred by Saturninus the Conſul, A. D. 78: he ſat eleven years.

3. Cletus, or Anacletus, a Roman: he was martyred under Domitian, A. D. 91, and his body laid in the Vatican, near to that of St. Peter, after he had ſat twelve years, one month, and eleven days.

4. Clement, a Roman, a modeſt and holy man, he was thrown into the ſea, with an anchor tied about his neck, in the third year of Trajan, A. D. 100: having ſat nine years, two months, and ten days.

5. Euariſtus, a Grecian, he had three ordinations in the month of December: he ordained, that the people's accuſation ſhould not be received againſt a Biſhop. He ſat eight years, ten months, and two days: and died A. D. 108.

6. Alexander the Firſt, a Roman, young in years, old in his compoſed manners: he ordered that holy water mixed with ſalt ſhould be uſed; and that water mixed with wine ſhould be in the Sacrament of the Lord's Supper. He ſat eight years, ſeven months, and two days and died A. D. 116.

7. Sixtus the Firſt, a Roman, ordered that holy things and veſſels ſhould be touched by none but miniſters, and that prieſts ſhould miniſter in linen ſurplices. He was buried in the Vatican, A. D. 126, having ſat ten years, three months, and twenty-one days.

8. Teleſphorus, a Grecian, inſtituted the Lent of ſeven weeks before Eaſter, and the celebration of three maſſes in the night of our Saviour's birth. He ſat eleven years, three months, and twenty-two days; and died A. D. 137.

9. Hyginus, a Grecian of Athens: he ordained that one godfather or godmother, at leaſt, ſhould be preſent at the baptiſm of a child. He ſat four years, three months, and four days, and died A. D. 141.

10. Pius the Firſt, an Italian: he ordained that none of the Jewiſh hereſy ſhould be received to baptiſm; that the feaſt of the Paſſover ſhould be on the Sunday. He ſat ſixteen years, four months, and three days, and died A. D. 157.

11. Anicetus, a Syrian was crowned with martyrdom A. D. 168, and buried in the church-yard of Caliſtus, in the Appian way, having ſat eleven years, four months, and three days.

12. Soter, a Campanian: little is remembered of him beſides ſome decrees about marriage, and that he ſat nine years, three months and twenty-one days. He died A. D. 177.

13. Eleutherius, a Grecian of Nicopolis: he ſent Fugatius and Damianus into Britain, at the requeſt of King Lucius, to baptize him and his people. He ſat fifteen years, three months, and two days, and died A. D. 192.

14. Victor the Firſt, an African: in his time was the controverſy about the keeping of Eaſter. He ſat nine years, three months and ten days.

15. Zephyrinus, a Roman, ſucceeded him, A. D. 201. He ordained that wine in the ſacrament ſhould be conſecrated in a veſſel of glaſs, and not of wood, as before. He ſat eighteen years, ſeven months, and ten days.

16. Caliſtus the Firſt ſucceeded Zephyrinus, A. D. 219, a native of Ravenna; ordained a threefold faſt in a year, in the fourth, ſeventh, and tenth months, beginning the year as the Jews do. He ſat five years, ten months, and ten days.

17. Urbanus the Firſt, a Roman, ordained that churches ſhould receive farms and lands given by devout perſons, and the revenues to be parted amongſt the clergy. He was martyred A. D. 231, having ſat ſix years, ten months, and twelve days.

18. Pontianus, a Roman, was baniſhed into Sardinia, where he ſuffered great torments for the faith of Chriſt, and died A. D. 235, having ſat four years, five months, and two days.

19. Anterus, a Grecian: he decreed that the noble acts of the Martyrs ſhould be recorded and kept in the treaſury of the church. He was martyred A. D. 236, having ſat only one month and twelve days.

20. Fabianus, a Roman: he ordained that the chriſm in the Lord's Supper ſhould be renewed every year, and the old one burnt in the church. He was martyred A. D. 250, having ſat fourteen years, eleven months, and eleven days. After him was a vacancy of eighteen months.

21. Cornelius, a Roman, obtained the See A. D. 251. He was baniſhed, and then beheaded, having ſat two years, two months, and three days. Many friendly epiſtles paſſed betwixt him and St. Cyprian.

22. Lucius the Firſt, a Roman, ſucceeded A. D. 253, and was martyred, having ſat two years, three months, and three days.

23. Stephanus the Firſt, a Roman: a controverſy fell out betwixt him and St. Cyprian, concerning the re-baptizing of thoſe baptized by hereticks, which Cyprian would not allow, but Stephanus was ſtrenuous for. He was beheaded A. D. 257, having ſat two years, five months, and two days.

24. Sixtus the Second, an Athenian: while he endeavoured to confute and to extinguiſh the opinions of the Chiliaſts, was taken, accuſed, and martyred, A. D. 259. He ſat two years, ten months, and twenty-three days.

25. Dionyſius withſtood to his power the pride and hereſy of Paulus Samoſatenus. He is ſaid to have converted the wife and daughter of the Emperor Decius. He died A. D. 271, having ſat twelve years, two months, and four days.

26. Fœlix the Firſt: he appointed yearly ſacrifices in memory of the Martyrs; that no maſs ſhould be ſaid but by ſacred perſons, and in a conſecrated place, but upon preſſing neceſſity. He died a Martyr, A. D. 275, and ſat four years, three months, and fifteen days.

27. Eutychianus, a Tuſcan: he is reported to have buried with his own hands three hundred and forty-two Martyrs, and to have bleſt grapes and beans, and ſuch like, upon the altar; and would have the Martyrs buried in purple. He was martyred A. D. 283; having ſat nine years, one month, and one day.

28. Caius, of Dalmatia, was kinſman to Diocleſian the Emperor: his brother Gabinius had a daughter called Suſanna, who ſhould have married Galerius the Emperor; but all theſe were martyred. Caius ſat thirteen years, four months, and eleven days. He died A. D. 296.

29. Marcellinus, a Roman, out of fear, offered incenſe to Mars, or Iſis, for which he was queſtioned by the Council of Sinueſſa, but no man condemned him. Repenting his fear, he reproached the tyrant to his face, and was martyred, A. D. 304. He ſat eight years, two months, and ſixteen days.

30. Marcellus the Firſt, a Roman: Maxentius was incenſed againſt him, for that Lucina, a noble Matron, had made the church her heir. Hereupon the holy man was doomed to keep beaſts in a ſtable, and was choked with the ſtench and filth, A. D. 309. He ſat five years, ſix months, and twenty-one days.

31. Euſebius, a Grecian, his father a Phyſician: the croſs of Chriſt was found in his time by Judas, a Jew, and adorned and honoured by Helena, the mother of Conſtantine. He died A. D. 311, having ſat two years, one month, and three days.

32. Melchiades, an African: Conſtantine gave him the houſe of Plantius Lateranus, proſcribed by Nero, which hath continued to this day by the name of the Lateran Palace. He died A. D. 314, having ſat three years, ſeven months, and nine days.

33. Sylveſter the Firſt, a Roman, is ſaid to have baptized Conſtantine the Emperor: others ſay it was done by Euſebius of Nicomedia. Conſtantine appointed this man to wear a crown of gold. He ſat twenty-two years, ten months, and eleven days, and died A. D. 336.

34. Marcus the Firſt, a Roman, brought in the ſinging of the Nicene Creed, and the giving of the pall to the Biſhop of Oſtia; which, when others have ſince fetched there, they have paid ſweetly for. He ſat eight months and twenty days.

35. Julius the Firſt, a Roman: Athanaſius made his creed in his time at Rome, which was then approved by Julius and his Clergy. He ordained Prothonotaries to regiſter the paſſages of the church; ſat ſixteen years, two months, and ſix days, and died A. D. 352.

36. Liberius the Firſt, a Roman, either through fear or ambition, ſubſcribed to Arianiſm, and Athanaſius's condemnation; but recovered himſelf, and ſat fifteen years, three months, and four days, and died A. D. 367.

37. Fœlix the Second, a Roman, was intruded on the See by order of the Emperor Conſtantius, during the exile of Liberius in 355; condeſcended to communicate with the Arians, though he was none of them; but afterwards, in a tumult, A. D.

358, he was driven away by them, and Liberius reinſtated. He died A. D. 375.

38. Damaſus the Firſt, a Spaniard, ſucceeded Liberius, A. D. 367. He was a friend to St. Jerome, who, by his procurement, much amended the vulgar Latin edition. He accurſed uſurers, and appointed Gloria Patri, &c. to cloſe up every Pſalm. He ſat eighteen years, three months, and eleven days, and died A. D. 385.

39. Syricus the Firſt, a Roman: he excluded thoſe that were twice married, and admitted Monks into Holy Orders. In his time the Temple of Serapis was demoliſhed, and the idol broken. He ſat thirteen years, eleven months, and twenty-five days, and died A. D. 398.

40. Anaſtaſius the Firſt, a Roman: he was careful to repreſs the errors of Origen, and was the firſt that brought in the ſtanding up at the reading of the goſpel. He ſat four years and ten days, and died A. D. 402.

41. Innocentius the Firſt, an Alban, a great ſtickler againſt the Pelagians: in his time Alaricus plundered Rome, Innocentius being then at Ravenna. He ſat fifteen years, two months, and twenty-five days, and died A. D. 417.

42. Zoſimus brought the uſe of tapers into the church, forbad Prieſts to drink in publick, or ſervants to be admitted into the Prieſthood. He ſat one year, three months, and twelve days, and died A. D. 418.

43. Bonifacius the Firſt, a Roman, the ſon of Jocundus, a Prieſt: he was choſen in a tumult and ſedition of the clergy: was ſhrewdly oppoſed by Eulalius the Deacon, but at laſt carried it againſt him. He ſat five years, eight months, and ſeven days. To whom ſucceeded, A. D. 423,

44. Cœleſtinus the Firſt, a Campanian: he it was that ſent Germanus and Lupus into England, Paladius into Scotland, and Patrick into Ireland. He firſt cauſed the Pſalms to be ſung in Antiphony. He ſat nine years and ten months, and died A. D. 432.

45. Sixtus the Third: he was accuſed by one Baſſus for getting a Nun with child, but was acquitted by the Synod, and his accuſer ſent into exile. He built much, and therefore had the title of Enricher of the Church. He ſat eight years, and died A. D. 440.

46. Leo the Firſt diſſuaded Attila from ſacking Rome; Peter and Paul terrifying the Hunn, while Leo ſpake to him. In his time the Venetians ſettled themſelves in the Gulph, now ſo famous. He ſat twenty-one years, one month, and thirteen days, and died A. D. 461.

47. Hilarius the Firſt: in his time was the rectifying of the Golden Number, by Victorinus of Aquitian, and the bringing in of the Litany by Mamerius Claudius of Vienna. He ſat ſix years, three months, and ten days, and died A. D. 467.

48. Simplicius the Firſt, a Tiburtine: he took upon him the juriſdiction of the church of Ravenna; decreed that none of the clergy ſhould hold a benefice of any layman. He ſat ſixteen years, one month, and ſeven days, and died A. D. 483.

49. Fœlix the Third, Son of a Roman Prieſt, decreed, that no church ſhould be conſecrated but by a Biſhop; oppoſed the propoſal of union by the Emperor Zeno, to the great confuſion of the Eaſtern and Weſtern churches; ſat nine years, and died A. D. 492.

50. Gelaſius the Firſt, an African, ordered the canon of Scripture, branding counterfeit books, that before paſſed for canonical or authentick; baniſhed the Manichees, and burnt their books. He ſat four years, eight months, and ſeventeen days, and died A. D. 496.

51. Anaſtaſius the Second, a Roman, excommunicated Anaſtaſius the Greek Emperor, for favouring the heretick Acatius, whoſe hereſy afterwards himſelf favoured. He ſat one year, ten months, and twenty-four days, and died A. D. 498.

52. Symmachus the Firſt, a Sardinian, carried it againſt Laurentius, his competitor. He was a lover of the poor, and bountiful to the exiled Biſhops and Clergy. He ſat ſixteen years, ſix months, and twenty-two days, and died A. D. 514.

53. Hormiſdas the Firſt: the Emperor Juſtinus ſent him his Ambaſſadors with the confirmation of the authority of the Apoſtolick See. He condemned the Eutychians in a provincial Synod; ſat nine years and eighteen days, and died A. D. 523.

54. Johannes the Firſt, a Tuſcan, a man of great learning and piety, was caſt into priſon by Theodorick, and there killed with the ſtench and filth of it, A. D. 526. He ſat three years and eight months.

55. Fœlix the Fourth, a Samnite, excommunicated the Patriarch of Conſtantinople, divided the chancel from the church, commanded extreme unction to be uſed to dying men: he ſat four

years, two months, and thirteen days, and died A. D. 530.

56. Bonifacius the Second, a Roman, decreed that no Biſhop ſhould chooſe his ſucceſſor, and that no Pope (if it might be) ſhould be choſen within three days after his predeceſſor's death. He ſat two years, two days, and died A. D. 532.

57. Johannes the Second, a Roman, condemned Anthemius, the Patriarch of Conſtantinople; was ſurnamed Mercury for his eloquence. Writers ſay no more of him, but that he ſat three years, and four months, and died A. D. 535.

58. Agapetus the Firſt, a Roman, ſent Ambaſſador by King Theodatus, to pacify Juſtinian the Emperor for the death of the noble and learned Queen Amalaſuntha. He ſat eleven months and nineteen days, and died A. D. 536.

59. Sylverius, a Campanian, was depoſed by the Empreſs, for refuſing to put out Menna, and reſtore Anthemius, her favourite: he died in exile, A. D. 540, having ſat one year, five months, and twelve days; and his death was in the third year of his exile, in the Iſle of Calmaria.

60. Vigilius the Firſt, was made Pope by the Empreſs and Beliſarius, during the life of Sylverius; but, for breach of promiſe to the Empreſs, was brought to Conſtantinople, there, with a halter about his neck, drawn about the ſtreets, and baniſhed by Juſtinian; but ſoon after he was recalled to Rome, and died on his journey at Syracuſe, A. D. 555. He ſat fifteen years, ſeven months, and twenty days. After the death of Sylverius,

61. Pelagius the Firſt, ordained that hereticks and ſchiſmaticks ſhould be puniſhed with temporal death: and that no man for money ſhould be admitted in orders. He ſat four years, ten months, and twenty-eight days, and died A. D. 559.

62. Johannes the Third. In his time the Armenians did receive the faith of Chriſt. He was ſettled in his chair by Narſes, and ſat thirteen years, eleven months, and twenty-ſix days; died A. D. 573.

63. Benedictus the Firſt, a Roman. In his time the Lombards foraged Italy: the grief of this, and other calamities of Italy, was the death of this Pope, A. D. 577, when he had ſat four years, one month, and twenty-eight days.

64. Pelagius the Second, a Roman, was made Pope in the ſiege of the city by the Lombards, without the Emperor's conſent; which election he ſent Gregory to excuſe. He ſat thirteen years, two months, and ten days, and died A. D. 590.

65. Gregorius the Firſt, ſurnamed the Great, called himſelf *ſervus ſervorum Dei*, ſent Auſtin into England to convert the Eaſtern Saxons, and withſtood the claim of Univerſal Biſhop. He ſat thirteen years, ſix months, and ten days, and died A. D. 604.

66. Sabinianus the Firſt, the laſt of the Roman Biſhops, not having that arrogant title of Univerſal Biſhop, or Head of the Church: he oppoſed all that Gregory had done, diſtinguiſhed the hours of offices, ſat one year, five months, and nine days, and died A. D. 606.

67. Bonifacius the Third, obtained of Phocas, a murderer of his Lord, that popiſh ſupremacy which to this day is ſo much ſtood upon, and *volumus & jubemus* to be the ſtyle of this Prieſt. He enjoyed his pomp but a ſhort time; for he ſat but nine months, dying in November 606.

68. Bonifacius the Fourth: he inſtituted Allhallow-day, dedicated the temple of Pantheon to the Virgin Mary, made his father's houſe a monaſtery, and died A. D. 614; having ſat ſeven years, eight months, and thirteen days.

69. Deus Dedit the Firſt, a Roman: he loved and enriched the Clergy; is ſaid to have cured a leper with a kiſs; ordered that goſſips ſhould not marry. He died, having ſat only three years and twenty-three days, A. D. 617.

70. Bonifacius the Fifth, a Campanian: he privileged murderers and thieves that took ſanctuary, that the hands of juſtice ſhould not pluck them thence. He died A. D. 625, having ſat eight years and ten days. After his death was a vacancy for one year.

71. Honorius the Firſt: he covered the church of St. Peter with the brazen tiles taken from the Capitol; he alſo inſtituted the feaſt of the exaltation of the croſs, and died A. D. 639, having ſat twelve years, eleven months, and ſeventeen days.

72. Severinus the Firſt, a Roman: in his time Iſaacius the Exarch of Italy took away the Lateran treaſure to pay his ſoldiers, for which the Pope dared not to excommunicate him. He ſat two months only.

73. Johannes the Fourth, a Dalmatian, with the remainder of the treaſure, redeemed ſome exiles of his countrymen: he buſied himſelf about the celebration of Eaſter, and tranſlation of the bones of

Martyrs; ſat upwards of two years, and died A. D. 641.

74. Theodorus the Firſt, a Grecian, ſon to the Biſhop of Jeruſalem: he deprived Pyrrhus, Patriarch of Conſtantinople, for the hereſy of the Acephali: he died A. D. 649, having ſat eight years, five months, and eighteen days.

75. Martinus the Firſt, an Italian, ordained prieſts to ſhave their polls, and to keep themſelves ſingle: he excommunicated Paulus, Patriarch of Conſtantinople, for which he was baniſhed into Pontus, where he died, A. D. 655. He ſat ſix years, one month, and twenty-ſix days.

76. Eugenius was leſs active, and ſped better: he ordained that Biſhops ſhould have priſons for their prieſts, to repreſs their over-boldneſs. He ſat only ſix months; died A. D. 655.

77. Vitalianus the Firſt, brought the firſt organ into the divine ſervice of the church of Rome: he excommunicated Maurus, the Archbiſhop of Ravenna. Theodorus and Hadrian were ſent by him into England to introduce the Latin ſervice. He ſat fourteen years and ſix months, and died A. D. 669.

78. Adeodatus the Firſt was formerly a Monk: earthquakes, comets and tempeſts, ſuch as never were before, did amaze men in his time. He died A.D. 676, having ſat ſeven years, two months, and five days.

79. Domnus the Firſt had the church of Ravenna ſubjected to him by Theodorus the Archbiſhop, which before-time pretended equality with that of Rome: he adorned the church-porch of St. Peter with marble, ſat two years, and died A. D. 678.

80. Agatho the Firſt, a Sicilian, ordained that the Pope's ſanctions ſhould be as firmly kept as thoſe of the Apoſtles. He ſent John Abbot of St. Martins into England, to have our church-ſervice in tune, and with other ſuperſtitious injunctions. He is ſaid to have died of the plague, and ſat five years, ſix months, and fifteen days; and died A. D. 683.

81. Leo the Second, a Sicilian, ſkilled in Greek, Latin, and muſic: he ratified the ſixth ſynod, to confirm the maſs, and reſtrain the weſtern prieſts marriages, and brought in the kiſſing of the paxe. He ſat only ten months.

82. Benedictus the Second, a Roman: he got to be firſt ſtyled the Vicar of Chriſt, and that the Popes ſhould be freely elected by the clergy, without conſent of the Exarchs or Emperors. This Pope (as his predeceſſor) ſat but eight months, and died A. D. 684.

83. Johannes the Fiſth, a Syrian, of whom nothing is remarkable, but that he was conſecrated by the three Biſhops of Oſtia, Portua, and Veliternum. He died in the firſt year of his Popedom; the ſame manner of his conſecration being ſtill obſerved by his ſucceſſors.

84. Conon the Firſt, a Thracian, ſent St. Kilian the Scot, with ſome others, to convert ſome places in Germany, where they were martyred. He ſickened upon his election, ſat only eleven months, and died A. D. 686.

85. Sergius the Firſt, a Syrian, for refuſing to receive the Canons of Trullo, was ſent for by the Emperor, but reſcued by the Italians. He was taxed with adultery; ſat fourteen years, eight months, and died A. D. 700.

86. Johannes the Sixth, a Grecian: ſome ſay he was famous for feeding the poor in a great famine, and that he died a martyr; but none tell where or why, or by whom. He ſat four years, three months, and died A. D. 705.

87. Johannes the Seventh, ſome ſay the ſon of the former, was noted for nothing ſo much as building ſome churches, and erecting images. He ſat three years, ſeven months, and ſeventeen days; died A. D. 708.

88. Siſinnius the Firſt: this man had the gout both in his hands and feet, yet left he proviſions and materials for the building and repairs of the city walls and temples. He ſat but three weeks: it is ſuſpected he had foul play.

89. Conſtantinus the Firſt going to Conſtantinople, Juſtinian the Second kiſſed his feet in ſign of honour, which the ambitious ſucceeding Popes drew, firſt into example, at laſt into cuſtom, as it now continueth. He ſat ſix years and twenty days, and died A. D. 614.

90. Gregorius the Second, a Roman, excommunicated Leo Iſaurus, the Emperor, for ſtanding againſt images: forced Luitprandus, King of Italy, to confirm the donations of his predeceſſor Arithpert. He ſat ſeven years, nine months, and died A. D. 731.

91. Gregorius the Third, a Syrian, eſpouſed the quarrel about images; excommunicated the Emperor; drove the Greeks out of Italy by the Lombards: and afterwards overtopped the Lombards by the French, under the conduct of Charles Martell. He ſat ten years; died A. D. 741.

92. Zacharias the Firſt, a Grecian, depoſed Childerick King of France; and by the ſame high hand turned Rachis, King of Lombardy, and Caroloman of France, from their thrones to be Monks. He held the chair for ten years and three months, and died A. D. 751.

93. Stephanus the Second, a Roman: he excited Pepin of France to turn Aſtolphus out of Lombardy, and beſtow it on the Pope, for freeing him of his oath: for this ſucceſs he was the firſt that was carried upon mens ſhoulders. He ſat five years and one month, and died A. D. 756.

94. Paulus the Firſt, a Roman, and brother of Stephen, excommunicated Conſtantine Copronimus, the Emperor, upon the old quarrel: he was a great honourer of St. Petronilla, the daughter of St. Peter. He ſat ten years and one month; died A. D. 766.

95. Stephanus the Third, a Sicilian: he brought in the worſhipping and cenſing of images, and ſubjecting Milan to his ſee. He ſat five years and five months; died A. D. 772.

96. Adrianus the Firſt, the Pope having done Charles the Great a piece of ſervice, he, to reward him, confirmed his father's gifts to the Roman ſee, adding the Dukedoms of Spoleto and Benevento unto it: perhaps this they call Conſtantine's donation. He ſat twenty-three years, ten months, and died A. D. 795.

97. Leo the Third, to get the favour of Charles the Great, proſtituted his keys and the Roman liberties at his feet: for which the Romans plucked him from his horſe and whipt him: Charles coming to Rome in favour of the Pope, is pronounced Emperor. He ſat twenty-one years, and died A. D. 816.

98. Stephanus the Fourth decreed it ſhould be in the power of the clergy to elect the Pope, but not to conſecrate him, only in the preſence of the Emperor's Ambaſſador. He ſat but ſix months and ſome days.

99. Paſchal the Firſt cauſed certain Pariſh Prieſts in Rome to be called Cardinals: they are companions for Kings, and are in number about ſeventy, but more or leſs at the ſole pleaſure of the Popes. He ſat ſeven years and three months, and died A. D. 724.

100. Eugenius the Second took the authority in the territories of the church to create Dukes, Earls, and Knights, as the Exarchs of Ravenna had uſed to do. He was called the "Father of the poor," and ſat three years, and died A. D. 827.

101. Valentinius the Firſt was a man of too good hopes to hold the chair long; great were his accompliſhments, and exemplary his life; but he was ſoon gone, for he died upon the fortieth day after his election.

102. Gregorius the Fourth: in his days great was the luxury of the Clergy, againſt which a ſynod was held at Aquiſgrave: this Pope ſat almoſt eighteen years, and died A. D. 844.

103. Sergius the Second was the firſt that changed his diſgraceful name of Bocca di Porco, or ſwine's mouth, into Sergius; which precedent his ſucceſſors have ſince followed, at their creation changing their names. He died A. D 847.

104. Leo the Fourth, a Romiſh monk: he compaſſed the Vatican with a wall; diſpenſed with Ethelwolfe to leave his monaſtry, and reign in England; for which he gratified his Holineſs with yearly Peter-pence: he ſat ſeven years, three months, and ſix days, and died A. D. 854.

105. Johannes the Eighth is by moſt confeſſed to be a woman, and is uſually called Pope Joan. To avoid the like diſgrace, the porphyry chair was ordained: ſhe died in child-birth in going to the Lateran, A. D. 854, having ſat a few months.

106. Benedictus the Third, a Roman, was withſtood by one Anaſtaſius; but to no purpoſe: he made a ſhew of great humility; and therefore would not be buried in, but without the threſhold of, Saint Peter's church: he ſat three years, ſix months, and nine days, and died A. D. 858.

107. Nicholaus the Firſt was the firſt that by law prohibited marriage to the Roman Clergy: he deprived John of Ravenna, for not ſtooping to him: he ſat nine years, nine months, and thirteen days, and died A. D. 868.

108. Adrianus the Second: the Emperor's Ambaſſador excepted againſt his election; but had a deluſive anſwer. The Emperor Lotharius came to Rome to receive abſolution of him; which is much ſtood upon: he ſat upwards of five years, and died A. D. 873.

109. Johannes the Ninth crowned three Emperors; Charles the Bald, Charles the Groſs, and Lewis: he held a council at Trecas; drove the Saracens out of Italy and Sicily, and died A. D. 882, having ſat ten years and two days, and was buried in Saint Peter's.

110. Martinus the Second, a Frenchman: he did nothing worthy of memory, but died A. D. 884, having ſat only one year and five months.

111. Adrianus the Third ordained, that the Emperor ſhould have no more to do with the election or confirmation of the Pope, but that it ſhould be left wholly to the Roman Clergy: he died in the ſecond month of his Popedom, A. D. 885.

112. Stephanus the Fifth, a Roman, did nothing of note, only he abrogated the purging of adultery and witchcraft by going over burning coals, and caſting the ſuſpected into the water: he died A. D. 891, having ſat ſix years and eleven days.

113. Formoſus the Firſt was ſo ill beloved, that Pope Stephen the Sixth cauſed his body to be unburied, all his acts reverſed, two of his fingers to be cut off, and then buried amongſt the laity. Sergius the Third took him up again, cauſed his head to be cut off, and the body to be thrown into the Tyber: he died the ſixth month of his ſixth year, A. D. 897.

114. Bonifacius the Sixth, a Tuſcan, is inſerted into the catalogue, not for any thing he did, but becauſe rightly elected; and indeed what could be expected to be done by him, who had no longer time wherein to enjoy his Popedom; for he died upon the twenty-ſixth day from his election.

115. Stephanus the Sixth, a Roman, abrogated all the acts of Formoſus his predeceſſor; which afterwards grew cuſtomary through his example, the following Popes infringing, if not fully cancelling, all that was done by their immediate predeceſſors: this Pope died A. D. 901, the third year of his Popedom.

116. Romanus the Firſt, a Roman, voided all the decrees and acts of Pope Stephen that was before him; beſides this, he had not time to do any thing worthy of memory, for he died in the third month of his Popedom.

117. Theodorus the Second, a Roman, reſtored the acts of Formoſus, and his followers were in great eſteem with him: in his time the Saracens broke into Apulia and made great ſpoil, but were repelled by the Italians: The Pope died A. D. 901, having ſat in his chair only twenty days.

118. Johannes the Ninth, a Roman, reſtored the acts of Formoſus; and being therein oppoſed by the people, he got to Ravenna, had a council of ſeventy-four Biſhops, and therein reſtored the acts of Formoſus, and reſcinded thoſe of Stephen; which done, he died A. D. 904, after ſitting three years.

119. Benedictus the Fourth, a Roman, for his humanity and clemency was created Pope; nothing, ſaith Platina, was done in his time that was worthy of much praiſe; but that in a bad time he preſerved much gravity and conſtancy in his life, and died A. D. 905, a few months after his obtaining the chair.

120. Leo the Fifth, hiſtorians give no account of his country: he was made priſoner by his familiar friend Chriſtopher, and thereupon is thought to have died of grief upon the fortieth day after his arrival to the Popedom.

121. Chriſtopherus the Firſt was ſo baſe that his country was not known: having obtained the papacy by evil arts, he ſpeedily loſt it, was thruſt into a monaſtry, the then only refuge of the miſerable; and this in the ſeventh month of his uſurpation of that ſeat, whereof he had deprived his friend.

122. Sergius the Third ordained the bearing of candles at the feaſt of the Purification of the Virgin Mary, thence called Candlemas day: he impriſoned Chriſtopher, reſcinded the acts of Formoſus, and died A. D. 909, having ſat three years and four months.

123. Anaſtaſius the Third, a Roman, made no mark of ignominy upon any of his predeceſſors, and lived himſelf with that modeſty and integrity, that there was nothing to be reprehended in him: he died in the third year of his Popedom, A. D. 912.

124. Landus the Firſt, a Roman, his life is ſo obſcure, that ſome will not allow him any place amongſt the Popes: nothing is ſaid of him, but that he died in his ſixth month, and on the twenty-firſt day of it, and was buried in Saint Peter's, A. D. 912.

125. Johannes the Tenth, the baſtard of Pope Sergius, overthrew the Saracens: in a ſedition he was taken and put in bonds, where he was ſtifled by a pillow, A. D. 928, having ſat fifteen years, two months and three days.

126. Leo the Sixth, a Roman, a modeſt and honeſt man, who took care of the ſervice of God as much as the corruption of that time would bear, but died A. D. 928, on the fifteenth day of his ſeventh month, much lamented by the Romans.

127. Stephanus the Seventh, a Roman: in his time Spireneus, Duke of Bohemia, received the Chriſtian Faith. The Pope himſelf was a man of much meekneſs and religion, and died A. D. 931, having ſat two years, one month, and twelve days.

128. Johannes the Eleventh, a wicked, cruel, and libidinous man, was taken in adultery, and ſlain by the huſband of the woman, A. D. 636: he was ſuppoſed to have poiſoned Leo and Stephen his predeceſſors: he ſat four years ten months.

129. Leo the Seventh, a Roman: in his time Boſon Biſhop of Placentia, and Theobald Biſhop of Milan, and another great Prelate, were all baſtards of King Hugh, by his concubines Bezola, Roſa, and Stephana: he ſat three years, ſix months, and ten days, and died A. D. 939.

130. Stephanus the Eighth, a German, vexed with ſeditions, and in them ſo deformed with wounds, that he was aſhamed to be ſeen in publick: ſo that nothing being done by him of any note, he died in the fourth year of his Papacy, A. D. 943.

131. Martinus the Third, a Roman, gave himſelf to peace and piety, rebuilded ruinous churches, and gave great alms to the poor. Nothing elſe is remembered of him, but that he died in the fourth year of his Papacy, A. D. 946.

132. Agapetus the ſecond, a Roman: in his time the Hungarians broke into Italy, and were overcome in two ſet battles by Henry, Duke of Bavaria: this Pope was a man of great innocence, and died in the tenth year of his Papacy, A. D. 955.

133. Johannes the Twelfth, a man from his youth polluted with all kind of villany and diſhoneſty: he was depoſed by Otho in a council, and ſlain in the act of adultery, A. D. 964, after he had arrived to the ninth year of his Papacy.

134. Leo the Eighth crowned Otho Emperor: he remitted unto him the right of chooſing Popes, before in the hands of the clergy and people, for which was ratified unto the Papacy Conſtantine's (or rather Pepin's) donation: he died in his firſt year, A. D. 964.

135. Benedictus the Fifth, a Roman, from a Deacon advanced to the Papacy; but the Emperor approved not of the election, took the Pope with him into Germany; who died of grief at Hamburgh, his place of baniſhment, A. D. 964, having ſat only ſix months and five days.

136. Johannes the Thirteenth, Biſhop of Narnia, was alſo wearied with ſeditions, and impriſoned, but freed by the Emperor Otho: in his time bells began to be baptized, and had names given them: he died in his eighth year, A. D. 972.

137. Donus the Second, a man of that modeſty, that though he did not any thing much worthy of praiſe, yet he received no injury, nor had infamous note upon him. He died in the firſt year of his papacy, and was buried in St. Peter's, A. D. 972.

138. Benedictus the Sixth, a Roman, by Cintius a potent citizen firſt impriſoned, and then ſtrangled in the caſtle of St. Angelo, A. D. 974. Platina fears Benedict deſerved all he ſuffered, becauſe none ſtirred in his quarrel. He died in his ſecond year.

139. Bonifacius the Seventh. The citizens oppoſed him; ſo he ſtole away the church-ornaments and treaſure, and fled to Conſtantinople. He afterwards returned, and recovered his place; but ſoon after died of an apoplexy, A. D. 974, having ſat only ſeven months and five days.

140. Benedictus the Seventh, a Roman: he turned out Gilbert the Conjurer from the Archbiſhoprick of Rhemes, and reſtored Arnulphus. "He was a good man," ſaith Platina, "and died A. D. 984, in his tenth year."

141. Johannes the Fourteenth was taken by the Romans, impriſoned, and there made to die with famine, grief of mind, and the filth of his priſon, by Ferrucius, the father of Boniface. He died in priſon in his third month, A. D. 984.

142. Johannes the Fifteenth, a hater of the Clergy, and hated by them: he was all for the enriching of his kindred; and his example therein hath been ever ſince followed. He died, ſaith Platina, in his eighth month: by others he is ſuppoſed to have died before his ordination, and omitted in the catalogue of Popes.

143. Johannes the Sixteenth reputed a great Scholar: he was driven from Rome into Hetruria by Creſcentius, the Roman Conſul; but he ſubmitting himſelf, John returned, and he died A. D. 996, in the eleventh year of his Papacy.

144. Gregorius the Fifth, projected the election of the future Emperors by the Princes of Germany; by which the Germans were diſtracted into factions, the Romans weakened, and way made that the Popes might the better have their ends upon them. He ſat three years, and died A. D. 999.

145. Sylveſter the Second, a Frenchman, firſt called Gerbertus, a Magician, and who contracted with the devil for the Papacy, whereof he is ſaid

to have repented[*]. He died, having ſat three years and ten days, A. D. 1003.

146. Johannes the Seventeenth, was given to magick: he took off the choice of the Popes from the people; appointed the feaſt of All Souls, and died the twentieth day of the fourth month of his papacy, A. D. 1003.

147. Johannes the Eighteenth crowned the Emperor Conrade, and was always protected by him. He did nothing worthy of memory, and died in his ſeventh year, A. D. 1009.

148. Sergius the Fourth was the firſt that on Chriſtmas night conſecrated ſwords, roſes, or the like, to be ſent as tokens of love and honour to ſuch Princes as deſerved beſt, and whom he deſired to oblige. He died A. D. 1012.

149. Benedictus the Eighth, a Tuſcan, is ſaid to be ſeen upon a black horſe after his death. He crowned the Emperor Henry. In his time there was ſuch a plague, as the living ſcarce ſufficed to bury the dead. He died in his thirteenth year, A. D. 1024.

150. Johannes the Nineteenth, a Roman, ſon to the Biſhop of Portua, ſome ſay not in orders before he took the popedom. Platina ſaith he was a man of excellent life, and died upon the ninth day, in the eleventh year of his papacy, A. D. 1034.

151. Benedictus the Ninth, a Conjurer, was wont (with Lawrence and Gratian the Conjurers, whom he made Cardinals) to wander in the woods to invocate devils, and bewitch women to follow them. He ſat ten years, four months, and nine days, and was depoſed A. D. 1045.

152. Sylveſter the Third, was made Pope while Benedict was living; but the other ſoon recovered his ſeat, when Sylveſter had ſat but forty-nine days, and had made Caſimir (a Monk) King of Poland. He is ſeldom eſteemed as Pope.

153. Gregorius the Sixth, received the keys, when three Popes were extant at one time: but Henry the Emperor expelled Benedict, Sylveſter, and Gregory, this laſt having ſat two years and ſeven months; of whom the hiſtorian ſaith, “He did many things well.” The Emperor did this in a council at Sutrium, A. D. 1046, and cauſed to be elected

154. Clemens the Second. He made the Romans to renounce by oath the right they claimed in chooſing Popes: but Henry the Emperor being gone, they poiſoned this Pope, A. D. 1047, when he ſat not full nine months.

155. Damaſus the Second, a Bavarian, without conſent of the Clergy or people, ſeized on the Popedom; but he enjoyed it but a ſhort time, for he died upon the twenty-third day after his uſurpation.

156. Leo the Ninth, a German. “A man,” ſaith Platina, “of great piety, innocence, and hoſpitality to ſtrangers and the poor.” At Verſailles he held a council againſt Berengarius. He ſat five years, two months, and ſix days, and died A. D. 1054.

157. Victor the Second, a Bavarian, made Pope by the favour of Henry the Emperor: he held a great council at Florence, deprived divers Biſhops for fornication and ſimony, and died in his third year, A. D. 1057.

158. Stephanus the Ninth, brought the church of Milan under the obedience of the Popes of Rome, which till that time challenged equality with them, and died at Florence the eighth day of his ſeventh month, A. D. 1057.

159. Benedictus the Tenth, a Campanian, made Pope by the faction of the Nobles; but by a council held at Sutrinum, he was depoſed and baniſhed, having ſat eight months and twenty days.

160. Nicholas the Second, took from the Roman Clergy the election of the Popes, and gave it to the College of Cardinals; cauſed Berengarius to recant his opinion againſt tranſubſtantiation, and died in his third year, A. D. 1061.

161. Alexander the Second, a Milaneſe, inclining to the Emperor's right in chooſing the Pope, was firſt boxed, and then impriſoned, and at laſt poiſoned by Hildebrand, A. D. 1073; having ſat twelve years and ſix months.

162. Gregorius the Seventh, commonly called Hildebrand, a turbulent man, excommunicated the Emperor Henry the Fourth; but after many viciſſitudes, the Emperor made him fly out of Rome, and die in exile, in his twelfth year, A. D. 1085.

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[*] The falſity of this charge is equal to the folly of it. Sylveſter was the ornament of his age, and, by his own learning, and the encouragement he gave to that of others, he may be eſteemed as creating, amidſt a choas of the darkeſt ignorance, the firſt dawn of ſcience, which hath ever ſince been increaſing to its preſent ſplendour: but the name of Magician was given to every man whoſe knowledge exceeded the comprehenſion of the vulgar; and two hundred years after this, the immortal Friar Bacon, who, conſidering his times, ought to be ranked with Sir I. Newton, was hated and perſecuted as a Conjurer. When the reader meets with this term, he muſt ſubſtitute the term *Mathematician* in the place of it.

1085. He was the laſt Pope whoſe election was ſent to the Emperor for confirmation.

163. Victor the Third, an Italian, defended all the doings of Gregory, but (not long after) he was poiſoned by his Sub-deacon in the chalice, having ſat but ten months.

164. Urbanus the Second, an Hetrurian, excommunicated the Emperor, and ſet all Chriſtendom in combuſtion, and thence was called Turbanus. He died in the twelfth year of his Papacy, A. D. 1099.

165. Paſchalis the Second, cauſed the Emperor Henry the Fourth to ſubmit to him, and to attend barefoot at his door; alſo excommunicated Henry the Fifth; interdicted Prieſts marriages, ſat nineteen years, and died A. D. 1118.

166. Gelaſius the Second, a Campanian, was vexed with ſeditions all his time; ſome ſay the Knights-Templars had their beginning in his Papacy. He ſat but one year, and died A. D. 1119.

167. Caliſtus the Second, a Burgundian: he appointed the four faſts, decreed it adultery for a Biſhop to forſake his ſee; interdicted Prieſts marriages. He ſat five years, ten months, and ſix days, and died A. D. 1124.

168. Honorius the Second, an Italian, a lover of learned men: Arnulphus, an Engliſhman, was murdered in his time, for taxing the vices of the Clergy. He died lamented A. D. 1130, having ſat ſix years, and two months.

169. Innocentius the Second, oppoſed by an Anti-pope, called Anacletus. He ordained that none of the Laity ſhould lay hands on any of the Clergy, and died in the fourteenth year and ſeventh month of his Papacy, A. D. 1143.

170. Celeſtinus the Second was the inventor of that mad manner of curſing with bell, book, and candle: beſides which, it is only ſaid of him, that he died in the fifth month of his Papacy.

171. Lucius the Second, a Bononian: he mightily incited men to the Holy War. In his time a ſynod was held in France againſt Petrus Abelardus, who thereupon changed his opinion. Lucius ſat eleven months and four days, and was ſucceeded, A. D. 1145, by

172. Eugenius the Third, a Piſan; a Monk, with the Abbot St. Bernard. He would not permit the Romans to chooſe their own Senators; by which a quarrel enſued; that compoſed, he died, A. D. 1153, having ſat eight years, four months.

173. Anaſtaſius the Fourth, a Roman. In his time was a famine all over Europe. Little is ſaid of him, but that he gave a great chalice to the church of Lateran, and died, having ſat one year, A. D. 1154.

174. Adrianus the Fourth, an Engliſhman: he forced Frederick the Emperor to hold his ſtirrup, and then excommunicated him for claiming his right, and writing his name before the Pope's. Being choaked with a fly at Anagnia, he died, A. D. 1159, having ſat five years and ten months.

175. Alexander the Third: he excommunicated the Emperor Frederick the Firſt, and obliged him to proſtrate himſelf at his feet, when the Pope trod upon his neck. He ſat twenty-two years, and died A. D. 1181.

176. Lucius the Third, ſtrove to aboliſh the Roman Conſuls, for which he was forced to quit Rome, and retire to Verona; where he died A. D. 1185, having ſat four years and two months.

177. Urbanus the Third, a Milaneſe: in his time Jeruſalem was retaken by Saladine; with grief whereof the Pope died, A. D. 1186. He ſat one year, ten months.

178. Gregorius the Eighth, incited the Chriſtian Princes to the recovery of Jeruſalem; in which endeavour he died, in the fifty-ſeventh day of his Papacy.

179. Clement the Third excommunicated the Danes, for maintaining the marriage of their Clergy; compoſed the differences at Rome, and died, A. D. 1191, in the fourth year of his Papacy.

180. Celeſtinus the Third put the crown on the Emperor's head with his feet, and then ſtruck it off again, ſaying, *Per me reges regnant.* He ſat ſeven years, and died A. D. 1198.

181. Innocentius the Third brought in the doctrine of tranſubſtantiation; ordained a pix to cover the hoſt, and a bell to be rung before it; and firſt impoſed auricular confeſſion upon the people. He ſat eighteen years, and was ſucceeded, A. D. 1216, by

182. Honorius the Third, who confirmed the orders of Dominick and Francis, and ſet them againſt the Waldenſes; exacted two Prebends from every cathedral in England. He ſat eleven years ſeven months, and died A. D. 1227.

183. Gregorius the Ninth, thrice excommunicated the Emperor Frederick. In his time began the deadly feud of the Papal Guelphs, and the Imperial Gibbelines. He ſat fourteen years and three months, and died A. D. 1241.

184. Celeſtinus the Fourth, " a man of great learning and piety," ſaith Platina: but being very old (and perhaps poiſoned) at his entrance, he kept his ſeat but eighteen days.

185. Innocentius the Fourth, in a council at Lions, depoſed the Emperor Frederick. Terrified with a dream of his being cited to judgment, he died, A. D. 1253, having ſat eleven years and ſix months.

186. Alexander the Fourth, condemned the book of William de Sancto Amore, ſainted Clara, pillaged England of its treaſure, and died at Viterbium, A. D. 1160, in the ſeventh year of his Papacy.

187. Urbanus the Fourth, formerly Patriarch of Jeruſalem. He inſtituted the feaſt of Corpus Chriſti day, ſolicited thereto by Eva, an Anchoreſs. He ſat three years, one month, and four days, and died A. D. 1264.

188. Clement, the Fourth, the greateſt Lawyer in France, had before his election a wife and three children; ſent Octobonus into England, to take the value of all church revenues. He ſat four years, and died A. D. 1268. After him was a vacancy of two years.

189. Gregory the Tenth, an Italian, held a council at Lions, wherein was preſent Michael Paleologus, the Greek Emperor, who acknowledged there the Proceſſion of the Holy Ghoſt from Father and Son. This Pope ſat four years, two months, and ten days, and died A. D. 1276.

190. Adrianus the Fifth, a Genoeſe, before called Octobonus, and Legate here in England in the days of Henry the Third. He died before he was conſecrated, in the fortieth day of his Popedom.

191. Johannes the Twentieth, a Spaniard and Phyſician: though a learned man, yet unſkilled in affairs: he did many things with folly enough. He ſat but eight months.

192. Nicholas the Third, firſt practiſed to enrich his kindred. He raiſed a quarrel betwixt the French and Sicilians, which occaſioned the maſſacre in the Sicilian Veſper. He ſat three years, and was ſucceeded, A. D. 1281, by

193. Martinus the Fourth, a Frenchman. He kept the concubine of his predeceſſor Nicholas, removed all pictures of bears from the palace, leſt his ſweetheart ſhould bring forth a bear. He ſat four years, and died A. D. 1285.

194. Honorius the Fourth, confirmed the Auguſtine Friars, and cauſed the White Carmelites to be called Our Lady's Brethren. He did little more, but died A. D. 1287, having ſat two years and one day.

195. Nicholas the Fourth, preferred perſons ſolely out of reſpect to their virtue, and died of grief to ſee church and ſtate in a remedileſs combuſtion, having ſat four years, one month, A. D. 1292. After him there was a vacancy for two years.

196. Celeſtinus the Fifth, an Hermit, was eaſily perſuaded to quit the chair: the Cardinals perſuading him it was above his ability, he reſigned, was impriſoned, and died. He ſat five months only.

197. Bonifacius the Eighth, by his general bull, exempted the Clergy from being chargeable with taxes and payments to temporal Princes; firſt ſet forth the Decretals, and inſtituted the feaſt of jubilee. He ſat nine years, and was ſucceeded, A. D. 1303, by

198. Benedictus the Tenth, a Lombard; was a man of great humility, deſired to compoſe all broils, but was poiſoned by a fig, as ſome ſay, A. D. 1303, having ſat eight months and ſeventeen days. After him was a vacancy of eleven months.

199. Clement the Fifth, firſt made indulgences and pardons ſaleable: he removed the papal ſee from Rome to Avignon in France, where it continued for ſeven years. He ſat eight years, and died A. D. 1315. In his time the order of the Knights-Templars was extinguiſhed, and the Grand Maſter, with many of the brethren, were burnt at Paris.

200. Johannes the Twenty-firſt: he ſainted Thomas Aquinas, and Thomas of Hereford: challenged ſupremacy over the Greek church, and died, having ſat eighteen years and four months, A. D. 1234.

201. Benedictus the Eleventh, a man of that conſtancy, as by no means to be ſwayed from that which he judged to be right. He died A. D. 1342, in the ninth year of his Papacy.

202. Clement the Sixth; a dreadful peſtilence in Italy was in his time, ſo that ſcarce a tenth man remained alive. He died A. D. 1352, having ſat ten years, ſix months, and twenty-eight days.

203. Innocentius the Sixth, a Lawyer, burnt John de Rupe Sciſſâ, for foretelling ſhrewd things of Antichriſt. He ſat ten years, and died A. D. 1362.

204. Urbanus the Fifth, a great ſtickler for popiſh privileges: he confirmed the order of St. Bridget: being poiſoned, as it is thought, he died, A. D.

A. D. 1370, having ſat eight years and four months.

205. Gregorius the Eleventh returned the papal chair to Rome: he excommunicated the Florentines, ſat ſeven years and five months, and died A. D. 1377.

206. Urbanus the Sixth. Gunpowder was invented in his time. He made fifty-four Cardinals, held a jubilee to gather money, and died A. D. 1389, having ſat eleven years and eight months.

207. Bonifacius the Ninth, ſcarce thirty years old when made Pope; very ignorant, and a great ſeller of church livings. He ſat fourteen years and nine months, and died A. D. 1403.

208. Innocentius the Seventh demanded the moiety of eccleſiaſtical benefices, both in France and England, but was ſtoutly denied. He ſat but two years, and died A. D. 1406.

209. Gregorius the Twelfth ſwore to reſign for the peace of the church; but a colluſion being diſcerned betwixt him and Benedict, both were outed, A. D. 1409.

210. Alexander the Fifth, a Cretan, a man of great ſanctity and learning. He depoſed Ladiſlaus, King of Naples and Apulia, and ſat but eight months.

211. Johannes the Twenty-ſecond, of Naples: by his conſent, a council was aſſembled at Conſtance, where he himſelf was depoſed, A. D. 1414. After him was a vacancy for almoſt three years.

212. Martinus the Fifth condemned Wickliffe, burnt John Huſſe, and Jerome of Prague, his followers. He ſat fourteen years and odd months, and died A. D. 1431.

213. Eugenius the Fourth, a Venetian, refuſed to appear at the council of Baſil, which thereupon depoſed him, A. D. 1447. He ſat ſixteen years.

214. Nicholas the Fifth, of Genoa: in his time the Turks took Conſtantinople. He built the Vatican, and died in the eighth year of his Papacy, A. D. 1455.

215. Caliſtus the Third, a Spaniard, ſent Preachers throughout Europe to animate Princes to war againſt the Turks. He ſat but three years, and died A. D. 1458.

216. Pius the Second, an Italian, approved of the marriage of the Clergy, and turned out divers cloiſtered Nuns. He ſat ſix years, and was ſucceeded, A. D. 1464, by

217. Paulus the Second: he exceeded all his predeceſſors in pomp and ſhew, enriched his mitre with all kinds of precious ſtones, honoured the Cardinals with a ſcarlet gown, and reduced the jubilee from fifty to twenty-five years. He ſat ſeven years; died A. D. 1471.

218. Sixtus the Fourth ordained a guard to attend his perſon; was the firſt founder of the Vatican Library, and brought in beads. He ſat thirteen years, and died A. D. 1484.

219. Innocentius the Eighth, of Genoa: much given to exceſs in drinking and venery. He ſat ſeven years and ten months; died A. D. 1492.

220. Alexander the Sixth firſt openly acknowledged his nephews (as they call their baſtards) to be his ſons, was inceſtuous with his daughter, and died, A. D. 1503, of poiſon; which was given to him, by miſtake of his ſervants, inſtead of ſome Cardinals, whom he had invited to an entertainment, and for whom he had prepared it.

221. Pius the Third ſought to hunt the Frenchmen out of Italy, but died in the interim of an ulcer in his leg, having ſat twenty-five days.

222. Julius the Second, more a ſoldier than a prelate, paſſing over a bridge of the Tyber, threw his key into the river, and brandiſhed his ſword: excommunicated Lewis of France; ſat ten years, and died A. D. 1513.

223. Leo the Tenth burnt Luther's books, declaring him a Heretick: Luther did the like at Wittenberg with the Pope's canon law, declaring him a perſecutor, tyrant, and the very Antichriſt. Leo died A. D. 1522.

224. Adrian the Sixth, a Low-Country man, made ſhew at his entrance of reformation, but was diverted: the Lutherans began to ſpread, and the Turks to approach. Theſe, and other things, broke him ſo that he died in his ſecond year, A. D. 1523.

225. Clement the Seventh, of Florence: in his time Rome was ſacked, and the Pope made priſoner by the Duke of Bourbon: the Pope's ſupremacy was caſt off in England by King Henry the Eighth. Some ſay he died of the lowſy diſeaſe, A. D. 1534.

226. Paul the Third called the council at Trent; proſtituted his ſiſter, committed inceſt with his daughter, and poiſoned her huſband; attempted the chaſtity of his niece; found in the fact, he was marked by her huſband. He was a Necromancer; *i. e.* an Aſtronomer. He was learned and judicious, and wrote well in verſe and proſe; and correſponded with Eraſmus, and other learned men of his time. He died A. D. 1549, aged 82.

227. Julius the Third gave a Cardinal's hat to a ſodomitical boy, called Innocentius. In his time Caſa, Archbiſhop of Beneventum, printed a book in defence of ſodomy. England reconciled to the mother church in Queen Mary's days. Julius died A. D. 1555.

228. Marcellus the Second, an Hetruſcan: he eſteemed the Lutherans worſe than Turks; and perſuaded Charles the Fifth and Ferdinand rather to turn their forces againſt them. He was Pope but twenty-three days.

229. Paul the Fourth, the Neapolitan, a great patron of the Jeſuits and the Inquiſition, in which had been made away one hundred and fifty thouſand perſons for religion. Being hated for his cruelty after his death, A. D. 1569, his ſtatue was caſt into the Tyber.

230. Pius the Fourth continued the council at Trent, and brought it to an end, and thereby ſettled and confirmed the intereſt of the church of Rome; cauſed it to be received as œcumenical. His Legates were forbid footing in England by Queen Elizabeth. Venery and luxury ſhortened this Pope's days; and then ſucceeded, A. D. 1566,

231. Pius the Fifth, a Lombard: he commanded the whores in Rome to be married or whipt. He had a hand in the death of Prince Charles of Spain, and of our King James's father, and in moſt of the treaſons againſt Queen Elizabeth, whom he excommunicated by bull. He left his ſeat, A. D. 1571, to

232. Gregorius the Thirteenth, a Bononian: the maſſacre at Paris was by this man's procurement. He altered the calendar to his new ſtile, which anticipates ten days the old account: he excommunicated and outed the Archbiſhop of Collen, becauſe he married; would have diſpoſed of the kingdom of Portugal, but was prevented. He ſat thirteen years, and was ſucceeded, A. D. 1585, by

233. Sixtus the Fifth, of Marca Ancona: he excommunicated, and praiſed the murder of Henry the Third of France, by Jaquez Clement: bleſſed the banner of Spain againſt England in 1588; quarrelled with Spain for Naples, and ſtripped the Jeſuits of a great maſs of money. The Cardinal Bellarmine dedicated his controverſies to him; yet being aſked his judgment of him when dead, ſaid, "He thought he was damned." Sixtus died A. D. 1590.

234. Urbanus the Seventh, a Genoeſe, aſcended the chair after him; of whom there is the leſs to be ſaid, in that he enjoyed his Popedom but one fortnight, and then he left it to who ſhould come after, dying before his inauguration. The ſeat, not long empty, was ſupplied by

235. Gregorius the Fourteenth, of Milan: he held a jubilee, and exhauſted the treaſury of the church, which Sixtus before had ſealed by an oath, to be employed in the recovery of the Holy Land: he curſed King Henry of Navarre as a relapſed Heretick. His bulls were burnt by the hands of the hangman. He died of the ſtone before he had ſat one year out.

236. Innocentius the Ninth, a Bononian, for the two months he was in, expreſſed an hatred againſt the King of Navarre, and a good liking of the Jeſuits. One year, four months, and three days, made an end of four Popes; and then came, A. D. 1592,

237. Clemens the Eighth: he made Henry of France turn Papiſt to be quiet: was much troubled with the gout, but eaſed, as he ſaith, when the Archduke Maximilian had kiſſed his gouty toes. He was ſucceeded, A. D. 1604, by

238. Leo the Eleventh: he came in with this motto over his arch-triumphal pageant, *Dignus eſt Leo in virtute Agni, accipere librum & ſolvere ſeptem ſignacula ejus:* but a fever ended him before he had ſat twenty-eight days.

239. Paul the Fifth, an Italian, promoted the powder-plot; interdicted the ſtate of Venice, whereupon the Jeſuits were baniſhed. The oath of allegiance to King James was forbidden by breves from this Pope. He ſat ſixteen years.

240. Gregorius the Fifteenth, a Bononian, obtained the ſeat, elected by way of adoration: he inſtigated the French againſt the Proteſtants, ſainted Ignatius Loyola, and quarrelled with the Venetians. He ſat two years, when

241. Urbanus the Eighth, a Florentine, was choſen, A. D. 1623. He advanced his kindred. In his time the Archbiſhop of Spalato turned from Papiſt to Proteſtant, and thence to Papiſt again. He was a politer ſcholar than moſt of them; and was ſucceeded, A. D. 1644, by

242. Innocentius the Tenth, who ſat eleven years.

243. Alexander the Seventh was choſen A. D. 1655, ſat twelve years, and was ſucceeded, A. D. 1667, by

244. Clement the Ninth, who ſat three years.

245. Clement the Tenth obtained the chair A. D. 1670, and ſat ſix years.

246. Innocent the Eleventh ſucceeded A. D. 1675, and continued thirteen years. He was followed by

247. Alexander the Eighth, made Pope A. D. 1689, and ſat two years.

248. Innocent the Twelfth came in A. D. 1691, and ſat upwards of eight years.

249. Clement the Eleventh ſucceeded A. D. 1700, and ſat twenty-one years; dying A. D. 1721.

250. Innocent the Thirteenth was made Pontiff: he ſat near three years; and died A. D. 1723.

251. Benedict the Thirteenth ſat upwards of five years; he dying A. D. 1730,

252. Clement the Twelfth obtained the Popedom, which he held ten years; and was ſucceeded, A. D. 1740, by

253. Benedict the Fourteenth, who ſat eighteen years; died A. D. 1758, and was ſucceeded by

254. Clement the Thirteenth; who died A. D. 1769, and was ſucceeded by

255. Clement the Fourteenth; who died A. D. 1775, and was ſucceeded by

256. Pius the Sixth.

CHAP. IV.

Of ſuch Men as have been the Framers and Compoſers of Bodies of Laws for divers Nations and Countries.

IT was the ſaying of Plato, That there was a neceſſity that laws ſhould be made for men; and that they ſhould be obliged to live according to them; or otherwiſe, men would differ but very little from the beaſts themſelves." The reaſon of this is, that no man is naturally ſo well compoſed as rightly to underſtand what things do beſt conduce to the public good of human life; or if he do, yet he either cannot or will not always act according to that which in his judgment is the beſt. Hence it is that ſo many nations have ſubmitted to the wiſdom of ſome one man who hath been eminent among them, and have been contented to live by the rules he has preſcribed.

1. Lycurgus was the Law-giver to the Lacedemonians; and when by his inſtitutions he had brought Sparta to that form of a republick which he had deſired, he aſſembled them altogether, and told them, "That in moſt parts the commonwealth was ſo framed, as it might rightly ſerve to the improvement both of their virtue and felicity. But that there was now behind, the chiefeſt and moſt important head of all, which he ſhould not take upon him to impart unto them till ſuch time as he had conſulted the oracle. That they ſhould therefore firmly cleave to the preſent laws, nor ſhould deviate from, nor change any thing therein till ſuch time as he ſhould return from Delphos." They all promiſed him; and having taken an oath of the King, Senate and People, to that purpoſe, he went to Delphos: where, when he came, he inquired of Apollo, "If the frame and model of his laws were ſuch, as that his citizens might, in the obſervation of them, be made virtuous and proſperous?" Apollo made anſwer, "That all was well done; and that, ſo long as they lived thereby, they ſhould be happy and proſperous." This anſwer was ſent back to Sparta; which done, he reſolved that the Spartans ſhould never be freed from their oath they had given him; and, to that purpoſe, he underwent a voluntary baniſhment and death in Crete (ſaith Ariſtocrates), having beforehand beſought his hoſt and entertainer, "That as ſoon as he was dead, he ſhould cauſe his body to be burnt, and the aſhes thereof caſt into the ſea; that ſo no remainder of him might be brought to Sparta; leſt they thereby pretending he was returned, ſhould diſengage themſelves from their oath, and attempt any change in the commonwealth. He died about eight hundred and fifty years before the Chriſtian æra. *Plut. in Lycurg. p.* 57. *Juſtin. Hiſt. l.* 3. *p.* 55, 56.

2. Solon was the Law-giver to the Athenians; and when Anacharſis did deride his endeavours in this kind, that went about to repreſs the injuries and extravagances of his citizens with a few written words, "Which," ſaid he, "are no better than ſpiders' webs, and which the ſtronger will break at their pleaſure;" Solon returned, "That men will be ſure to ſtand to thoſe covenants which will bring manifeſt diſadvantages to the infringers of them;" adding, "That he had ſo framed and tempered his laws for Athens, that it ſhould manifeſtly appear to all of them, that it was more for their concern ſtrictly to obſerve, than in any thing to violate and infringe them." He died five hundred and fifty-nine years before the Chriſtian æra, aged eighty-nine years. *Plut. in Solon. p.* 87. *Ælian. Var. Hiſt. l.* 8. *c.* 10. *p.* 221. *Juſtin. Hiſt. l.* 2. *p.* 38.

3. Draco was alſo before him a Law-giver at Athens, whoſe laws were abrogated by Solon, by reaſon of their ſeverity and rigour: for he puniſhed almoſt all ſorts of faults with death. He that was convicted of idleneſs died for it; and he that had

ſtolen an apple, or handful of herbs, was to abide the ſame ſentence as if he had committed ſacrilege. So that Demades afterwards ſaid, wittily, "That Draco's laws were not written with ink, but blood." They ſay, that Draco himſelf being aſked, "Why he puniſhed even petty larcenies with death?" made this anſwer, "That the ſmalleſt of them did deſerve that, and that there was not a greater puniſhment he could find out for greater crimes." He lived about ſix hundred and thirty years before Chriſt. *Plut. in Solon. p.* 87.

4. Zamolxis was the Law-giver of Thrace, a native of that country; who having been brought up under Pythagoras, and returning home, preſcribed them good and wholeſome laws; aſſuring them, "That if they did obſerve the ſame, they ſhould go into a place, when they left this world, in which they ſhould enjoy all manner of pleaſure and contentment." By this means having gotten ſome opinion of a divinity amongſt them, he abſented himſelf, and was afterwards worſhipped by them as a god. He was the ſlave and diſciple of Pythagoras, about five hundred and fifty years before Chriſt. *Heyl. Coſm. p.* 608. *Text. Offic. l.* 1. *c.* 8. *p.* 25.

5. Diocles was the Law-giver of the Syracuſans: he puniſhed offences with inexorable ſeverity; and for ſuch as tranſgreſſed, there was no hope of pardon. Among others of his laws, this was one: "That no man ſhould preſume to enter armed into the Forum, and aſſembly of the people: in caſe any ſhould, he ſhould ſuffer death. No exception to be made in caſe of imprudence, or any kind of neceſſity." One day, when the news was, "That the enemy had broke into their fields," Diocles haſted out againſt them, with his ſword by his ſide. Upon the way, as he went, it fell out, that there was a ſedition and tumult amongſt the people in their aſſembly; whither he imprudently went, armed as he was: when preſently a private perſon that had obſerved him, began to cry out, "That he had broken the laws which himſelf had made." Diocles, turning towards his accuſer, replied, with a loud voice, "No; but they ſhall now have their ſanction." Which ſaid, he drew his ſword, thruſt it through his own throat, and died. *Diodor. Sic. Biblioth. l.* 13. *p.* 336.

6. Zaleucus was the Law-giver of the Locrians: he made a law that the adulterer ſhould be puniſhed with the loſs of both his eyes. His own ſon happened to be the firſt offender in that kind: therefore, to ſhew the love of a father, and the ſincerity of a judge, he put out one of his ſon's eyes, and one of his own. He alſo provided by his laws, that no woman ſhould be attended in the ſtreet with more than one maid, but when ſhe was drunk; that no woman ſhould go abroad at night but when ſhe went to play the harlot: that none ſhould wear gold or embroidered apparel, but when meant to ſet themſelves to open ſale; and that men ſhould not wear rings or tiſſues, but when they went about ſome act of uncleanneſs; and many others of this mould: by means whereof, both men and women were reſtrained from all extraordinary trains of attendants and exceſs of apparel, the common conſequences of a long and proſperous tranquillity. He lived about five hundred years before Chriſt. *Diod. Sic. Bibl. l.* 12. *p.* 283. *Lipſ. Monit. l.* 2. *c.* 9. *p.* 237. *Heyl. Coſm. p.* 76. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 56. *Ælian. Var. Hiſt. l.* 13. *p.* 24, 375.

7. Charondas, the Law-giver of the Thurians, in Greece, amongſt others of his laws, had made this againſt civil factions, and for prevention of ſudden and tumultuary ſlaughters: "That it ſhould be capital for any man to enter the aſſembly of the people with any weapon about him." It fell out, that, as he returned from abroad, he appointed a convention of the people, and (like unto the before-mentioned Diocles) appeared therein armed as he was. When his oppoſers told him, "That he had openly broke the law of his own making, by entering the place in ſuch a manner as he did;" "It is very true," ſaid he; "but, withal, I will make the firſt ſanction of it:" and thereupon drawing his ſword, he fell upon it. So that he died in the place, about four hundred and forty years before Chriſt. *Diod. Sic. Bibl. l.* 12. *p.* 282. *Lipſ. Mon. l.* 2. *c.* 9. *p.* 238. *Lon. Theat. p.* 416.

8. Pharamond was the firſt King of the French, and a Law-giver amongſt them. It is ſaid, that he was the maker of the law called the Salique law, by which the crown of France may not deſcend unto the females, or (as their ſaying is) "fall from the lance to the diſtaff." Whence this law had its name of Salique is uncertain: ſome ſay from the words *Si aliqua,* ſo often uſed in it; others, becauſe it was propoſed by the Prieſts, called Salii; or that it was decreed in the fields which take their name from the river Sala. But Haillam, one of their beſt writers, affirms, that it was never heard of in France till the time of Philip the Long, Anno 1315. Others ſay it was made by Charles the Great, after the conqueſt of Germany,

where the incontinent lives of the women living about the river Sala (in the modern Miſnia), gave both the occaſion and the name, *De terrâ vero Salicâ nulla portio hæreditatis mulieri veniat; ſed ad virilem ſexum tota terræ hæreditas perveniat,* are the words of the Law. This *terra Salica,* the learned Selden, in his Titles of Honour, engliſhes Knights fee, or, land holden by Knights ſervice; and proves his interpretation by a record of the Parliament of Bourdeaux, cited by Bodinus. *D'Avila's Civil Wars, l.* 1. *p.* 6. *Heyl. Coſm. p.* 177.

9. King Richard the Firſt of England, as Lord Paramount of the ſeas immediately on his return from the Holy Land, the Iſland of Oleron being then in his poſſeſſion as a member of his Dukedom of Aquitain, did there declare and eſtabliſh thoſe maritime laws, which for near five hundred years have generally been received by all the States of the Chriſtian world which frequent the ocean, for the regulating of ſea affairs, and deciding of maritime controverſies. From thence they are called the Laws of Oleron: *Quæ quidem leges & ſtatuta, per Dominum Richardum quondam Regem Angliæ, in reditu à terrâ Sanctâ correcta fuerunt, interpretata, declarata, & in inſula d' Oleron publicata, & nominata in Gallica lingua La Loy d'Oleron, &c.* ſaith an old record, which I find cited in a manuſcript diſcourſe of Sir John Burroughs, intituled, "The Sovereignty of the Britiſh Seas." *Heyl. Coſm. p.* 230.

10. Nicedorus was a famous wreſtler and champion in his younger time, but having taken leave of thoſe youthful exerciſes, and grown into years, he became the Law-giver of the Mantineans, amongſt whom he lived; and by the prudent compoſure of his laws, he brought much greater honour to his country, than when he was publickly proclaimed victor in his former atchievements. It is ſaid, that the body of his laws were framed for him by Diagoras Melius. *Ælian. Var. Hiſt. l.* 2. *c.* 23. *p.* 63.

11. Pittacus made laws for the Mitylenians, and having ten years preſided amongſt them, after he had well ſettled the affairs of their Republick, he voluntarily reſigned up his power. Amongſt other his laws, this was one: that he who committed a fault in his drunkenneſs ſhould undergo a double puniſhment; one for his fault, and the other for being drunk. This law he made on purpoſe to preſerve the Mitylenians in temperance, becauſe their iſland abounded with wine. *Laert. l.* 1. *p.* 19.

12. Numa Pompilius was the firſt Law-giver, amongſt the Romans, and he gave out that he converſed in the woods with the goddeſs Ægeria; that ſo, by that celeſtial converſe, which he would have it thought he enjoyed, he might procure the greater eſtimation to himſelf, and the more reverence unto thoſe laws that he ſought to eſtabliſh amongſt them. He ordered and diſpoſed of the year into twelve months, appointed Prieſts to Mars, an altar to Jupiter, a temple to Faith, and another to the god Terminus. He was the author of the Veſtal Virgins, and of ſundry rites and ceremonies amongſt the Romans; ſeeking to withdraw them from their martial humour, by endeavouring to render them in love with devotion and peace, and the arts of tillage and huſbandry in the fields. *Plut. in Vita Numæ, p.* 70, 71. *Liv. Hiſt. l.* 1. *p.* 8.

13. Minos was the firſt who is ſaid to have conſtituted the Republick of the Cretans, which (Homer ſays) was the moſt ancient of all others. Nine years was this Prince daily buſied in the framing and compoſing of his laws; for the better ordering of which, he is reported to have retired into a cave, and there to have made his abode under ground. *Plut. in Theſeo, p.* 7. *Diod. l.* 2. *p.* 74. *Halicarnaſ. Antiq. l.* 2. *p.* 49.

14. Ægidius Fontana (after the irruption of Atila), with divers patrician families, retired to the parts whereabout Venice now is; thither alſo was a great conflux of the moſt noble perſons from all the neighbouring cities; and this was the man who firſt gave laws to the new city of Venice; and, from their author, they are at this day called the Ægidian laws. *Zuin. Theat. vol.* 6. *l.* 1. *p.* 1566.

15. Tuiſco, ſaid to be the ſon of Noah, the father and firſt King of the Germans and Sarmatians, conſidering that without juſtice, and ſenſe of religion, people could neither improve into a commonwealth, nor have their licentious practices under any reſtraint, framed laws and ordinances for them: theſe he comprehended in verſes, and cauſed them to be privately and publickly ſung, leſt any ſhould pretend to be ignorant of them. *Zuin. Theat. vol.* 6. *l.* 1. *p.* 1567.

16. Donvallo Molmicius, was King of the Britons: and whereas the former Kings paſſed their inglorious lives in idleneſs and ſloth, and in the uſe of thoſe laws only which were made by Martia, the wife of King Gintoline; he reſtored the military art, almoſt utterly extinct, and withal

eſtabliſhed new and wholeſome laws, called from him the Molmician laws : he gave the right of ſanctuary to churches ; was the firſt who wore a crown of gold ; countenanced and rewarded ſuch as were ſtudents in good arts ; conſtituted a ſtandard for weights and meaſures ; ſeverely puniſhed thieves, and all manner of rogues ; decreed the breadth of divers roads and highways, and that the right of them ſhould remain in the King : and (leſt there ſhould be a ſcarcity of corn through the abundance of cattle) he ordered, upon a penalty, how many ploughs each county ſhould have in it ; and that no Magiſtrate or creditor ſhould ſeize upon any cattle employed in draught, in caſe any other goods were remaining ſufficient to anſwer the debt. *Polyd. l.* 1.

17. Cangius, or Cingis Coan, at firſt a man of a baſe condition, and a brazier or blackſmith, was afterwards raiſed to a high degree, and was the Law-giver to the Scythians, or Tartars. His decrees were to this purpoſe : that they ſhould avoid pleaſures, and be content with ſuch things as came next to hand ; that they ſhould love one another, and ever prefer the publick welfare to any private emolument whatſoever ; that they ſhould do nothing raſhly, poſſeſs no grounds, marry many wives ; and that they ſhould preſerve truth in their words, and juſtice in their deeds, that ſo no man might be deceived or circumvented by them. *Zuin. Theat. vol.* 6. *l.* 1. *p.* 1568.

18. S. Olaus, King of Norway, obſerving the people in his days lived without any known rule, and were ſcattered up and down like a ſort of wild men, gave them laws, and thereby reduced them to a more civil and better ſtate of life. The ancient monuments of his laws are to this day held in great veneration by that people. *Zuin. Theat. vol.* 6. *l.* 1. *p.* 1567.

CHAP. V.

Of Ambaſſadors ; what their Negotiations, and after what Manner they have behaved themſelves therein.

IT highly concerns Princes and Republicks to make choice of ſuch men for their Ambaſſadors as are of an acuteneſs beyond other men ; of great judgment and experience in affairs, and of an uncommon diligence in the obſervation of all things, with the meaſures and moments of them. A natural courage is alſo (ſometimes perhaps) as requiſite a qualification as any of the reſt : where moſt of theſe are, their buſineſs is moſt happily effected, and where a defect is obſerved, the negotiation for the moſt part miſcarries.

1. Publius Popilius Lena was ſent from the Senate and people of Rome to King Antiochus, to forbid him to make any enterprize upon Egypt, and to command him to depart away in caſe he was entered upon it. At his coming the King offered to embrace and welcome him, becauſe they were friends ever ſince the time wherein Antiochus had been hoſtage at Rome : but Popilius drew back, ſaying, “ That particular friendſhip was at that time to be laid aſide, when the concerns of the publick were to be treated.” Thereupon he delivered into his hand the command of the Senate : when the King delayed to return his anſwer, and demanded ſome time wherein he might adviſe thereof with his friends, Popilius, with a wand he had in his hand, began to mark out a circle ſomewhat ſpacious about the chair of Antiochus, and ſaid, “ Sir, call hither what friends you pleaſe, to adviſe with you touching this affair, within this circle that you ſee, and think not to go out from hence without a declaration of war or peace between the people of Rome and you.” This ſevere manner of proceeding abated the pride of Antiochus, ſo that he preſently made anſwer, “ That he would obey the Senate.” *Liv. Hiſt. l.* 44. *Juſtin Hiſt. l.* 34. *p.* 266. *Plin. Nat. Hiſt. Plut. Apoth. Reg. &c. p.* 437.

2 When Darius, the ſon of Hyſtaſpis, made an expedition into Scythia, the Scythians had waſted the country of neceſſary proviſions, for want of which the army of Darius was brought into great ſtraights ; which the Kings of Scythia underſtanding, they ſent an Ambaſſador to him with theſe preſents, a bird, a mouſe, a frog, and five arrows. The Perſians enquired of him that brought them what they intended by them ? the Scythian told them, “ That he had no other thing in charge, but that as ſoon as he had delivered them he ſhould return with all ſpeed, only to declare, That if the Perſians were ingenious, they ſhould interpret what theſe preſents meant and ſignified.” When the Perſians heard this, they conſulted about it : the opinion of Darius was, “ That the Scythians did yield themſelves, together with the earth and water, upon this reaſon, that the mouſe is bred in the earth, and feeds upon the ſame food with man ; the frog lives in the water ; the bird might repreſent the horſe ; and that, by ſending arrows,

they ſeemed to deliver up themſelves." But Gobryas, one of the ſeven princes that had ejected the Magi, was of opinion, that thoſe preſents intimated thus much, "O ye Perſians! unleſs as birds ye fly in the air, or as mice ye retreat under the earth, or as frogs ye ſwim in the water, ye ſhall not return whence ye came, but ſhall be ſlain by theſe arrows." The Perſians interpreted it according to his opinion: and had it not been by accident, neither Darius, nor any of his army, had ever ſeen Perſia more, being glad to fly, and happy that he found a way of eſcape; for the Scythians being in purſuit, miſſed of him, thinking he had taken another way. *Herod. l.* 4. *p.* 266. *Bruſon. Facetiar. l.* 3. *c.* 30. *p.* 238.

3. Alexander the Great was vehemently incenſed againſt the Lampſacenians, who ſent Anaximenes as their Ambaſſador, to appeaſe him. Alexander, at the firſt ſight of him, that he might cut off all occaſion of being prevailed with, as to any favour in their behalf, ſolemnly ſwore, "That although Anaximenes was his maſter, yet he would not either grant or do any of thoſe things that he ſhould deſire of him." Then," ſaid the other, "I deſire of thee, O King! that thou would'ſt utterly deſtroy the country of Anaximenes, thy maſter." Alexander, for his oath's ſake, was thus conſtrained (though otherwiſe much againſt his mind) to pardon the Lampſacenians. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 744.

4. Nicholaus de Book, a Knight, was ſent by Valdemarus, the Marquis of Brandenburg, as his Ambaſſador to Frankfort, in his Prince's name, about the election of a King of the Romans. The competitors were, Philippus Pulcher, Duke of Auſtria, and Lewis, Duke of Bavaria: the Marquis had ſent his letters in favour of Frederick, that he might be King; but his Ambaſſador expecting to receive nothing from Frederick, and perceiving that moſt men's minds were inclinable to Lewis, he ſcraped the name of Frederick out of all his Prince's parchments, and, contrary to his mind, inſtead thereof put in the name of Lewis: for which infidelity the Marquis, upon his return, kept him in priſon, and ſuffered him there to die of famine. *Zuin. Theat. vol.* 3. *l.* 4. *p.* 76.

5. The people of Florence ſent one Franciſcus, a lawyer, but an unlearned perſon, as their Ambaſſador to Joan, Queen of Naples. At his coming he was informed by a Courtier, that it was her Majeſty's pleaſure that he ſhould return on the morrow. In the mean time he had heard that the Queen had no averſion to a handſome man; and therefore upon his return, having had his audience, and diſcourſed with her about many things, at laſt he told her, "That he had ſomething to deliver to her in private." The Queen withdrew with him into a privy chamber, ſuppoſing that he had ſomething to impart to her, which was not fit to communicate with others: here it was that the fool, prepoſſeſſed with an opinion of his own beauty, deſired the Queen that he might be admitted to her bed. The Queen, without alteration of her countenance, looking him in the face, demanded, "If the Florentines had made that part of his commiſſion?" And while the Ambaſſador remained ſilent, and covered with bluſhes, ſhe bade him return, and cauſed it to be entered with the reſt of his inſtructions; and diſmiſſed him without any other ſign of her anger. *Zuin. Theat. vol.* 3. *l.* 4. *p.* 746.

6. There was a treaty on the part of Spain for a marriage with our Prince Henry, wherein Saliſbury, then Secretary (a litttle man, but a great Stateſman) inſtantly diſcovered the juggling before any other had the leaſt ſuſpicion. For although it went forward cunningly, yet did Saliſbury ſo put the Duke of Lerma unto it, that it either muſt be ſo, or they muſt confeſs their juggling. The Duke of Lerma denied that there ever had been any treaty, or any intention from that State. Saliſbury ſent for the Ambaſſador to a full council, told him, "He had abuſed the King and State, about a treaty for marriage, which he had no commiſſion for; that, therefore, he was liable to be puniſhed by the laws of our kingdom: for when an Ambaſſador doth abuſe a ſtate by their maſter's commiſſion, then the ſervant was freed; but without commiſſion was culpable, and liable to be puniſhed by the laws of that ſtate, as being diſavowed to be ſervant to the King his maſter." The Ambaſſador anſwered gravely, "He did not underſtand the cauſe of his coming, therefore was then unprepared to give any anſwer: but on Monday he would come again (this being Saturday), and give his anſwer." On Monday he came, and began with theſe words, "My ſoul is my God's, my life my maſter's, my reputation my own; I will not forfeit the firſt and laſt to preſerve the ſecond:" then laid down his commiſſion and letters of inſtruction under the King's own hand. He acquitted himſelf honeſtly to this ſtate, but was loſt to his own, being inſtantly ſent for home, where he lived and died in diſgrace. *Court of King James, by A. W. p.* 170, 171.

7. The Spartans ſent their ambaſſadors to Athens; who declared in the open Senate, "That they came from their State, with full power to compromiſe all matters of difference betwixt them, and to put an end to all controverſy." Alcibiades, who, in emulation to Nicias, had a deſire to continue the rupture, was terrified with this declaration of theirs; and thereupon made means for a private conference with the Ambaſſadors. When he came "What mean you, my Lords?" ſaid he; "have you forgotten that our Senate is humane and moderate towards thoſe they treat with? But the people are high-ſpirited, and deſirous of great matters. If therefore, in the aſſembly of the people, you ſhall declare you come with full power, they will impoſe upon you what they pleaſe: rather deal ſo with them, as if you had not the full power; and I, for my part, will do all I am able in favour of your ſtate:" and confirmed it to them with an oath. Next day, at the Aſſembly of the people, Alcibiades with great civility demanded of the Ambaſſadors in what quality they came, whether as Plenipotentiaries, or not? They denied what they had ſaid before in the Senate; and declared before the people, that they had not full power to conclude matters. Hereupon Alcibiades immediately cried out, "That they were a ſort of unfaithful and inconſtant men, no way to be truſted." By this means he ſo excited both the Senate and people againſt them, that they could do nothing. *Pezel. Mell. tom.* 1. *p.* 120.

CHAP VI.

Of ſuch as were eminent Seamen, or Diſcoverers of Lands, or Paſſages by Sea, formerly unknown.

WHEN Anacharſis was once aſked, "Which he thought to be the greateſt number, of the living or the dead?" "Of which ſort," ſaid he, "do you take thoſe to be that ſail upon the ſeas?" He doubted, it ſeems, whether they were to be reputed among the living, who committed their lives to the pleaſure of the winds and waves. Had all others been poſſeſſed with the ſame timorous ſentiments, the world had wanted thoſe noble ſpirits, who could not reſt ſatisfied, till, by their own hazards, they had brought one hemiſphere to ſome acquaintance with the other.

1. Chriſtopher Columbus, born at Nervy in the Signiory of Genoa, being a man of great abilities, and born to undertake great matters, could not perſuade himſelf (the motion of the ſun conſidered) but that there was another ſide of the globe to which that glorious planet did impart both his light and heat when he went from us. This unknown ſide he propoſed to ſeek after; and opening his deſign to the ſtate of Genoa, Anno 1486, was by them rejected. Upon this repulſe he ſent his brother Bartholomew to King Henry the Seventh of England, who in his way fell unfortunately into the hands of pirates, by whom he was detained a long whole; but at laſt he was enlarged. As ſoon as he was ſet at liberty, he repaired to the court of England; where his propoſition found ſuch a cheerful entertainment at the hands of the King, that Chriſtopher Columbus was ſent for to come thither alſo. But Chriſtopher, not knowing of his brother's impriſonment, and not hearing from him, conceived the offer of his ſervice to have been neglected, and thereupon made his deſires known at the Court of Caſtile; where, after many delays, and ſix years attendance on the buſineſs, he was at laſt furniſhed with three ſhips only, and thoſe not for conqueſt, but diſcovery. With this ſmall ſtrength he ſailed on the ocean more than ſixty days, yet could ſee no land; ſo that the diſcontented Spaniards began to mutiny, and refuſed to move a foot forwards. Juſt at that time it happened that Columbus did diſcern the clouds to carry a clearer colour than they did before; and therefore he beſought them only to wait three days longer; in which ſpace, if they ſaw not land, he promiſed to return toward the end of the third day. One of the company, called Roderigo de Triane, deſcried fire, an evident token they drew near unto ſome ſhore. The place diſcovered was an iſland on the coaſt of Florida, called by Columbus St. Saviour's, now counted one of the Lucaios. Landing his men, and cauſing a tree to be cut down, he made a croſs thereof, which he erected near the place, where he came on ſhore; and by that ceremony took poſſeſſion of the New World for the Kings of Spain, October the eleventh, 1492. Afterwards he diſcovered and took poſſeſſion of Hiſpaniola, and with much treaſure and content returned to Spain, and was preferred by the Kings themſelves for his good ſervice, firſt to be Admiral of the Indies, and in concluſion to the title of the Duke De la Vega, in the iſle of

Jamaica. The next year he was furniſhed with eighteen ſhips for more diſcoveries. In this ſecond voyage he diſcovered the iſlands of Cuba and Jamaica; and built the town of Iſabella, after called Domingo, in Hiſpaniola; from whence, for ſome ſeverities uſed againſt the mutinous Spaniards, he was ſent priſoner to Caſtile; but on a fair trial, he was very honourably acquitted, and abſolved of all the crimes imputed to him. In 1497, he began his third voyage; in which he diſcovered the countries of Pana and Cumana on the firm land, with the iſlands of Cubagna and Margarita, and many other iſlands, capes, and provinces. In 1500 he began his fourth and laſt voyage; in the courſe whereof, coming to Hiſpaniola, he was unworthily denied entrance into the city of Domingo, by Nicholas de Ovendo, then Governor thereof: after which, ſcouring the ſea-coaſts as far as Nombre de Trias, but adding little to the fortune of his former diſcoveries, he returned back to Cuba and Jamaica, and from thence to Spain, where ſix years after he died, and was buried honourably at Seville, anno 1506. *Heyl. Coſm.*

2. Columbus having led the way, was ſeconded by Americus Veſputius, an adventurous Florentine, employed therein by Emanuel, King of Portugal, Anno 1501, on a deſign of finding out a nearer way to the Moluccas than by the Cape of Good Hope: who, though he paſſed no further than the Cape of St. Auguſtin's in Braſil, yet from him (to the great injury and neglect of the firſt diſcoverer) the Continent, or main land of this country, hath the name of America, by which it is ſtill known, and commonly called. *Heyl. Coſm. p.* 1014.

3. To him ſucceeded John Cabott, a Venetian, the father of Sebaſtian Cabott, in behalf of Henry the Seventh, King of England; who diſcovered all the northern coaſts of America, from the Cape of Florida in the South, to Newfoundland and Terra de Labrador in the North, cauſing the American Roytolets to turn homagers to the King and crown of England. *Heyl. Coſm. ibid.*

4. Ferdinandus Corteſius, was (as I ſuppoſe) the moſt famous of all the Spaniards, for the diſcovery of new lands and people: for paſſing the promontory of Cuba, that points directly to the weſt, and is under the tropick of Cancer, and leaving Jucatana and Colvacana on the left hand, he bent his courſe till he attained the entrance of the great river Panucus, where he underſtood, by interpreters he had in his former voyage, that theſe were the ſhores of the Continent, which, by a gentle turning, was on this ſide connected with the ſhores of Uraban; but on the other, northward, after a vaſt tract of land, did conjoin itſelf with thoſe countries which ſeamen call Baccalauræ. He alſo was informed that the large and rich kingdoms of Mexico were extended from the ſouth to the weſt. Theſe kingdoms he was deſirous to viſit, as abounding in gold, and all kind of plenty; the climate temperate, although ſituated under the Æquator. Here, making advantage of the difference betwixt two Kings contending with each other, having ſtrengthened himſelf, but eſpecially by the terror of his guns and horſes, he overcame Montezuma, the moſt potent of all the Kings, made himſelf maſter of the great city Temiſtitana, and took poſſeſſion of that rich and fertile country in the name of his maſter. But long he did not enjoy it; for the fame of theſe great actions drew the envy of the court upon him, ſo that he was ſent for back, having, as a reward of his virtue, received the town of Vallium from Charles the Emperor, to him and his poſterity for ever. He afterwards followed Cæſar in his African expedition to Algiers, where he loſt his precious furniture by ſhipwreck. Of a mean man's ſon of the poor town of Medelinum, Cæſar raiſed him to the degree of a Nobleman; ſome few years after which, he died at home, not as yet aged. *Jovii Elog. l. 6. p.* 348.

5. Sir Francis Drake was born nigh South Taviſtock in Devonſhire, and brought up in Kent, being the ſon of a Miniſter, who fled into Kent for fear of the Six Articles, and bound his ſon to the maſter of a ſmall bark, which traded into France and Zealand. His maſter dying unmarried, bequeathed his bark to him, which he ſold, and put himſelf into farther employment, at firſt with Sir John Hawkins, afterwards upon his own account. Anno 1577, upon the thirteenth of December, with a fleet of five ſhips and barks, and one hundred and ſeventy-four men, officers and ſeamen, he began that famous navigation of his, wherein he ſailed round the world, with great viciſſitude of fortune: he finiſhed that voyage, arriving in England November the third, 1580, the third year of his ſetting out. He entertained the Queen in his ſhip at Deptford, who knighted him for his ſervice, being the firſt that had accompliſhed ſo great a deſign. He is therefore ſaid to have taken for his device a globe, with this motto: *Tu primus circumdediſti me:* "Thou firſt

didſt ſail round me." A Poet then living directed him this Epigram:

Drake pererrati novit quem terminus orbis,
Quemque ſimul mundi vidit uterque polus:
Si taceant homines, facient te ſidera notum,
Sol neſcit comitis non memor eſſe ſui.

Drake, whom th' encompaſs'd earth ſo fully knew,
And whom at once both poles of heav'n did view:
Should men forget thee, Sol could not forbear
To chronicle his fellow-traveller.

Full. Holy State, l. 2. c. 22. p. 123, &c. Hackluyt's Voyages, vol. 3. p. 730, &c. Heyl. Coſm. p. 1075. Stowe's Chronicle, p. 689.

6. Sebaſtian Cabott, a Venetian, rigged out two ſhips, at the coſt of Henry the Seventh, King of England, anno 1496, intending to ſail to the land of Cathai, and from thence to turn towards India: to this purpoſe he aimed at a paſſage by the north-weſt; but, after certain days, he found the land ran towards the north: he followed the Continent to the fifty-ſixth degree of north latitude; and there finding the coaſt to turn towards the eaſt, and the ſea covered with ice, he turned back again, ſailing down by the coaſt of that land towards the ſouthern parts, which he called Baccalaos, from the number of fiſh found in the ſea like tunnies, which the inhabitants call baccalaos. Afterwards he ſailed along the coaſt unto thirty-eight degrees; and proviſions failing, he returned into England, and was made Grand Pilot of England by King Edward the Sixth, with the allowance of a large annual penſion of one hundred ſixty-ſix pounds, thirteen ſhillings, and four-pence, during life. *Hackl. Voy. vol. 3. p. 7,* &c.

7. Thomas Cavendiſh, of Trimley, in the county of Suffolk, Eſq. departed out of Plymouth Thurſday, the twenty-firſt of July, 1586, with the Deſire, a ſhip of one hundred and twenty tons; the Content, of ſixty tons; and the Hugh-gallant, a bark of forty tons; with one hundred and twenty-three perſons of all ſorts. With theſe he made an admirable and ſucceſsful voyage into the South Sea, and from thence about the circumference of the whole earth; and the ninth of September, 1588, after a terrible tempeſt, which carried away moſt part of their ſails, they recovered their long-wiſhed-for port of Plymouth in England, whence they ſet forth in the beginning of their voyage. *Hackluyt's Voyages, vol. 3. p. 803,* &c. *Stowe's Chron. p. 720.*

CHAP. VII.

Of the Eloquence of ſome Men, and the wonderful Power of Perſuaſion that hath been in their Speeches and Orations.

AMONGST the Heathens, Mercury was accounted the god of Eloquence, and, with the reſt of his furniture, they allotted him a rod, or wand, by virtue of which, he had the power of conducting ſome ſouls to hell, and freeing others from thence; by which they would ſignify, that the power of eloquence frees from death ſuch as the hangman waited for, and as often expoſes innocence to the utmoſt ſeverity of the law. See ſomething of the force of it in the following examples.

1. Hegeſias, a Cyrenean Philoſopher and Orator, did ſo lively repreſent the miſeries of human life in his orations, and fixed the images of them ſo deep in the minds and hearts of his auditors, that many of them ſought their freedom thence by a voluntary death: inſomuch that King Ptolomæus was enforced to ſend him a command, that he ſhould forbear to make any publick orations upon that ſubject for the future. *Val. Max. l. 8. c. 9. p. 231.*

2. Pericles the Athenian was ſaid to thunder and lighten, and to carry a dreadful thunder-bolt in his tongue, by reaſon of his eloquence. Thucydides the Mileſian, one of the Nobles, and long his enemy in reſpect of ſtate matters, being aſked by Archidamus, the Spartan King, which was the beſt wreſtler, Pericles or him? "As ſoon," ſaid he, "as (wreſtling with him) I have caſt him to the ground, he denies it, and perſuades that he had not the fall; and withal ſo efficaciouſly, that he makes all the ſpectators to believe it." Whenſoever Pericles was to make an oration, he was very buſy in the compoſure of it; and whenever he was to ſpeak in any cauſe, he ever uſed firſt to pray to the gods, that no ſingle word might fall from his lips, which was not agreeable to the preſent matter in hand. *Plut. in Pericl. p. 156. Sabell. Ex. l. 1. c. 6. p. 42.*

3. Many were famous amongſt the Romans for eloquence, but this was never an hereditary privilege, ſave only in the family of the Curii; in

which there were three orators in immediate ſucceſſion to each other. *Solin. c.* 2. *p.* 196.

4. John Tiptoft, Earl of Worceſter, was bred in Baliol College: he was the firſt Engliſhman of honour that graced learning with the ſtudy thereof, in the days of King Edward the Fourth, both at home and in foreign Univerſities. He made ſo eloquent an oration in the Vatican, in the preſence of Pope Pius the Second (one of the moſt learned of his order), that his holineſs was divided betwixt weeping and wondering thereat. *Ful. Eccleſ. Hiſt. in Dedic. to lib.* 2. *p.* 48.

5. Demades was the ſon of Demæas, a mariner; and from a porter betook himſelf to the commonwealth, in the city of Athens: all men confeſs of him, that where he followed his own nature, he outſhined all others; and that the ſtudied preparations of Demoſthenes himſelf were excelled by his extempore eloquence. Being ſent Ambaſſador to Antipater, who then lay dying, both he and his ſon were ſlain by Caſſander, a tribune of the ſoldiers, as being found to have ſided with the enemy. *Plut. in Demoſt. p.* 850.

6. Demoſthenes was the ſon of a cutler, or ſword-ſmith, the ſcholar of Iſæus; whence he betook himſelf to the commonwealth: and though he had a ſtammering tongue, an indecent motion of the ſhoulders, a weak hearing, and want of breath; yet he corrected all theſe imperfections, and by exerciſe at laſt ſurmounted them. He oppoſed King Philip in his orations; was the author of the league betwixt the Thebans and Athenians; and alſo the cauſe of the overthrow King Philip received at Chæronea. This was that Demoſthenes who brought unto the art of ſpeaking all that nature and exerciſe, diligence and learning, was able to contribute to it. He excelled all his equals who pleaded in the Forum, in a ſinewy and ſtrong way of ſpeaking: in gravity and ſplendor he ſurpaſſed thoſe that dealt in the demonſtrative way of eloquence; as he alſo did the ſophiſts in wit and art. When Antipater was become the Prince of Greece, he demanded the ten orators by his Ambaſſadors: whereupon Demoſthenes fled to Calauria, to the temple of Neptune; but fearing to be drawn thence by Archias, Antipater's Ambaſſador, he ſucked poiſon out of his ring where he had preſerved it, to aſſiſt him in his laſt extremity; and ſo died in the eighty-ſecond year of his age. *Plut. in Demoſt. p.* 859, 860. *Zuin. Theat. vol.* 4. *lib.* 2. *p.* 1119.

7. King Pyrrhus was ſo powerfully perſuaſive, that the Romans commanded their Ambaſſadors not to ſpeak with him but by an interpreter; having had experience that thoſe whom they had formerly ſent, returned his advocates. *Chet. Hiſt. Coll. cent.* 1. *p.* 11, 12.

8. Æſchines the Athenian was the ſon of Atrometus; at firſt an actor of plays, then a notary, and afterwards an orator; wherein he proved excellent, had a ſweet, eaſy, and pleaſant pronunciation: he intermixed the Doric with the Attic way; and was highly praiſed, for that he firſt found out how to ſpeak copiouſly extempore: indeed, when he ſpake in matters unpremeditated, he ſeemed to have a gift altogether divine. He heard Plato and Iſocrates; but added much more to them by his own ingenuity. He had in his ſpeaking much of perſpicuity and ornament, and with gravity a certain pleaſantneſs; ſo that, as to the whole, the form of his orations was ſuch, as was inimitable. Leaving Athens, he went to Rhodes; where, being advocate in a cauſe, he corrupted the judges; and thereupon, together with them, was caſt into priſon; where he drank poiſon, and died. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1120.

9. Lyſias, the ſon of Cephalus, a Syracuſan, came to Athens by the perſuaſion of Pericles: of thoſe orations that go under his name, two hundred and thirty were ſuppoſed to be genuine: his manner of ſpeaking ſeems eaſy, and yet it is not eaſily imitated: none followed him in the purity of his words ſave only Iſocrates. He lived at Athens moſtly, and died at the age of eighty-three years. Phavorinus uſed to ſay of Plato and him, "Take or change any word in an oration of Plato's, and you take from the eloquence; and the like will you do, if you take from or change a word in any ſentence of Lyſias." *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1119. *A. Gell. l.* 2. *c.* 5. *p.* 49.

10. Marcus Tullius Cicero was not only eloquent, but the miracle of eloquence; repreſenting the vigour of Demoſthenes, the copiouſneſs of Plato, and the pleaſantneſs of Iſocrates, all at once. He not only attained (by his ſtudy) to all that was excellent in any; but by himſelf, he advanced and improved all that was great in them; brought forth by a peculiar gift of providence, as one in whom eloquence might make experiment of its utmoſt force. By the men of his time he was ſaid to reign in cauſes; and by poſterity ſo accounted of, that he is ſaid to have profited well, who is highly pleaſed with his writings. He was ſlain by

the command of Antonius. So fell he, whoſe eloquence Cæſar himſelf was not able to reſiſt; but found Ligarius wreſted out of his hands by his perſuaſive force, whom but juſt before he was reſolved not to pardon. *Cæl. Rhod. l.* 25. *c.* 3. *p.* 1157. *Plut. in Cicer. p.* 881.

11. Hyperides was one of the ten orators of Athens, the ſcholar of Plato and Iſocrates. So great was he in this art, that he is by many preferred before Demoſthenes. There are extant of his orations fifty-two, which are thought to be legitimate. King Antipater fetched him out of the Temple of Ceres at Hermione, whither he had fled, by the means of Archias, whom he employed for that purpoſe. This man cut out the tongue of the orator, and ſlew him. His ſon, Glaucippus, diſpoſed his bones into the monument of the family. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1120.

12. Iſæus was born at Chalcis, whence he went to Athens, where he was aſſiſted by Lyſias: ſo that unleſs a man is well ſkilled in their forms, he knows not by which of the two the oration he reads was made; ſo like are they in the frame of words and things. He taught Demoſthenes at the price of ten thouſand drachms, for which he was famous. He left ſixty-four orations, whereof there are but fifty that are verily thought to be his. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1119.

13. Dinarchus, a Corinthian, was a young man at ſuch time as Alexander made his expedition into Aſia. About that time he removed himſelf to Athens, with purpoſe to live there. He heard Theophraſtus, who had taken up the ſchool of Ariſtotle; was familiar with Demetrius Phalerius; contended with the beſt orators, not by publick pleading, but making orations for their enemies. Siding with Antipater and Caſſander, he was proſcribed, and lived fifteen years in exile. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1120.

14. Cyneas, a Theſſalian, was the hearer of Demoſthenes, and Ambaſſador of King Pyrrhus. When he was ſent to the cities, he thought with Euripides that a fine word might do as much as the ſharp ſword; and King Pyrrhus uſed to profeſs, "That more cities were ſubdued to him by the eloquence of Cyneas than by force of his own arms." *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1121.

15. Scopelianus, when Domitianus the Emperor had ſet forth his edict, that no vines ſhould be had in Aſia (as ſuppoſing that plenty of wine incited them to ſedition). This affair ſeemed to require a prudent, eloquent perſon, who might be publickly ſent to deprecate the diſpleaſure of the Emperor. Scopelianus was he who was pitched upon by all men, and who, by the force of his eloquence, not only obtained what he went about, that men might plant vines there without offence to the government; but further, that ſuch men ſhould be puniſhed who neglected to do it; and departed well rewarded. *Cæl. Rhod. l.* 20. *c.* 11. *p.* 935.

16. Euſtathius, a Cappadocian, was the ſcholar of Iamblicus, a man of great eloquence: he was ſent Ambaſſador to King Sapores, of Perſia, whom he ſo pleaſed at the feaſt, that little wanted but that Sapores had caſt off his tiara and robe of ſtate for the Biſhop's mitre. But his courtiers prevented him, ſaying, "That he was a mere impoſtor and enchanter, inſtead of an Ambaſſador." All Greece made vows for his ſafe return from thence; but he never came back again. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1121.

17. C. Julius Cæſar learned of Apollonius Molon at Rhodes: he is ſaid to be admirably fitted for the city eloquence, and had ſo improved his parts by his diligence, that, without all queſtion, he merited the ſecond place in point of eloquence. The firſt he would not have, as one that intended rather to be the firſt in power and arms. Cicero himſelf writes to Brutus, "That he knew not any to whom Cæſar ſhould give place, as one that had an elegant, ſplendid, magnificent, and generous way of ſpeaking:" and to Cornelius Nepos, "Whom," ſaith he, "will you prefer before this man, even of thoſe who have made oratory their buſineſs? who is more acute or frequent than he in ſentences? who more ornamental or elegant in words?" He is ſaid to have pronounced his orations with a ſharp voice, and earneſt motion and geſture, which yet was not without good effect. *Sueton. l.* 1. *c.* 55. *p.* 34. *Zuin. Thea. vol.* 4. *l.* 2. *p.* 1121.

CHAP. VIII.

Of the moſt famous Greek and Latin Hiſtorians.

BY the ſingular providence of God, and his great goodneſs, it was, that where the prophetic hiſtory of the Holy Scriptures breaks off, there we ſhould have an immediate ſupply from elſewhere: and we may almoſt ſay, that in the very moment where they have left, there it was that

1. Herodotus, the Halicarnaſſian, began his hiſtory, who relates the acts of Cyrus, and the affairs of the Perſian monarchy, even unto the war of Xerxes; the hiſtories of the kingdoms of Lydia, Media, and eſpecially of Egypt, are ſet down by him. An account he gives of the Ionians, the city of Athens, and the Spartan and Corinthian Kings: excelling all profane writers of hiſtory, both in the antiquity of the things he treats of, the multitude of examples, and the purity and ſweetneſs of his ſtyle. His hiſtory is continued for the ſeries of two hundred and thirty years, from Gyges, the King of Lydia, the contemporary with Manaſſes King of Judah, to the flight of Xerxes and the Perſians out of Greece, which was in the year of the world 3485. Herodotus himſelf flouriſhed in the beginning of the Peloponneſian war, which was about the year of the world 3540.

2. Thucydides, the Athenian, immediately ſucceeded him, who embraced in his hiſtory the ſpace of ſeventy years, that is, from the flight of Xerxes unto the twenty-firſt year of the Peloponneſian war: for although he profeſſedly deſcribes only that war betwixt the Athenians and Peloponneſians wherein himſelf was a General, yet, by way of digreſſion, he hath inſerted an account of thoſe fifty years that are betwixt the end of Herodotus's hiſtory, and the beginning of this war. Here he explains affairs of cities, as the former had done of monarchies; and hath framed ſo illuſtrious and expreſs an image of all thoſe things that uſually happen in the government of a commonwealth; hath ſo lively repreſented the miſeries that attend upon war, eſpecially a civil and inteſtine one; hath compoſed his many orations with that artifice and care, that nothing can be thought more ſinewy and agreeable, unto all times in the world, than his hiſtory.

3. Xenophon, the Attick Bee, whoſe unaffected ſweetneſs and elegance of ſtyle is ſuch, that antiquity, admiring it, ſaid, "The Graces had framed and directed his ſpeech." He beginning at the end of Thucydides, hath in ſeven books comprehended the events of forty years wars betwixt the principal cities of Greece, as far as to the battle of Mantinea, and the year of the world 3600.

4. Diodorus Siculus hath ſet forth his Bibliotheque, or an univerſal hiſtory of almoſt all the habitable world, accurately diſtinguiſhed by times and years, in forty books. In the five firſt of which he diſcourſes of the original of the world; the Egyptian, Aſſyrian, Lybian, Greek antiquities, and the affairs of other nations, before the Trojan war. The other thirty-five contain a ſeries of years, no leſs than 1138, from the Trojan war to Julius Cæſar: of all theſe there are but fifteen books extant. His ſixteenth book almoſt immediately follows Xenophon, in which he treats of Philip of Macedon, who began to reign *anno mundi* 3604. From thence he paſſes to Alexander and his ſucceſſors: and in the end of his twentieth book, which is the laſt of his extant, he reaches to the year of the world 3664, which year falls directly into the tenth book of Livy; and upon the four hundred and fifty-ſecond year from the building of Rome.

5. Titus Livius, born at Padua, was the Prince of Latin hiſtorians, excelling all Latin writers in the admirable gravity, copiouſneſs, and beauty of his ſpeech. He hath written a continued hiſtory of ſeven hundred and forty-ſix years, from the building of Rome, in the year of the world 3212, to the fourth year before the birth of Chriſt, which was the thirty-ſeventh year of Auguſtus. Now, although of fourteen decades, or one hundred and forty books of Livy, there are only three decades and half a fifth left; yet the arguments of the reſt of the books, and the ſeries of the principal hiſtories, may eaſily be obſerved from Florus's epitome. Livy died the twenty-firſt year after the birth of Chriſt.

6. Cteſias Gnidius, a famous hiſtorian of the Aſſyrian and Perſian affairs, about the year of the world 3564, in the expedition of Cyrus the Younger againſt his brother Artaxerxes, was taken priſoner; and for his ſkill in phyſick was received into the King's houſe and family, where, out of the royal commentaries and records, he compoſed the ancient hiſtory of the Kings of Aſſyria, Babylon, and Perſia, in twenty books, having brought it down from Ninus, as far as the ſeventh year after the taking of Athens by Lyſander.

7. Plutarchus, of Cheronea, flouriſhed about the year of our Lord 100, the ample treaſury of the Greek and Latin hiſtory: he wrote about fifty lives of the principal men amongſt the Greeks and Romans, full of the beſt matter, wiſe ſentences, and choice rules of life. The Greek lives he begins with Theſeus King of Atheos, and ends with Philopœmenes, General of the Achæans, who died one hundred and eighty years before the birth of Chriſt. The Roman Captains he deſcribes from Romulus as far as to Galba and Otho,

who contended for the empire in the ſeventeenth year after the birth of Chriſt.

8. Arrianus, of Nicomedia, flouriſhed *anno Chriſti* 140; and in eight books wrote the life and acts of Alexander the Great: his affairs in India are handled moſt copiouſly by him of all others: the whole is wrote in a ſingular ſweetneſs and elegance of ſtyle.

9. Dionyſius Halicarnaſſæus wrote accurately the Roman hiſtory: the original of the city, magiſtracy, ceremonies, and laws, are faithfully related by him; and his hiſtory continued to the beginning of the firſt Punick war, and the four hundred and eighty-ninth year from the building of the city. His firſt eleven books are all that are extant, in which he reaches to the two hundred and twelfth year of the city. He flouriſhed in the time of Auguſtus Cæſar, and is ſaid to have lived in the family of M. Varro.

10. Polybius, of Megalopolis, was the maſter, counſellor, and daily companion of Scipio the Younger, who, in the year of the world 3800, raſed Carthage. He begins his Roman hiſtory from the firſt Punick war: and of the Greek nation, the Achæans, from the fortieth year after the death of Alexander the Great: of forty books he wrote only five are left; and the fragments of twelve others, in which he reaches to the battle at Cynoſcephale, betwixt King Philip of Macedon, and the Romans.

11. Salluſtius wrote many parts of the Roman hiſtory in a pure and elegant brevity; of all which little is left beſides the conſpiracy of Catiline, ſuppreſſed by the Conſul Cicero ſixty years before the birth of Chriſt: and the war of Jugurtha, managed by C. Marius the Conſul, in the forty-fourth year before the conſpiracy aforeſaid.

12. Julius Cæſar hath wrote the hiſtory of his own acts in the Gallick and civil wars, from the year 696 of Rome to 706, and comprized them in commentaries upon every year, in ſuch a purity and beautiful propriety of expreſſion, and ſuch a native candour, that nothing is more polite, more uſeful and commodious for the framing a right and perſpicuous expreſſion of ourſelves in the Latin tongue.

13. Velleius Paterculus, in a pure and ſweet language, hath compoſed an Epitome of the Roman hiſtory, and brought it down as far as the thirty-ſecond year after the birth of Chriſt; that is, the ſixteenth year of Tiberius, under whom he flouriſhed, and was Queſtor.

14. Cornelius Tacitus, under Adrian the Emperor, was Præfect of the Belgic Gaul: he wrote a hiſtory from the death of Auguſtus to the reign of Trajan, in thirty books; of which the five firſt contain the hiſtory of Tiberius; the laſt eleven books, from the eleventh to the twenty-firſt, which are all that are extant, reach from the eighth year of Claudius to the beginning of Veſpaſian, and the beſieging of Jeruſalem by Titus, which was Anno Domini 72. He hath compriſed much in a little, is proper, neat, quick, and appoſite in his ſtyle, and adorns his diſcourſe with variety of ſentences.

15. Suetonius, was ſecretary to Adrian the Emperor, and (in a proper and conciſe ſtyle) hath wrote the Lives of the twelve firſt Emperors, to the death of Domitian, and the ninety-eighth year of Chriſt. He hath therein exactly kept to that firſt and chief law of hiſtory, which is, that the hiſtorian ſhould not dare to ſet down any thing that is falſe; and, on the other ſide, that he have courage enough to ſet down what is true. It is ſaid of this hiſtorian, that he wrote the lives of thoſe Emperors with the ſame liberty as they lived.

16. Dion Caſſius, was born at Nice, in Bithynia: he wrote the hiſtory of nine hundred eighty-one years, from the building of Rome, to Anno Domini 231; in which year he was Conſul with Alexander Severus the Emperor, and finiſhed his hiſtory in eighty books; of all which ſcarce twenty-five books, from the thirty-ſixth to the ſixty-firſt, and the beginning of Nero, are at this time extant.

17. Herodianus wrote the hiſtory of his own time, from the death of M. Antoninus the philoſopher, or the year of Chriſt 181, to the murder of Gordiani in Africa, A. D. 241; which is rendered into pure Latin by Angelus Politianus.

18. Johannes Zonaras, of Byzantium, wrote a hiſtory from Auguſtus to his own times, and the year of our Lord 1117: the chief of the Oriental affairs and Emperors he hath digeſted in the ſecond and third tomes of his annals; from whence Cuſpinianus, and others, borrow almoſt all that they have. Zonaras is continued by Nicætas Gregorias, and he by Chalcondylas.

19. Eutropius wrote the Epitome of the Roman hiſtory, in ten books, to the death of Jovinian, A. D. 368. He was preſent in the expedi-

tion of Julian into Perſia, and flouriſhed in the reign of Valens the Emperor.

20. Ammianus Marcellinus, a Grecian by birth, warred many years under Julian in Gallia and Germany, and wrote the Hiſtory of the Romans, in thirty-one books: the fourteenth to the thirty-firſt are all that are extant; wherein at large, and handſomely, he deſcribes the acts of Conſtantius, Julian, Jovinian, Valentinian, and Valens the Emperors, unto the year of Chriſt 382.

21. Jornandes, a Goth, hath wrote the Hiſtory of the Original Eruptions, Families of their Kings, and Principal Wars of the Goths, which he hath continued to his own time: that is, the year of our Lord 550.

22. Procopius, born at Cæſarea in Paleſtine, and Chancellor to Beliſarius, the General to Juſtinian the Emperor, being alſo his counſellor and conſtant companion, in ſeven books wrote the Wars of Beliſarius with the Perſians, Vandals, and Goths, wherein he alſo was preſent.

23. Agathias, of Smyrna, continues Procopius, from the twenty-ſeventh of Juſtinian, A. D. 554, to the end of his reign, A. D. 566; the wars of Narſes with the Goths and Franks; with the Perſians at Colchis; wherein he recites the ſucceſſion of the Perſian Kings, from Artaxerxes, who, A. D. 230, ſeized on the Parthian Empire, to the reign of Juſtinian, A. D. 530; and in the end treats of the irruption of the Huns into Thrace and Greece, and their repreſſion by Beliſarius, now grown old.

24. Paulus Diaconus, of Aquileia, Chancellor to Deſiderius, King of the Lombards, wrote the entire hiſtory of the Lombards, to A. D. 773; in which Charles the Great took Deſiderius the laſt King, and brought Lombardy under his own power.

25. Haithonus, an Armenian, many years a ſoldier in his own country, afterwards a Monk at Cyprus, coming into France about the year of Chriſt 1307, was commanded by Pope Clement the Fifth to write the Hiſtory of the Empire of the Tartars in Aſia, and the Deſcription of other Oriental Kingdoms.

26. Laonicus Chalcondylas, an Athenian, wrote the Hiſtory of the Turks, in ten books, from Ottoman, A. D. 1300, to Mahomet the Second, who took Conſtantinople, A. D. 1453; and afterwards continued his Hiſtory to A. D. 1464.

27. Luitprandus, of Ticinum, wrote the Hiſtory of the Principal Affairs in all the Kingdoms of Europe in his time, at moſt of which he himſelf was preſent. His hiſtory is compriſed in ſix books; and commencing from A. D. 891, extends to A. D. 963.

28. Sigebert, a Monk in an Abbey in Brabant, wrote his Chronicon, from the death of Valens the Emperor, or A. D. 381, to the Empire of Henry the Fifth, A. D. 1112: wherein he hath digeſted much of the French and Britiſh affairs, and acts of the German Emperors.

29. Saxo-Grammaticus, biſhop of the church of Rotſchilden, wrote the Daniſh Hiſtory from the utmoſt antiquity to his own time, and King Canutus the Sixth, almoſt to the year of Chriſt 1200; but, more like a poet than hiſtorian, commonly alſo omitting an account of the time.

30. Conradus, Abbot of Uſperga, a monaſtery in Suavia, as worthy of reading as any of the German writers, hath deſcribed the affairs of Germany, beginning two hundred years after the Flood, and carrying on his relation to the twentieth year of Frederic the Second; that is, A. D. 1230.

31. Johannes Aventinus wrote the Annals of the Boii, and Memorable Matters of the Germans, in ſeven books; beginning from the Flood, and continuing his Hiſtory to A. D. 1460.

32. Johannes Nauclerus, born not far from Tubinga, hath an entire Chronicon, from the beginning of the world to his own time, and the year of our Lord 1500, in two volumes.

33. Albertus Crantzius hath brought down the Hiſtory of the Saxons, Vandals, and the Northern Kingdoms of Denmark, Sweden, Gothland, and Norway, to A. D. 1504.

34. Johannes Sleidanus hath faithfully and plainly wrote the Hiſtory of Luther eſpecially, and the Conteſts about Matters of Religion in the Empire of Germany; the Election and Affairs of Charles the Fifth, Emperor, and other of divers of the Kings of Europe, from A. D. 1517 to A. D. 1556.

35. Philippus Comineus wrote five books of the Expedition of Charles the Eighth into Italy and Naples, and eight books of the Acts of Lewis the Eleventh, and Charles Duke of Burgundy; worthy to be read by the greateſt Princes.

36. Froiſardus wrote the Hiſtory of the Sharp Wars betwixt the French and Engliſh, from A. D. 1335 to A. D. 1400.

37. Hieronymus Oſorius wrote the Navigation of the Portugueſe round Africa into India; and the Acts of Emanuel, King of Portugal, from A. D. 1497, to his death, in twelve books.

38. Antonius Bonfinius, in four Decades and an half, hath wrote the Hiſtory of the Hungarian Kings, to the death of Matthias, the ſon of Huniades, and the beginning of the reign of Uladiſlaus.

39. Polydore Virgil hath wrote the Hiſtory of England in twenty-ſix books, to the death of Henry the Seventh.

40. Juſtinus flouriſhed Anno Chriſti 150, and wrote a compendious Hiſtory of moſt nations, from Ninus the Aſſyrian King, to the twenty-fifth year of Auguſtus, compiled out of forty-four books of Trogus Pompeius, a Roman.

Eccleſiaſtical writers I have here no room for, but am content to have traced thus far the ſteps of David Chytræus, in his Chronology, whoſe help I have had in the ſetting down of this Catalogus.

CHAP. IX.

Of the moſt famous and ancient Greek and Latin Poets.

THE reader hath here a ſhort account of ſome of the moſt eminent of Apollo's old courtiers, as they ſucceeded one another in the favour of the Muſes: not but that thoſe bright Ladies have been (I was about to ſay) equally propitious to others in after-times; nor is it that we have given theſe only a place here, as if our own land was barren of ſuch worthies: our famous Spenſer, if he was not equal to any, was ſuperior to moſt of them; of whom Mr. Brown thus:

He ſung th' Heroic Knights of Fairy Land
In lines ſo elegant, and ſuch command,
That had the Thracian play'd but half ſo well,
He had not left Eurydice in hell.

But it is fit we allow a due reverence to antiquity, at leaſt be ſo ingenuous as to acknowledge at whoſe torches we have lighted our own. The firſt of theſe lights,

GREEK POETS.

1. Orpheus was born in Libethris, a city of Thrace, the moſt ancient of all Poets: he wrote the Expedition of the Argonauts into Colchis, in Greek verſe, at which he was alſo preſent: this work of his is yet extant, together with his Hymns, and a Book of Stones. The Poets make him to be the prince of the Lyrics: of whom Horace, in his book *De Arte Poeticâ*:

Sylveſtres homines ſacer interpreſque deorum,
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob hoc lenire tygres, rabidoſque leones.

His father was Oeagrus, his mother Caliopea, and his maſter was Linus, a Poet and Philoſopher. Orpheus is ſaid to have flouriſhed anno mundi 2737. *Quenſtedt Dial. de Patr. Vir. Illuſtr. p.* 453. *Voſſ. de Nat. & Conſtit. Artis Poet. cap.* 13. *ſect.* 3. *p.* 78. *Patrit. de Inſtit. Reipub. l.* 2. *tit.* 6. *p.* 83.

2. Homerus, the prince of poets, born at Colophon, as Cluverius doubts not to affirm: but more cities beſides have ſtrove for the honour, according to that in Gellius:

Septem urbes certant de ſtirpe illuſtris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Argos, Athenæ.

Many are the encomiums he hath found amongſt learned men; as, The Captain of Philoſophy, The firſt Parent of Antiquity, and Learning of all Sorts; The Original of all rich Invention; The Fountain of the more abſtruſe Wiſdom; and the Father of all other Poets.

—— *à quo ceu fonte perenni,*
Vatum Pieriis ora rigantur aquis.

Of him this is part of Quintilian's character; "In great things no man excelled him in ſublimity, nor in ſmall matters in propriety." "In whom," ſaith Paterculus, "this is an eſpecial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him". He flouriſhed anno mundi 3000. *Quenſtedt Dial. p.* 583. *Gell. Noct. Attic. lib.* 3. *cap.* 11. *p.* 104. *Quintil. Inſt. Orator. lib.* 10. *cap.* 1. *p.* 466.

3. Heſiodus was born at Cuma, a city in Æolia, bred up at Aſcra, a town in Bœotia; a poet of a moſt elegant genius; memorable for the ſoft ſweetneſs of his verſe; called, "The ſon of the Muſes," by Lipſius: "The pureſt writer, and whoſe labours contain the beſt precepts of virtue," ſaith Heinſius. Some think he was contemporary with Homer; others, that he lived an hundred years after him: I find he is ſaid to flouriſh anno mundi 3140. *Quintil. Inſtit. Orat. lib.* 10. *cap.* 1. *p.* 466.

p. 466. Vell. Patercul. Hiſt. lib. 1. Voſſ. de Poet. Græc. cap. 2. p. 9. Quenſtedt Dial. p. 478.

4. Alcæus, a famous Lyrick poet, was born in the iſle of Leſbos, in the city of Mitylene, whence now the whole iſle hath its name: what verſes of his are left, are ſet forth by Henricus Stephanus, with thoſe of the reſt of the Lyricks. Quintilian ſaith of him, "That he is ſhort and magnificent in his way of ſpeaking, diligent, and for the moſt part like Homer." He flouriſhed, Olymp. 45. *Quenſtedt Dialog. p. 433. Quintil. Inſtit. Orat. lib. 10. cap. 1. p. 468.*

5. Sappho, an excellent poeteſs, was born in the iſle of Leſbos, and in the city of Eræſus there: ſhe was called the Ninth Lyrick, and the tenth Muſe: ſhe wrote epigrams, elegies, iambicks, monodies, and nine books of lyrick verſes; and was the inventreſs of that kind of verſe which from her is called the Sapphick: ſhe attained to no ſmall applauſe in her contention, firſt with Steſichorus, and then with Alcæus. She is ſaid to flouriſh about the forty-ſixth Olympiad. *Voſſ. Inſtit. Poet. lib. 3. cap. 15. Quenſtedt Dial. p. 434. Patrit. de Inſtit. Reipub. lib. 2. tit. 6. p. 90.*

6. Steſichorus was born at Himera, a city in Sicily, a lyrick poet; ſome of whoſe poems are yet extant, writ in the Dorick dialect. His works declare the ſtrength of his wit: while he ſings of great wars and noble Generals, and with his harp ſuſtains the burden of an epick verſe, he preſerves the due dignity of his perſons, both in their ſpeech and actions; and had he retained himſelf within bounds, he might have ſeemed the next to rival with Homer: but he is too copious and luxuriant. He flouriſhed Olymp. 54. *Vid. Quintil. Inſtit. Orator lib. 16. cap. 1. p. 468. Quenſtedt Dial. p. 399.*

7. Phocyllides, a Philoſopher and Poet, was born at Miletum, a city in Caria. He wrote in heroick verſe, as alſo ſome elegies: was contemporary with Theognis, and flouriſhed Olympiad 59. *Quenſtedt Dial. p. 477.*

8. Theognis, born in Mægara, or Mægaris, a city in Sicily, heretofore called Hybla: he was Gnomographus, whoſe ſentences are cited by almoſt all Greek authors that are of any name. Voſſius ſaith he was born not in the Sicilian but Attick Mægaris, as may clearly be collected from Theognis himſelf. He is ſaid to live in the time of King Crœſus; but ſo long ſurvived him, that he reached the beginning of the Perſian war: he flouriſhed Olympiad 58. *Quenſtedt Dial. p. 402. Voſſ. de Poet. Græcis, cap. 4. p. 21.*

9. Epimenides was born at Gnoſſius, a city in Crete, a Philoſoper and Epick Poet: hence the Apoſtle, when he cites him, calls him, Titus xii. "A Prophet of your own." "He wrote a book of oracles," ſaith St. Jerom, "and was contemporary with Solon:" ſo that he flouriſhed Olympiad 45. *Quenſtedt Dial. p. 429.*

10. Anacreon was born at Teos, a place in the middle of Ionia: he was one of the nine Lyricks; and both in his writings and whole manner of life petulant and wanton. He was familiar with Polycrates the Samian Tyrant, whom he alſo celebrated in his verſes. He lived about the ſixty-fourth Olympiad. *Patrit. de Inſtit. Reipub. lib. 4. tit. 11. p. 169. Voſſ. de Poet. Græcis, cap. 4. p. 22. Quenſtedt Dial. p. 482.*

11. Simonides is of ſomewhat a ſlender ſtyle, otherwiſe he is commendable for the propriety and pleaſantneſs inh is ſpeech: he had a peculiar faculty in the exciting men to pity and compaſſion; inſomuch, that in this reſpect he is by ſome preferred before all the authors of his time. He was a Lyrick Poet, wrote iambicks, and was born in the iſle of Amorgus: divers others there were of this name, but none more eminent than this in poetry. *Quintil. de Inſtit. Orat. lib. 10. cap 1. p. 468. Carol. Steph. in voce.*

12. Æſchylus was born in the city of Athens the firſt author of tragedies, ſay the ancient Greek writers: whence Horace,

——*Perſonæ pallæque repertor honeſtæ*
Æſchylus, & modicis inſtravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.

He fought valiantly in the battle of Marathon: his poems were ſublime and grave: and he therein *Grandioloquus uſque ad vitium,* ſaith Quintilian: flying into Sicily in the fifty-eighth year of his age, an eagle, as he ſat on a rock, dropped from her talons a tortoiſe upon his bare head, by the ſtroke of which he died. He flouriſhed Olympiad 74. *Horat. de Arte Poet. verſ. 279. Voſſ. de Poetis Græcis, cap. 4. p. 25. Quenſtedt Dial. p. 241. Quintil. Inſtit. Orator. l. 10. c. 1. p. 468.*

13. Pindarus, born at Thebes, a city in Bœotia. "Of all the nine Lyricks," ſaith Quintilian, "Pindarus is far the ſuperior in ſpirit, magnificence, ſentences, figures, happily copious both in things and words:" and therefore Horace thinks him inimitable. He alſo made ſome tragedies, epigrams, and other things, and flouriſhed Olympiad 75.

Voſſ. de Poet. Græc. cap. 5. *p.* 29. *Quintil. Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 468. *Horat. Ode* 11. *lib.* 4. *Quenſtedt Dial. p.* 411.

14. Sophocles was a Tragedian, born in Athens: he was called the New Syrian, the Flower of Poets and the Bee, from the ſweetneſs of his ſpeech. He was by ſome thought to excel Euripides in the majeſty of his ſtyle; and Quintilian will not determine which was the better Poet. He flouriſhed Olympiad 83. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 26. *Quenſtedt Dial. p.* 422. *Quintil Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 468.

15. Euripides, a noble Tragick Poet, was born at Athens: “A Poet of excellent wit,” ſaith Voſſius. Cicero much eſteemed him: he was a familiar friend to King Archelaus, from whom, as he returned home, he was torn in pieces by dogs: his tomb is near Athens. He contended with Euphorion and Sophocles, was ſcholar to Anaxagoras in phyſick, to Prodicus in rhetorick, and to Socrates in morals. He flouriſhed Olympiad 83. *Voſſ. de Poet. Græc. cap.* 6. *p.* 36. *Quenſtedt Dial. p.* 422. *Quintil. Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 468.

16. Ariſtophanes was a famous Comick Poet, but of his country nothing is certain: ſome ſay he was an Athenian, others a Rhodian, and ſome an Ægyptian: he is at this time the only Greek Comedian extant, but ſcarcely the fourth part of his works remain. He is ſaid to be the excellent exemplar of the Attick Lepidity, as one in whom all the ornaments of that tongue are contained. A ſharp obſerver and reprover of vices. He flouriſhed Olympiad 96. *Quenſtedt Dial. p.* 424.

17. Menander, ſon of Diopithes, was the ſcholar of Theophraſtus, the ancient Comick Poet. He lived in Athens. Plutarch compares him with Ariſtophanes; and for weight in ſentences, elegance and beauty of expreſſion, and for wit, he prefers before him this Prince of Comick Poets as he is by ſome called. He wrote one hundred and eight Comedies; of all which, beſides a few verſes, nothing remains but the memory. He flouriſhed Olympiad 118. *Quintil. de Inſtit. Orat. lib.* 10. *cap.* 1. *p.* 469. *Gell. Noct. Attic. lib.* 3. *cap.* 16. *p.* 109. *Voſſ. de Poet. Græc. cap.* 8. *p.* 57. *Quenſtedt Dial. p.* 424.

18. Theocritus was of Coos, and went thence to Syracuſe: his ſweet poems are yet extant, and taught in ſchools: he wrote Bucolicks in the Dorick dialect. Suidas notes, that of old there were three Poets, writers of Bucolicks; this Theocritus, Moſchus the Sicilian, and Bion of the city of Smyrna. Our Poet lived in the time of Ptolomæus Lagus, and Ptolomæus Philadelphus, A. ab U. C. 475. Olympiad 123. *Quenſtedt Dial. p.* 397. *Voſſ. de Poet. Græc. cap.* 8. *p.* 61. *Quintil. de Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 467.

19. Aratus, was born at Soli, or Soloe, a town of Cilicia, afterwards called Pompeiopolis: he was Phyſician to Antigonus King of Macedon, a moſt learned Poet, and one that wrote divers things; amongſt others, a book of Aſtronomy, called Φαινόμενα, in which he elegantly deſcribes, in heroick verſe, the whole frame of the celeſtial ſphere, the image, figure, riſing and ſetting of all the ſtars therein; which was tranſlated into Latin by Cicero and others. Chytræus ſaith he was of Tarſus, and that St. Paul, his fellow-citizen, cites in his Sermon at Athens, an Hemiſtich of this his fellow-citizen. He flouriſhed in the time of Ptolomæus Philadelphus, Olympiad 124. *Chytr. de Poet. Lect. p.* 217. *Voſſ. de Poet. Græc. cap.* 8. *p.* 63.

20. Lycophron, was a Grammarian and Tragick Poet, born at Chalcis, heretofore a rich town in Eubœa: he was one of the ſeven which they call the Pleiades; the reſt were Theocritus, Nicander, Callimachus, Apollonius, Aratus, and Homerus junior. He wrote many Tragedies, which are all loſt: all that is extant of him is his Alexandra, or Caſſandra, an obſcure poem. He flouriſhed Olympiad 127. *Voſſ. de Poet. Græc. cap.* 8. *p.* 64. *Quinſtedt Dial. p.* 432.

21. Oppianus (born in Anazarbus, as ſome, in Corycus, ſaith Suidas, both cities of Cilicia) was a Grammarian and Poet, ſweet, generous, and incomparable, ſaith Roſinus. He wrote Halieutica, or of Fiſhes and Fiſhing, five books, and four of Hunting, all which are extant. Alexander Severus ſo much delighted in them, that for every verſe he gave him a ſtater of gold, upon which they were called Golden Verſes. *Quenſtedt Dial. p.* 499.

22. Muſæus, the ſame who wrote the Loves of Hero and Leander. “Though he is ſaid by Julius Scaliger to be before Homer himſelf; yet,” ſaith Voſſius, “nothing is more manifeſt than that he lived under the Cæſars, and that after the fourth age; and is therefore in old books called Muſæus the Grammarian. *Voſſ. de Poet. Græc. Pap.* 9. *p.* 81.

LATIN POETS.

1. Quintus Ennius, born at Rudiæ, ſay ſome, at Tarentum, as Eutropius and Euſebius: from him Virgil, the Phœnix of the Latin Poets, borrowed not a few verſes, and with ſome light change, transferred them into his own poems. Once being found reading of Ennius, and aſked what he was about? "I am," ſaid he, "gathering of gold out of Ennius's dunghill." Ennius hath the firſt place amongſt the Latin Epick Poets: he wrote the Roman War in heroick verſes. He died of the gout at paſt ſeventy years of age, was buried in the monument of the Scipios in the Appian Way, a mile from the city. He flouriſhed A. ab U. C. 570. *Voſſ. p.* 4.

2. Pacuvius, was born at Brunduſium. He was a Tragedian of great account, and the ſon of Ennius's ſiſter. He lived at Rome, where he painted, and ſold plays; thence he went to Tarentum, where he died, at almoſt ninety years of age. *Voſſ. de Poet. Latin. cap.* 1. *p.* 6.

3. Plautus was by birth from Umbria: through a ſcarcity that was at Rome, he was fain to hire out himſelf to a baker, to work at his hand-mill, where, as oft as he had leiſure from his work, he wrote and ſold his Comedies. He flouriſhed in the latter end of the ſecond Punick war, and in the ſucceeding ſeventeen years, and died in the 149th Olympiad. *Voſſ. de Latin. Poet. cap.* 1. *p.* 8.

4. Publius Terentius, the moſt elegant writer of Latin Comedy, was born at Carthage, betwixt the ſecond and third Punick war. He ſerved Terentius Lucanus, a Senator in Rome, by whom, for his wit and perſon, he was not only civilly treated, but ſoon obtained his freedom. Cicero ſaith, "he was the beſt Author of the Latin tongue, and his boſom-companion, becauſe he uſed frequently to read in him." He wrote ſix comedies, and flouriſhed Olympiad 151; but died in Arcadia. *Quenſtedt Dial. p.* 671. *Voſſ. de Lat. Poet. cap.* 3. *p.* 41.

5. C. Lucilius, was born at Sueſſa Arunca, a town in Italy: "he was the chief of the Latin Satiriſts," ſaith Tully; "a learned man, and a very ingenious perſon; of a ſharp wit, a man of excellent life himſelf, and a ſtinging accuſer of the villanies of others." He was the great uncle of Pompey the Great, and warred under Scipio Africanus in the Numantine war. He died at Naples, in the forty-ſixth year of his age, in the one hundred and ſixtieth Olympiad. *A. Gell. Noct. Attic. lib.* 18. *cap.* 8. *p.* 490. *Voſſ. de Lat. Poet. cap.* 2. *p.* 9. *Quintil. de Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 472. *Plin. Nat. Hiſt. lib.* 1. *Quenſtedt Dial. p.* 379.

6. Titus Lucretius Carus: he wrote a book of the Nature of Things, according to Epicurus's doctrine, in whoſe footſteps he trod. All his philoſophy tends to the extirpation of Religion: and himſelf frequently confeſſes, that he wrote what he did for that purpoſe, that he might free men from the burden of religion, and the fear of the gods. By a philtre, or love-potion, he was made mad; and in the forty-fourth year of his age ſlew himſelf. He flouriſhed Anno ab U. C. 680. and about Olympiad 174. *Voſſ. de Poet. Lat. cap.* 1. *p.* 13. *Quenſtedt Dial. p.* 362.

7. M. Annæus Lucanus was born at Corduba in Spain. J. Scaliger ſaith of him, "That he is long, and the father of tediouſneſs." But Quintilian gives him this character; "That he is ardent and ſprightly; remarkable for his ſentences, and rather to be numbered amongſt Orators than Poets." An excellent deſcriber he is of the Civil War betwixt Cæſar and Pompey; a great ſpeaker, and full of heroic ſpirit: being found in the conſpiracy of Piſo, he cut his veins, and bled to death. He flouriſhed Anno Chriſti 62. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41. *Quintil. de Inſtit. Orator. lib.* 10. *cap.* 1. *p.* 471. *Quenſtedt Dial. p.* 10.

8. Publius Virgilius Maro is, by general conſent, the Prince of the Latin Poets: he was born at Andes, a village near unto Mantua in Italy. Julius Scaliger ſaith of him, "That he ought to be the pattern, rule, beginning and end of all poetical imitation." Joſephus Scaliger ſaith, "He not only excels all human ingenuity, but hath raiſed himſelf to a kind of equality with Nature itſelf: his *Bucolicks*, *Georgicks*, and *Æneids*, are in every hand. He died at Brunduſium; his bones were tranſlated to Naples, and buried about two miles from the city, with an epitaph of his own making: Thus,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini Paſcua, Rura, Duces.

He flouriſhed Anno ab U. C. 728. *Voſſ. de Poet. Lat. cap.* 2. *p.* 26. *Quenſtedt Dial. p.* 299.

9. Q. Horatius Flaccus, the Prince of the Latin Lyrick Poets, was born at Venuſium in Italy: "He is (ſaith Quintilian) the chief at noting the manners of men, very pure and accurate, worthy almoſt alone to be read: he riſes high ſometimes,

is full of jucundity, and various figures, and hath a moſt happy boldneſs of words. He died at Rome aged about fifty; and flouriſhed in the reign of Auguſtus, Anno ab U. C. 735. *Voſſ. de Poet. Lat. cap. 2. p. 26. Quenſtedt Dial. p. 382. Quintil. de Inſtit. Orator. l. 10. c. 1. p. 472.*

10. Publius Ovidius Naſo was born at Sulmo, an old town of the Peligni in Italy: thus ſaith he himſelf, Triſt. lib. 4. Eleg. 10.

Sulmo mihi patria eſt, gelidis uberrimus undis,
Millia qui novies, diſtat ab urbe decem.

He excels all others in Elegy; and therefore by Dempſter is called “The Prince of Elegy.” In the judgment of Seneca, “he is a moſt ingenious Poet, had he not reduced that plenty of wit and matter into childiſh toys.” “His Medea,” ſaith Quintilian, “ſhews how much that man was able to perform, had he choſe rather to govern, than indulge his wit.” He died in his baniſhment, and is buried near the town of Tomos. He flouriſhed Anno Dom. 4. *Quintil. de Inſtit. Orator. lib. 10. cap. 1. p. 473. Voſſ. de Poet. Lat. cap. 2. p. 29. Senec. Nat. Quæſt. cap. 26.*

11. C. Valerius Catullus was born at Verona, of no obſcure parentage; for his father was familiar with Julius Cæſar, and he himſelf was ſo accepted at Rome, for the facility of his wit and learning, that he merited the patronage of Cicero, as he himſelf acknowledges with thanks. He loved Clodia, whom by a feigned name he calls Leſbia. Martial prefers him before himſelf. He died at Rome in the thirtieth year of his age; and that was commonly ſaid of him,

Tantum parva ſuo debet Verona Catullo,
Quantum magna ſuo Mantua Virgilio.

He flouriſhed Olympiad 180, Anno Dom. 40. *Voſſ. de Poet. Lat. cap. 1. p. 14. Gell. Noct. Att. l. 7. cap. 20. p. 220.*

12. Albius Tibullus, of an Equeſtrian family in Rome, a Poet famous for his Elegies, in which “he was the firſt among the Romans that excelled,” ſaith Voſſius. He was in familiarity with Horace and Ovid. He loved Plancia under the feigned name of Delia: whereas he was very rich, by the iniquity of the times, he complains he was reduced to poverty. He compoſed four books of Elegies, and died young. For the elegancy of his verſe, it is ſaid of him,

Donec erunt ignes arcuſque Cupidinis arma,
Diſcentur numeri culte Tibulle tui.

He flouriſhed A. ab U. C. 734. *Quenſtedt Dial. p. 369. Petr. Crinit. de Poet. Lat. lib. 7. p. 71.*

13. Sex. Aurel. Propertius was born at Mevania, a town in Umbria; as he himſelf ſomewhere ſaith,

Ut noſtris tumefacta ſuperbiat Umbria libris,
Umbria Romani patria Callimachi.

He complains that he was put out of his father's lands, in that diviſion that was made amongſt the ſoldiers of the Triumvirate. The true name of his Cynthia was Hoſtia, ſaith Apuleius. We have four books of his Elegies. Some write that he died in the forty-firſt year of his age. He flouriſhed with Ovid, Catullus, and Tibullus. *Petr. Crinit. de Poet. Lat. lib. 3. p. 71. Voſſ. de Poet. Lat. cap. 2. p. 31.*

14. Cornelius Gallus born at Forojulium, was an Orator and famous Poet: from a mean fortune he was received into the friendſhip of Auguſtus, and by him made the firſt Preſident of Egypt, when it was become a Roman province. Through his diſcourſe in his wine at a feaſt, he came into ſuſpicion of a conſpirator; and being turned over to the Senate to be condemned, for very ſhame he ſlew himſelf in the ſixty-third year of his age. He wrote four books of Elegies. His Lycoris was one Cytheris, a freed-maid of Volumnius. Moſt of his writings are loſt. He flouriſhed Olympiad 188. *Voſſ. de Poet. Lat. cap. 2. p. 25.*

15. Decius Junius Juvenalis was born at Aquinum in Italy: he ſpent his ſtudies in writing Satires, following the example of Lucilius and Horace: in which ſtate he gained no mean reputation amongſt the learned. “The Prince of Satiriſts,” ſaith J. Scaliger. His verſes are far better than thoſe of Horace: his ſentences are ſharper, and his phraſe more open. Having offended Paris the Pantomine at eighty years of age, in ſhew of honour he was made Præfect of a Cohort, and ſent into Ægypt. He flouriſhed Anno Dom. 84. *Quenſtedt Dial. p. 372. Voſſ. de Poet. Lat. cap. 3. p. 41.*

16. A. Perſius Flaccus was born at Volaterra, an ancient and noble city in Italy, ſituated by the river Cæcina. He wrote Satires, wherein he ſharply taxes the corrupted and depraved manners of the

citizens of Rome, ſuſtaining the perſon of a philoſopher. While he ſeverely reprehends, he is inſtructive. "Much he borrowed out of Plato," ſaith Chytræus. By ſome he is under cenſure for his obſcurity. He flouriſhed in the reign of Nero, Anno Dom. 64; died in the twenty-ninth year of his age, about the 210th Olympiad. *Quenſtedt Dial. p.* 322. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41.

17. N. Valer. Martialis was born at Bilbilis in Celtiberia, in the reign of Claudius the Emperor. At twenty years of age he came to Rome under Nero; and there continued thirty-five, much favoured by Titus and Domitian. He was a Tribune, and of the order of Knights in Rome. After Domitian's death, he was not in the like honour; and therefore, in Trajan's time, returned into his own country: and there, having wrote his twelfth book of Epigrams, weary of his country and life, as being ill-treated by his countrymen, he died. *Voſſ. de Poet. Lat. cap.* 3. *p.* 46.

18. Statius Papinius, born at Naples, lived under Domitian. He left five books *Sylvarum*, twelve *Thebaidos*, five *Achilleidos*. Martial liked not that he was ſo much favoured, and in his writings never mentions him. *Voſſ. de Poet. Lat. cap.* 3. *p.* 45.

19. Auſonius the Poet, and alſo Conſul at Rome, was born in Gaſcony at Burdigala, now called Bourdeaux, as he tells us himſelf thus:

Diligo Burdigalam, Romam colo, civis in illa,
Conſul in ambabus, cunæ hic, ibi ſella curulis.

Scaliger ſaith of him, "That he had a great and acute wit." His ſtyle is ſomewhat harſh. He flouriſhed A. D. 420. *Quenſtedt Dial. p.* 36. *Voſſ. de Poet. Lat. cap.* 4. *p.* 55.

20. Marcellus Palingenius wrote the Zodiack of Life; that is, of the right way of the inſtitution of the life, ſtudy, and manners of men, in twelve books; a work of great learning and philoſophy. He flouriſhed Anno Dom. 1480. *Quenſtedt Dial. p.* 392.

21. Baptiſta Mantuanus, ſurnamed Hiſpaniolus, a Monk, and excellent Poet, to whom Mantua gave both birth and name. He was accounted the only Poet in his age, and another Maro. He taxed with great freedom and liberty the corruption of the Roman Church, the impiety and villanies of the Popes: amongſt others, he thus writes of the ſimony and covetouſneſs of the Popes:

—— *Venalia nobis*
Templa, Sacerdotes, altaria, ſacra coronæ,
Ignis, thura, preces, cœlum eſt venale, Deuſque.

He wrote divers verſes in praiſe of the Saints, and other excellent books, and flouriſhed Anno 1494. *Quenſtedt Dial. p.* 300.

CHAP. X.

Of Muſick: the ſtrange Efficacy of it, and the moſt famous Muſicians.

THERE are four ſorts of muſick which were moſt celebrated amongſt the ancients, the Dorian or Dorick, as a promoter of wiſdom and chaſtity: the Phrygian tranſports the mind to quarrelling and fury: the Æolian conjures down the evil ſpirit of anger, and inclines the appeaſed ſoul to ſleep: and then the Lydian raiſes and elevates the minds of men from terrene and earthly things, and enkindles devout deſires after ſuch as are heavenly. Thus large is the empire which muſick exerciſeth over the ſoul of man: and what it hath been further able to do as to the body, for this I refer you to ſome of the following examples:

1. Concerning the efficacy and force of muſick, I am deſirous to ſet down what I myſelf ſaw practiſed upon Madame de la March, a gentlewoman near to Garet, young, virtuous, and paſſable for beauty, who upon report of her huſband's inclination to change, and inconſtant affections, fell into ſuch a fury, that on the ſudden ſhe would throw herſelf into the fire, or out at the window, or into a fiſh-pond near her houſe, out of which ſhe had been twice reſcued; and ſo was more diligently kept. The phyſicians attended her to no purpoſe, notwithſtanding all their endeavours; but a Capuchin paſſing that way to crave alms, and hearing what had befallen her, adviſed, that ſome ſkilful and experienced perſon upon the lute ſhould continue to play by her: and that in the night ſome pleaſing ditties ſhould conſort with the muſick: it was accordingly performed, and in leſs than three months the violent paſſion forſook her; and remained ſound both in body and mind. *Treaſury of Ancient and Mod. Times, l.* 8. *c.* 28.

2. I likewiſe knew another perſon of honour at Roan, whoſe name may be beſt known by Du Parreau, who all her life-time did never uſe the

help of any phyſick, how great ſoever her infirmities were: but in all her hurts, diſeaſes, childbirth, and lameneſs, ſhe only deſired one who could ſkilfully play on the tabour and pipe, inſtead of a phyſician. Being advanced in age, an extreme pain ſeized upon her knee, ſuppoſed ſome ſpecies of the gout; ſhe cauſed her tabourer inſtantly to play her a pleaſant and lively coranto. The tabourer ſtriving to exceed himſelf in art and dexterity, in readineſs of wind and agility of hand, fell down in a ſwoon, and ſo continued for three quarters of an hour: the lady then complained that her pain and affliction was never ſo extraordinary as in the time of the muſick's ſudden ceſſation. The muſician being recovered, and refreſhed with a glaſs of briſk wine, fell afreſh to his former ſkilful muſical playing: and the lady was thereby ſo eaſed of her pain, that it utterly left her. I myſelf was in the chamber when this accident happened, and do avouch, upon my credit, that the gentlewoman thus lived an hundred and ſix years. *Treaſury of Ancient and Modern Times, l.* 8. *c.* 28. *p.* 806.

3. Clinias, the Pythagorean, was a perſon very different both in his life and manners from other men: and if it chanced at any time that he was inflamed with anger, he would take his harp, play upon, and ſing to it; ſaying, as oft as he was aſked the cauſe of his ſo doing, "That by this means he found himſelf reduced to the temper of his former mildneſs." *Athen. Deip. l.* 14. *c.* 5. *p.* 623, 624. *Ælian. Var. Hiſt. l.* 14. *c.* 23. *p.* 409.

4. Tyrtæus the Spartan poet, having firſt rehearſed his verſes, and afterwards made them to be ſung with flutes well tuned together; he ſo ſtirred and enflamed the courage of the ſoldiers thereby, that whereas they had before been overcome in divers conflicts, being then tranſported with the fury of the Muſes, they remained conquerors, and cut in pieces the whole army of the Meſſinians. *Camer. Oper. Subc. cent.* 1. *c.* 18. *p.* 99.

5. Timotheus, a Mileſian, was ſo excellently ſkilled in muſick, that when he played and ſung a ſong, compoſed in honour of Pallas, in the preſence of Alexander the Great, the Prince, as one tranſported with the gallantry and martial humour of the air, ſtarted up, and being ſtirred in every part, called for his armour: but then again, the muſician changing into more ſedate and calmer notes, ſounding as it were a retreat, the Prince alſo ſat quiet and ſtill. *Alex. ab Alex. in Dieb. Genia. l.* 4. *c.* 2. *fol.* 178. *Sabel. Ex. l.* 10. *c.* 8. *p.* 579.

6. There was a Muſician in Denmark that did ſo excel in his art, that he uſed to boaſt, "That he could with his muſick ſet his hearers beſide themſelves, or make them merry, penſive, or furious, as he pleaſed:" which he alſo performed, upon trial, at the command of one of the Daniſh Kings, *viz.* Ericus the Second, ſurnamed the Good. *Camer. Oper. Subc. cent.* 2. *cap.* 81. *p.* 320.

7. At ſuch time as the tyrant Eugenius raiſed that perilous war in the Eaſt, and that money grew ſhort with the Emperor Theodoſius, he determined to raiſe ſubſidies, and to gather from all parts more than before he had ever done: the citizens of Antioch bore this exaction with ſo ill a will, that after they had uttered many outrageous words againſt the Emperor, they pulled down his ſtatues, and thoſe alſo of the Empreſs his wife. A while after, when the heat of their fury was paſt, they began to repent themſelves of their folly, and conſidered into what danger they had caſt themſelves and their city. Then did they curſe their raſhneſs, confeſs their fault, implore the goodneſs of God, and that with tears, "That it would pleaſe him to calm the Emperor's heart." Theſe ſupplications and prayers were ſolemnly ſung with ſorrowful tunes, and lamenting voices. Their Biſhop, Flavianus, employed himſelf valiantly, in this needful time, in behalf of the city, made a journey to Theodoſius, and did his utmoſt to appeaſe him: but finding himſelf rejected, and knowing that the Emperor was deviſing ſome grievous puniſhment; and, on the other ſide, not having the boldneſs to ſpeak again, and yet much troubled in his thoughts becauſe of his people, there came this device into his head. At ſuch time as the Emperor ſat at meat, certain young boys were wont to ſing muſically unto him: Flavianus wrought ſo, that he obtained of thoſe that had the charge of the boys, that they would ſuffer them to ſing the ſupplications and prayers of the city of Antioch. Theodoſius, liſtening to that grave muſick, was ſo moved with it, and ſo touched with compaſſion, that having then the cup in his hand, he with his warm tears watered the wine that was in it, and forgetting all his conceived diſpleaſure againſt the Antiochians, freely pardoned them and their city. *Nicep. l.* 12. *c.* 23. *Camer. Oper. Subc. cent.* 1. *c.* 18. *p.* 99.

8. The ſons of Ludovicus the Firſt (then Emperor) had conſpired againſt him, and amongſt divers of the Biſhops that were confederate with them, was Theodulphus, Biſhop of Orleans, whom

the Emperor clapped up in priſon in Anjou: in this place the Emperor kept his Eaſter, and was preſent at the proceſſion on Palm Sunday, in imitation and honour of Chriſt's entrance into Jeruſalem. All the pomp paſſing by the place where Theodulphus was under reſtraint, the Biſhop, in ſight of that ſolemnity, had prepared a moſt elegant hymn in honour of that proceſſion; and as the Emperor paſſed by, opening his caſement, with a clear and muſical voice he ſung it, ſo as to be heard of the multitude that paſſed by: the Emperor enquired "what voice that was, and who that ſung?" It was told him, "The captive Biſhop of Orleans." The Emperor diligently attending both the purport of the verſes, and ſweetneſs of the voice, was therewith ſo delighted, that he reſtored the priſoner forthwith to his liberty. *Zuin. Theat. vol.* 5. *l.* 3. *p.* 1283.

9. In ſome part of Calabria are great ſtore of Tarantulas, ſerpents peculiar to this country, and taking that name from the city of Tarentum. Some hold them to be a kind of ſpiders, others of effts: but they are greater than the one, and leſs than the other. The ſting is deadly, and the contrary operations thereof moſt miraculous: for ſome ſo ſtung are ſtill oppreſſed with a leaden ſleep, others are vexed with continued waking. Some fling up and down, and others are extremely lazy: one ſweats, a ſecond vomits, a third runs mad; ſome weep, and others laugh continually, and that is the moſt uſual. The merry, the mad, and otherwiſe actively diſpoſed, are cured by muſick; at leaſt it is the cauſe, in that it incites them to dance indefatigably; for by labour and ſweat the poiſon is expelled. And muſick alſo, by a certain high excellency, hath been found by experience to ſtir in the ſad and drowſy ſo ſtrange an alacrity, that they have wearied the ſpectators with continued dancing: in the mean time the pain hath been aſſuaged, the infection being driven from the heart, and the mind releaſed of her ſufferance. If the muſick intermits the malady renews; but if again continued, it vaniſhes. *Muret. Var. Lect.* 14. *c.* 6. *p.* 366. *Camer. Oper. Subc. cent.* 2. *c.* 81. *p.* 317. *Sand. Voyages, l.* 4. *p.* 249. *Alex. ab Alex. l.* 2. *c.* 17.

10. Aſclepiades, a noble phyſician, as often as he had frenetic patients, or ſuch as were unhinged, or evil affected in their minds, did make uſe of nothing ſo much for the cure of them, and reſtoration of their health, than muſick and ſweet harmony of voices. *Zuin. Theat. vol.* 5. *l.* 3. *p.* 1291.

11. Iſmenias, the Theban, and ſcholar of Antigenidas, uſed to cure divers of the Bœotians of the ſciatica, or hip-gout, by the uſe of muſick; "and," ſaith Gellius, "it is reported by divers, that when the ſciatica pains are the moſt exquiſite, they are allayed and aſſuaged with muſick. *Zuin. Theat. vol.* 5. *l.* 3. *p.* 1292. *A. Gell. Noct. Attic. l.* 4. *c.* 13. *p.* 133.

12. There was a young man, a Taurominitanian by birth, who having his head intoxicated with wine, and beſides all inflamed with anger, haſtened to the houſe of his miſtreſs, with a purpoſe (becauſe ſhe had received his rival thereinto) to ſet it on fire. He was about his deſign, when Pythagoras cauſed a muſician to play a leſſon of the graver muſick: by which he was ſo reclaimed, that he immediately deſiſted from his angry enterpriſe. *Zuin. Theat. vol.* 5. *l.* 3. *p.* 1291.

13. When Apollonius was inquiſitive of Canus, a Rhodian muſician, "what he could do with his inſtrument?" he told him, that "he could make a melancholy man merry, and him that was merry, much merrier than he was before; a lover more enamoured, and a religious man more devout, and more attentive to the worſhip of the gods." *Philoſt. l.* 5. *c.* 7. *p.* 205. *Burt. Mel. par.* 2. § 2. *p.* 277.

CHAP. XI.

Of ſuch as by the Sight of the Face could judge of the Inclinations, Manners, and Fortunes of the Perſon.

IT is ſaid of Paracelſus, that he had ſuch notable ſkill in herbs, that at the firſt ſight he could diſcern and diſcover the quality, virtue and operation of any ſuch as were ſhewed to him. There have been ſome men as ſkilful in the peruſal of faces: ſo that Momus needed not wiſh every man a caſement in his breaſt, ſeeing both the inclinations and ſucceſſes of men have been dexterouſly judged at by their outward appearance.

1. Julius Cæſar Scaliger had a ſingular ſkill herein; for it is credibly averred, that he never looked on his infant ſon Audectus but with grief, as ſorrow-ſtruck, with ſome ſad ſign of ill ſucceſs he ſaw in his face; which child at laſt was found ſtifled in bed with the embraces of his nurſe, being faſt aſleep. *Fuller's Holy State, l.* 2. *c.* 8. *p.* 71.

2. Peter de Pinac, the laſt of that name, Primate of France, Archbiſhop and Earl of Lions, died in the beginning of January, Anno 1599. The Duke of Biron did ſee him in his ſickneſs, and aſſiſted at his funeral. No man living did better judge of the nature of men by the conſideration of their viſages than he. He did divine of the Duke of Biron's fortune by his countenance, and the proportions and lines of his face; for having conſidered it ſomewhat curiouſly, he ſaid unto his ſiſter, after his departure from his chamber: "This man hath the worſt phyſiognomy that ever I obſerved in my life, as of a man that will periſh miſerably." The event made good his prediction. *M. de Ser. Hiſt. of France, p.* 928.

3. Nazianzen, as ſoon as he beheld Julian the Apoſtate, made a conjecture of his manners and diſpoſition; concerning whom, theſe are his words, in his ſecond Oration againſt the Gentiles: "The deformity of his geſtures made me a prophet concerning him: for theſe following did in no wiſe ſeem to be the ſigns of a good man: the ſudden and frequent turnings of his head; his heaving up now this, and then the other ſhoulder; his eyes were ſtern, wandering, and expreſſing ſomething furious in them; his feet were inſtable, and his geniculations frequent; his noſe was ſuch as betokened ſcorn and contempt; and the whole figure of his face was framed to deriſion: his laughter was often and loud; he would nod with his head when he ſpake not; his ſpeech was interrupted and broken off before it came to the period of the ſentence; his queſtions frequent, confuſed, and fooliſh; his anſwers unapt, heaped one upon another, diſagreeing with themſelves, and without order: and who can deſcribe the reſt? Such I ſaw him before his deeds, as his deeds did afterwards ſhew him to be: and if they were here preſent, who were then with me, and beheld the ſame things, they would juſtify this narration of mine; and withal, would remember that I then ſpake theſe words: "How great a plague doth the Roman Empire at this time nouriſh, *&c.*" *Socrat. Eccleſ. Hiſt. l.* 3. *c.* 19. *p.* 311. *Camer. Oper. Subc. cent.* 1. *c.* 57. *p.* 251.

4. Zopyrus did profeſs, that he could make a diſcovery of the nature, inclination, and diſpoſitions of men, by the habit of their bodies, and inſpection of their eyes, face, and forehead, *&c.* Being deſired by ſome to give his judgment of Socrates, he ſaid, "he was a ſtupid and dull perſon, and a ſtranger unto all kind of virtue." Thoſe that were preſent, when they heard him paſs this ſentence upon Socrates, whom they knew to be a man of the contrary perfections, they laughed this conjecturer to ſcorn: but Socrates himſelf ſaid, that "he had ſpoken nothing but what was the truth; only by the ſtudy of wiſdom he had overcome and amended all theſe faults of his nature." *Patrit. de Regno, l.* 5. *tit.* 15. *p.* 331, 332. *Ciceron. Lib. de Fato, p.* 201.

5. Bartholomæus Cocles had foretold one Coponus, that ere long he ſhould be a wicked homicide: and in like manner he ſaid of Hermes, the ſon of a tyrant, that being a baniſhed man, he ſhould be ſlain in battle. Hermes therefore, poſſeſſed with a fear of his fate, gave ſecret order to Coponus, that he ſhould kill Cocles, that wicked artiſt. Cocles did foreſee the diſaſter that was coming upon him, and therefore did arm his head with a privy helmet, and uſually went with a two-handed ſword, which he could ſkilfully manage: but Coponus, in the habit of a porter, came one time behind him, and as he was putting his key into the lock of his door, he ſtruck him on the hinder part of his head with a hatchet, and ſlew him. He afterwards confeſſed that he had no other cauſe for the commitment of this murder, but only that Cocles had told him that ſhortly he would be a murderer. *Jov. Elog. Zuin Theat. vol.* 2. *l.* 7. *p.* 465.

6. Antiochus Tibertus was famous for his ſkill in chiromancy and phyſiognomy: he foretold Guido Balneus, that he ſhould be ſlain by an intimate friend of his, upon a conceived ſuſpicion againſt him. He alſo told Pandulphus Malateſta, the Ariminenſian tyrant, that he ſhould be driven out of his country; and that, being in exile, he ſhould periſh in great want: not long after, Pandulphus cauſed Guido to be beheaded, as being jealous of his valour and virtue, and ſhut up Antiochus himſelf in priſon, determining to expect at leiſure the fulfilling of the reſt of his preſage. Antiochus had ſo prevailed with the daughter of the keeper of the tower wherein he was incloſed, that ſhe furniſhed him with a rope, and by the help of that let him down into the tower-ditch; but being betrayed with the noiſe of his fetters, he was fetched back, and both he and the over-kind maid were beheaded together. Pandulphus at length was forced to quit his country, and being an exile, and in great want, he was deſerted of all men, and, old as he was, he died in a common inn. Thus Antiochus was able to

predict the fate of other men, but could neither foreſee nor prevent his own. *Jov. Elog. Zuin. Theat. vol. 5. l. 3. p. 1271.*

7. That Egyptian Philoſopher, that (Plutarch ſaith) was the conſtant companion of Marcus Antonius, was well ſkilled in theſe obſervations, eſpecially if there was nothing of magick therein. He profeſſed, that he knew the different natures and fortunes of men by looking upon their faces; and he told his patron, Antonius, “that his fortune was ſplendid; but withal he exhorted him to ſhun the ſociety of Octavius, for that his genius, who of himſelf was great and high, was yet inferior to, and afraid of, the genius of that other Prince.” *Camer. Oper. Subc. cent. 2. c. 6. p. 16. Plut. in Anton. p. 950.*

8. The Nobles of Muſcovy gave their judgment of Johannes Baſilides, while he was yet a boy: they obſerving that his ſpeech was fooliſh and monſtrous, his manners malignant and perverſe; by theſe and the like diſcoveries they conjectured of his diſpoſition for the future: and believing, that when he ſhould aſcend to the Imperial power, he would prove a ſcourge, and a heavy calamity to their country, they thereupon thought of taking him away by poiſon; which if they had, they had freed themſelves of the bloody tyranny which he afterwards exerciſed amongſt them. *Camer. Oper. Sub. cent. 2. c. 6. p. 17.*

9. Democritus had ſo great a ſkill in this art of phyſiognomy, that thereby he rendered Hippocrates an admirer of him. When one day a maid came to him, he ſaluted her by the name of Virgin: when ſhe came to him the next day, he called her Woman, for ſhe had loſt her honour over-night. He alſo bought Diagoras, the Mileſian, as knowing by his phyſiognomy that he would prove an excellent ſervant. *Laert. l. 9. Zuin. Theat. vol. 5. l. 2. p. 122.*

10. When L. Sylla went in quality of a Legate into Cappadocia, there was then there one of the retinue of Orobaſius, the Parthian Ambaſſador, who beholding the face of Sylla, conſidering the motions of his body and mind, and comparing of his nature with the rules of his art, he ſaid, “It could not be otherwiſe than that he ſhould be a great man; and that he wondered how he could yet bear it, that he was not already the chiefeſt and firſt of all others.” *Plut. in Sylla, p. 453.*

11. Titus Veſpaſian was bred up at court with Britannicus, the ſon of Claudius, by Meſſalina; had the ſame tutors and inſtructions with the young Prince; at which time it was that there came a Phyſiognomiſt, who, by the order of Narciſſus, the freed-man of Claudius the Emperor, was to conſider of the aſpect and countenance of Britannicus. This man did then moſt conſtantly affirm, “That Britannicus ſhould never be Emperor:” but he ſaid of Titus (who at that time ſtood by), “That ere long he ſhould attain unto the empire.” *Sueton. in Tito, l. 11. c. 2. p. 318.*

12. Strepſiades, the firſt time he ſaw his ſon (when he was returned from the ſchool of Socrates), ſaid of him, by the view of his face and forehead, “That he would make a good pleader in a bad cauſe: for that he ſeemed to carry in his viſage ſomething of the Attick ſubtilty and impudence.” *Zuin. Thea. vol. 5. l. 2. p. 1222.*

13. Iſidorus, the Hiſpalenſian Biſhop, chanced to behold Mahomet in Spain, before ſuch time as he had raiſed ſo great a flame; and even then, by the rules of phyſiognomy, he preſaged, that he would prove the peſt and plague both of the church and commonwealth: and thereupon commanded him to be ſeized. But Mahomet being warned by the Devil of the approaching danger, conſulted his own ſafety by a ſpeedy flight. *Zuin. Theat. vol. 5. l. 2. p. 1223.*

14. It ſhould ſeem that C. Julius Cæſar had ſome knowledge in theſe matters; for when Antonius and Dolabella were accuſed to him, as if they intended to diſturb the preſent ſtate of things, Cæſar ſaid, “He feared not ſuch as were fat, and had much hair on their head: but ſuch as were pale-faced, and of a lean habit of body:” meaning thereby Brutus and Caſſius, who afterwards were the chief heads in the conſpiracy againſt him. *Plut. in Cæſ. p. 737.*

15. The Sultan of Egypt having heard of ſome Pilgrims of Jeruſalem of great quality, when he had admitted them to his preſence, and reached them his hand to kiſs, he eaſily apprehended that Frederick, Duke of Saxony, was the chief amongſt them, by the proportion and heroick make of his body. *Zuin. Thea. vol. 5. l. 2. p. 1223.*

CHAP. XII.

Of the Painters in former Times, and the principal Pieces of the beſt Artiſts.

FOR the reputation of this art Pliny tells us, “That firſt in Sicyone, and then throughout all Greece it was ordained, that Gentlemens ſons and free-born, ſhould be firſt ſent to a painting ſchool; there to learn (before any other thing) the way to paint and draw pictures upon box tables. It was alſo ordained, That the art itſelf ſhould be ranged in the firſt degree of liberal ſciences. Certain it is, that in former times it was held in ſuch honour, that none but Gentlemen and free-born might meddle with it: as for ſlaves, by a ſtrict and perpetual edict, they were excluded from the benefit of this myſtery; nor might they learn or be taught it. By what degrees it attained to its height, may be ſeen as followeth. *Plin. l.* 35. *c.* 10. *p.* 537.

1. Theon had many pieces wherein he diſcovered the excellency of his art; but amongſt the chief was that of a man with his ſword in his hand, and his ſhield ſtretched out before him, ready prepared for the fight: his eyes ſeemed to ſparkle with fire, and the whole frame and poſture of his body is repreſented ſo threatening, as one that was intirely poſſeſſed with a martial fury. *Ælian. Var. Hiſt. l.* 2. *c.* 44. *p.* 84.

2. Nicias exceedingly delighted himſelf in his profeſſion of painting; and withal was ſo intent upon it, that when he painted Necya, he frequently forgot to eat his meat, and uſed to aſk his ſervants, "Whether he had dined, or not?" When this incomparable piece of art was finiſhed, King Ptolomy ſent to purchaſe it of him at the price of ſixty talents; but he refuſed to part with it, tho' for ſo vaſt a ſum. *Ælian. Var. Hiſt. l.* 3. *c.* 31. *p.* 126. *Plin. l.* 35. *c.* 31. *p.* 547.

3. Conon Cleoneus was the man who perfected the art of painting, which before his time was but rudely and inartificially exerciſed; and therefore his pictures were ſold at a price above any other artiſt's in that age wherein he lived: he was the firſt who attempted to foreſhorten his figures. *Ælian. Var. Hiſt. lib.* 8. *cap.* 2. *p.* 22.

4. Bularches painted in a table the battle of the Magnetes with ſuch ſkill, that Candaules, King of Lydia, paid willingly for it as much gold as it came to in weight. *Plin. l.* 35. *c.* 8. *p.* 533.

5. Polygnotus, the Thaſian, was the firſt that painted women in gorgeous and light apparel, with their hoods, and other head-attire, of ſundry colours. His invention it was to paint images with the mouth open, to make them ſhew their teeth; and repreſented much variety of countenance, far different from the ſtiff and heavy look of the viſage before-time. Of his workmanſhip is that picture in a table which now ſtandeth in the ſtately gallery of Pompeius, of a man upon a ſcaling-ladder, with a target in his hand. He alſo beautified the great gallery of Athens with the Hiſtory of the Trojan War: and being requeſted by Elpinice, the daughter of Miltiades, to paint her among the Trojan women, he did it ſo exquiſitely, that ſhe ſeemed to be alive. *Plin. l.* 35. *c.* 9. *p.* 533. *Patrit. de Regno, l.* 2. *tit.* 10. *p.* 114.

6. Apollodorus the Athenian, who lived in the ninety-third Olympiad, brought the pencil into a glorious name and eſpecial credit. Of his making there is a Prieſt at his devotion, praying and worſhipping; another of Ajax all on a flaming fire, with a flaſh of lightning, which at this day is to be ſeen at Pergamus; as an excellent piece of work: and, to ſpeak truth, before his days there can hardly be ſhewn a table which any man would take pleaſure to look long upon. *Plin. l.* 35. *c.* 9. *p.* 534.

7. Zeuxis, of Heraclea, lived about the ninety-fifth Olympiad. Of him the forementioned Apollodorus ſaid, "That he had ſtolen the cunning from all the reſt." In proceſs of time he grew to vaſt wealth, by means only of his excellent hand. At laſt he reſolved to work no longer for money, but to give away all his pictures. His *Alcmena*, *Penelope*, *Pan*, and *Helena*, are famous pieces. Much ſpeech there is of a wreſtler or champion of his, wherein he pleaſed himſelf ſo well, that he ſubſcribed to it, *Inviſurus aliquis facilius quam imitaturus*, "Sooner envied than equalled." Another ſtately piece there is of his workmanſhip; Jupiter ſitting upon the throne of his majeſty, with all the other gods ſtanding by, and making court unto him. *Plin. l.* 35. *c.* 9. *p.* 534.

8. Parrhaſius was born at Epheſus; he was the firſt that gave true ſymmetry to his pictures, that beſt couched the hair of the head, and expreſſed the lovely grace and beauty about the mouth and lips: he was bold openly to challenge Zeuxis for the victory in this art. Zeuxis brought upon the ſtage a tablet wherein cluſters of grapes were ſo lively repreſented, that the birds of the air came flocking to them. Parrhaſius, to ſhew his workmanſhip, brought a tablet, wherein he had only depainted a curtain, but ſo lively, that Zeuxis, in a glorious bravery becauſe the birds had approved his handy-work, ſaid to him in ſcorn, "Come, Sir, away with your curtain, that we may ſee your goodly picture." But perceiving his error, he was mightily abaſhed, yielded him the victory, and ſaid, "Zeuxis hath beguiled poor birds, but Par-

rhaſius hath deceived Zeuxis, a profeſſed artiſt." *Plin. l.* 35. *c.* 10. *p.* 535.

9. Timanthes had an excellent wit, and was full of rare invention: he it was that made the famous picture of Iphigenia, wherein was repreſented that innocent Lady ſtanding by the Altar ready to be ſlain for ſacrifice: he had painted by her Chalchas the Prieſt looking ſad, Ulyſſes ſadder, but her uncle Menelaus above the reſt full of an extreme ſorrow: and having in theſe ſpent all the ſigns whereby the pencil was able to expreſs a real grief; being yet to exhibit her own father Agamemnon, he drew his viſage covered with a veil, leaving it to the imagination of the ſpectators, to conceive the inexpreſſible grief and extraordinary ſorrow that was in him, to behold his daughter bathed in her innocent blood. He painted a Cyclops lying aſleep, and little elviſh Satyrs by him, with long perches taking meaſure of one of his thumbs. But his picture of a Prince was thought to be moſt abſolute; the majeſty whereof is ſuch, that all the art of painting a man ſeemeth to be comprized in that one picture: this piece remaineth at this day within the temple of Peace at Rome. *Plin. l.* 35. *c.* 10. *p.* 536. *Patrit. de Repub. l.* 1. *tit.* 10. *p.* 55.

10. Pamphylus, a Macedonian, was the firſt of all Painters that was ſkilled in Arithmetick and Geometry, without which he judged it impoſſible to be a perfect Painter: he was renowned for drawing a Confraternity of Kindred, the Battle fought before Philus, and the Victory of the Athenians. He taught none his ſkill under a talent of ſilver for ten years together: and thus much paid Apelles and Melanthus to learn his art. *Plin. l.* 35. *c.* 10. *p.* 537.

11. Apelles ſurmounted all who ever came before or followed him; giving his pictures a certain lovely and inimitable grace. Having heard of the fame of Protogenes, he ſailed to Rhodes on purpoſe to ſee him: but finding him abſent from his ſhop, he took a table, and drew therein a fine and ſmall line athwart it. Protogenes at the ſight of it, ſaid, "Apelles hath been there;" and he himſelf drew a ſecond with another colour in the midſt of it, and ſo left it. Apelles upon his return drew a third, with a diſtinct colour, ſo ſmall, as left no poſſibility for a fourth; which when Protogenes ſaw, he confeſſed he had met both with his match and maſter. This table was kept for a long time, and better eſteemed than any other rich or curious work, till it was deſtroyed by fire in the Palace of Cæſar in the Palatine hill. Being abuſed by one of the court of King Ptolomy, whoſe name he knew not, nor could ſee in the preſence, he took a coal from the hearth, and drew his face ſo exactly, that he was immediately known. His picture of Venus ariſing out of the ſea, in the nether part of it catched ſome hurt by miſchance; but there never could be found that painter who would take in hand to repair the ſame, to make it ſuitable with the reſt. He flouriſhed about the hundred and twelfth Olympiad. *Plin. l.* 35. *c.* 10. *p.* 538, 539.

12. Ariſtides the Theban was a famous Painter, the firſt that would ſeem to paint the conceptions of the mind, and to expreſs the inward dipoſition and actions thereof, yea, the very pertubations and paſſions of the ſoul; but his colours were unpleaſant, and ſomewhat too harſh: he painted the taking of a town by aſſault, wherein was an infant, making means to creep to the mother's breaſt, who lay dying upon a mortal wound received therein: but it ſhewed how naturally the poor woman's affection was expreſſed in this picture; how a certain ſympathy and tender affection might be perceived to her babe in the midſt of her deadly pangs. This table Alexander the Great tranſlated from Thebes to Pella, the city where himſelf was born. He painted a fight of an hundred Greeks and Perſians, and ſold it to Mnaſon, the Tyrant of Elate, for ten pounds for every head therein painted. King Attalus alſo gave him for one table, and the picture in it, one hundred talents of ſilver. *Plin. l.* 3. *c.* 10. *p.* 541.

13. Protogenes was born at Caunos, a city in Cilicia, ſubject to the Rhodians: his picture of Jalyſus, and a dog in that table, is accounted his maſter-piece, which is now dedicated at Rome within the Temple of Peace. It was ſo highly eſteemed, that King Demetrius, when he might have forced the city of Rhodes on that ſide where Protogenes dwelt, forbare to ſet it on fire, becauſe he would not burn it amongſt other pictures; and thus for a picture he loſt the opportunity of winning a town. *Plin. l.* 35. *c.* 10. *p.* 542.

14. Aſclepiodorus was admired by Apelles himſelf for his ſingular ſkill in obſerving ſymmetry and juſt proportion: he pourtrayed for the King of the Elateans the twelve principal gods, and received for every one of them three hundred pounds of ſilver. *Plin. l.* 35. *c.* 10. *p.* 543.

15. Nicomachus painted the raviſhment of Proſerpina by Pluto, which ſtandeth in the chapel of

Minerva in the capitol, and the mermaid Sylla, which at this day is to be ſeen at Rome in the temple of Peace. A ready workman he was, and no Painter had a quicker hand than he. *Plin. ibid.*

16. Philoxenus painted a table for King Caſſander, containing the battle betwixt Alexander the Great and King Darius; which, for exquiſite art, cometh not behind any other whatſoever.

17. Cydias was he who in a table repreſented the Argonauts, or Knights that attended Prince Jaſon in his expedition to Colchis: Hortenſius the Orator was content to pay for this piece one hundred and forty-four thouſand ſeſterces, and ſhrined this picture in an oratory or chapel, built on purpoſe for it, in a houſe of pleaſure that he had at Tuſculum. *Plin. l.* 35. *c.* 11. *p.* 547.

18. Timomachus the Byzantine flouriſhed in the days of Julius Cæſar, for whom he painted Ajax and Medea; which pictures, when he bought of him for eighty talents, he cauſed to be hung up in the temple of Venus; by talent I mean the Attic talent, which is ſix thouſand Roman deniers. His pieces of Oreſtes and Iphigenia are alſo much praiſed; but eſpecially he is renowned for his Meduſa's head, which he painted in Minerva's ſhield. *Plin. l.* 35. *c.* 11. *p.* 548.

CHAP. XIII.

Of the moſt eminent Artiſts for making of Statues and Images in Clay, Marble, Ivory, Braſs, &c.

THAT of Painting is a noble Art, but this of the framing of ſtatues is perhaps no whit inferior to it, ſince it makes a nearer approach unto nature than the other. Pictures may be ſeen indeed, but theſe are alſo to be felt; have an entire and ſolid body, and thereupon are alſo the more durable. The moſt excellent artificers in this kind were ſuch as follow.

1. Liſiſtratus of Sicione was the firſt that in plaiſter or alabaſter repreſented the ſhape of a man's viſage in a mould, from the lively face indeed: which image he after took in wax: nor ſtayed he there, but began to make images to the likeneſs of the perſon; before him every man ſtudied only to make the faireſt faces, and never regarded whether they were like or no. *Plin. l.* 35. *c.* 12. *p.* 552.

2. Phidias was the moſt excellent graver that ever was, as all nations will confeſs, that have ever heard of that ſtatue of Jupiter Olympius which he made at Olympia, or the ſtately ſtatue of Minerva, which he wrought at Athens, in height ſix and twenty cubits, all made of ivory and gold: upon the ſwelling round of the ſhield of this goddeſs, he engraved the battle wherein the Amazons were defeated by Theſeus; in the hollower part he enchaſed the conflicts between the gods and the giants; upon the ſhoes and pantofles ſhe wears, he framed the fight betwixt the Centaurs and Lapithæ; in the baſe, or pedeſtal of the ſtatue, he cut the genealogy of Pandora, and the nativities of the gods, to the number of thirty, and amongſt them the goddeſs of Victory, of moſt admirable workmanſhip, with a ſerpent and ſphinx of braſs, under the ſpear that Minerva holds in her hand, admired by all workmen. He flouriſhed in the eighty-third Olympiad. *Plin. l.* 36. *c.* 5. *p.* 565.

3. Praxiteles's Venus, which he wrought for them of Gnidos, ſurpaſſes all images that ever were made by others or himſelf; and in truth, ſo exquiſite and ſingular it was, that many a man hath ſailed to Gnidos for no other purpoſe but only to behold it. King Nicomedes offered to free their city of all debts (which were great ſums) for this piece of work; but they reſolved to ſtand all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this Venus, as one Alchidas a Rhodian loved his naked Cupid, that he made for them of Parium, a city within Propontis. *Plin. l.* 36. *c.* 5. *p.* 566. *Sandys on Ovid. Met. l.* 10. *p.* 197.

4. Scopas deſerveth praiſe for his worthy workmanſhip, in which moſt account is made of thoſe images in the chapel of Cn. Domitius in the cirque of Flaminius; viz. Neptune, Thetis, and her ſon Achilles; the ſea-nymphs, or Nereids, mounted upon dolphins, whales, and mighty ſea-horſes; the Tritons, with all the choir, attending upon Phorcus, a ſea-god; and the mighty fiſhes called Priſtes, beſides many other monſters of the ſea; all of them wrought by him ſo curiouſly, that had he ſet about the making of them all his life-time, and done nothing elſe, a man would have thought it work enough. *Plin. l.* 36. *c.* 5. *p.* 567.

5. Meneſtratus's Hercules men have in high admiration, as alſo his Hecate, which ſtandeth in a chapel at Epheſus, behind the great temple of

Diana; the ſextons or wardens of which chapel give warning unto thoſe that come to ſee it, that they look not too long upon it, for fear of dazzling and hurting their eyes, the luſtre of the marble is ſo radiant and reſplendent. *Plin. l.* 36. *c.* 5. *p* 568.

6. Apollonius and Tauriſcus were the makers of that brave piece of Zetus, Amphion, Dirce, the bull, and the bond wherewith Dirce was tied, all in one entire ſtone, which was brought from Rhodes to Rome. *Plin. l.* 36. *c.* 5. *p.* 569.

7. Lyſias made a chariot drawn with four horſes, Apollo and Diana, all of one piece: and it appears how highly it was eſteemed by the honourable place wherein it ſtood; for Auguſtus Cæſar, to the honour of Octavius his father, dedicated it in Mount Palatine, over the triumphant arch there, and placed it within a ſhrine or tabernacle, adorned with columns. *Plin. ibid.*

8. Ageſander, Polydorus, and Athenodorus, Rhodians, moſt excellent workmen all, agreed by one conſent to expreſs lively, in one entire ſtone, Laocoon, himſelf, and his children, and the wonderful intricate windings of the ſerpents claſping about them. This work remaineth to be ſeen in the palace of the Emperor Titus; a piece of art to be preferred (no doubt) before all figures, cut or caſt images, whatſoever. *Plin. ibid.*

9. Lyſippus was the founder of the Coloſſus, or ſtately image of Hercules at Tarentum, which was forty cubits high: and miraculous is the device which is commonly reported of this Coloſſus, that a man may move and ſtir it eaſily with his hand, ſo truly balanced it ſtandeth, and equally counterpoiſed by geometry, and yet no wind, no ſtorm or tempeſt is able to ſhake it. He alſo expreſſed the perſonage of King Alexander the Great in braſs; and many images he made of him, begining at the very childhood of the ſaid Prince; nor would that great Monarch ſuffer any other beſides this principal workman to repreſent his effigies in braſs. He was at firſt but a poor tinker, or plain braſier, and then took heart to proceed further by an anſwer that Eupompus a painter gave him; who being aſked "what pattern he had beſt follow of all the workmen that had gone before him?" he ſhewed him a multitude of people, and told him, "he ſhould do beſt to imitate Nature herſelf." *Plin. l.* 34 *c.* 7. *p.* 495.

10. Charles of Lindus was apprentice to Lyſippus: he made the Coloſſus of the Sun which ſtood at Rhodes, and was of all others the moſt admirable; for it carried ſeventy cubits in height: but it ſtood but ſixty-ſix years, being overthrown by an earthquake, yet lying along, a wonderful and prodigious thing to behold. The thumbs and great-toes of it are ſo big, as few men are able to fathom one of them; the fingers and toes are bigger than the moſt part of other whole ſtatues and images: twelve years the artificer was in framing it, and the bare workmanſhip coſt three hundred talents, given by King Demetrius. *Plin. l.* 34. *c.* 7. *p.* 496.

11. Zendorus framed that huge and prodigious Coloſſus of Mercury, at Auvergne in France; ten years he was about it, and the workmanſhip came to four hundred thouſand ſeſterces. Having made ſufficient proof of his art there, Nero, the Emperor, ſent for him to Rome, where he caſt and finiſhed a Coloſſus an hundred and ten feet long, to the ſimilitude and likeneſs of the ſaid Emperor, as it was firſt appointed, and as he began it: but Nero being dead, it was dedicated to the honour of the Sun. *Plin. l.* 34. *c.* 7. *p.* 497.

12. Polycletus, the Sicyonian, made that which workmen call the Canon; that is to ſay, one abſolute piece of work, from whence artificers do fetch their draughts, ſymmetries, and proportions, as from a perfect pattern or rule, which guides and directs them in their work: ſo as we may truly judge that he alone reduced the ſkill of foundery and imagery into an art and method. He made Diadumenus in braſs, an effeminate young man, with a diadem about his head: a piece of work much ſpoken of, for it coſt an hundred talents. *Plin. l.* 34. *c.* 8. *p.* 497.

13. Myro, born at Eleutheræ, and apprentice to Agelades: the piece of work that brought him into name, and made him famous, was an heifer of braſs, which divers poets have celebrated in their verſe. He ſeems to have been the firſt that wrought not his images after one ſort, but altered his work after many faſhions, as being fuller of invention, and given more to device in his art: more curious alſo and preciſe in his ſymmetries and proportions; yet he went no farther than the outward lineaments of the body; as for the inward affections of the mind he did not expreſs in any of his works. *Plin. l.* 34. *c.* 8. *p.* 498.

14. Leontius expreſſed lively in braſs, Aſtylos, the famous runner, in a race; which image is ſhewed for a rare piece of work in Olympia: alſo the portrait of one that ſeemed lame, and to halt by reaſon of an ulcer: but the ſame was ſo lively

and naturally done, that as many as beheld the ſame, ſeemed to have a compaſſion and fellow-feeling with him of ſome pain and grievance of his ſore: and this piece of work may be ſeen at Syracuſe. *Plin. ibid.*

15. Euphranor was the maker of that Paris, the excellent art and workmanſhip whereof is ſeen in this, that it repreſented unto the eye all at once, a judge between the goddeſſes, the lover of Helena, and yet the murderer of Achilles. *Plin. l.* 34. *c.* 8. *p.* 502.

16. Calamis made chariots drawn with two, and at other times with four horſes: and for abſolute workmanſhip about horſes, wherein he never miſſed, he had not his fellow in the world: and that he might appear to have the like art in framing human ſtatues, he made one in the reſemblance of the Lady Alcmena, which is ſo exquiſitely wrought, as that no man could ſet a better piece of work by it. *Plin. l.* 34. *c.* 8. *p.* 501.

17. Bryaxis, his moſt excellent piece in braſs was a man moſt grievouſly wounded, fainting and ready to die thereupon; which he did ſo lively, that one might perceive therein how little life and breath was left in his body. *Plin. ibid.*

18. Chanachus, with his Apollo, had another exquiſite and curious work by him deviſed and wrought: it was a ſtag ſtanding ſo lightly upon his feet that a man might draw a thread under them, and the ſame take hold of the floor underneath ſo daintily, that he ſeemed to touch it with one foot by the claw, with another by the heel; and the ſame after ſuch a winding manner, twining and turning, as well with the one as the other, that a man would think one while he would bounce and ſpring forward, and another while ſtart and caſt himſelf backward. *Plin. ibid.*

19. Leocras made the eagle that raviſhed Ganymede, and flew away with him, but ſo artificially, that, as if ſhe knowing what a fair and dainty boy ſhe had in charge, and to whom ſhe carried him, claſped the child ſo tenderly, that ſhe forbare with her talons to pierce through ſo much as his clothes. *Plin. l.* 34. *c.* 8. *p.* 502.

20. Theodorus, who made the labyrinth of Samos, caſt his own image in braſs, which, beſides the near and wonderful reſemblance of himſelf, was contrived ſo artificially beſides, and ſet out with ſuch other fine devices, that he was much renowned for it: in his right hand he had a file; and in his left he bore with three fingers a little coach, with four horſes, but both the coach, horſes and coachman, were couched in ſo ſmall a compaſs, that a little fly, which he alſo deviſed to be made with the reſt, covered all with her wings. *Plin. l.* 34. *c.* 8. *p.* 503.

21. Callimachus was a workman of great note; but he was ſurnamed Cacizotechmos, for he would always be finding fault with his own workmanſhip, and could never ſee when to make an end, ſtill thinking he had not ſhewed art enough. There is a dance of Lacedæmonian women of his making, a piece of work which he went about to amend; and when he thought to make it better, he marred it in ſuch a manner that it loſt all the grace that it had before. *Plin. l.* 34. *c.* 8. *p.* 504.

CHAP. XIV.

Of the moſt applauded Actors upon Theatres, and the Name, Riches, and Favour of great Perſons they have thereby attained unto.

SOME of theſe have been maſters of that grace and ſweetneſs in their pronunciation, and have expreſſed things ſo much to the life, by their choice and befitting geſture, that they have wonderfully gained upon the minds of men thereby: which being obſerved, the moſt famous orators that ever were, were not aſhamed to become the ſcholars of ſuch men as theſe; and had they not ſo done, they had never obtained the perfection of their own art.

1. Richard Burbage and Edward Allen, were two ſuch actors in Queen Elizabeth's time, as no age muſt ever look to ſee the like: and to make their comedies complete, Richard Tarleton, who for his part played the clown, never had his match, nor ever will have. *Bak. Chron. p.* 581.

2. Andreas Salvadorus was an excellent dramatic poet, in which it was his peculiar happineſs to have Lauretius Victorius for an actor, whoſe praiſe will continue to lateſt poſterity. His voice was clear, ſweet, and loud: he had a diſtinct and harmonious pronunciation; and was an excellent ſinger: by all which he gave, as it were, ſomething of divine to every thing he had to deal in, which appeared more plainly when he was gone, for the things he had pronounced ſeemed not the ſame in the mouths of others. *Janii Nicii Pinacoth. Imag.* 1. 35. *p.* 62, 63.

3. Polus was a famous actor at Athens, of whom it is ſaid, that when he was to play ſuch a

part as required to be preſented with a remarkable paſſion, he privily brought in the urn and bones of his dead ſon; whereby he ſo excited his own paſſion, and was moved to deliver himſelf with that efficacy both in his words and geſture, that he filled the whole theatre with unfeigned lamentations and tears. *Lipſ. de Conſt. l.* 1. *c.* 8. *p.* 32.

4. Roſcius was ſo incomparable an actor, that he excelled all mimicks and players that came upon the ſtage: ſo that whenſoever any thing was frigidly, or but indifferently perſonated upon the theatre, the ſpectators would commonly cry out, "Roſcius plays not." This man, with his utmoſt ſtudy and diligence, was ſubſervient to the eyes and ears of the people: and therefore he would familiarly glory in this, that he did never bring any geſture before the people, which he had not well practiſed at home, and there approved of it before-hand. *Patrit. de Regno, l.* 5. *tit.* 19. *p.* 349. *Cæl. Antiq. lect. l.* 14. *c.* 17. *p.* 658.

5. When Tullius Cicero began to plead in cauſes, it is ſaid of him, that he applied himſelf to Roſcius the comedian, and Æſopus the tragedian, for inſtructions. This Æſopus was famous in Rome for action: and they ſay, that once playing the part of Atreus, deliberating upon the puniſhment of Thyeſtes, he was ſo tranſported, that he ſtruck and ſlew a ſervant, as he ſuddenly paſſed by, with the ſceptre he then had in his hand. This Æſopus in this employ attained to a vaſt eſtate, which was afterwards conſumed in as much vanity as that whereby it had been gotten. *Plut. in Cic. p.* 863.

6. Nicocreon, of Salamine, and Paſicrates the Solian, contended with great earneſtneſs in the ſhews that Alexander made at his return out of Egypt into Phœnicia: Paſicrates ſtood for Athenodorus, and Nicocreon for one Theſſalus, whom Alexander himſelf favoured: yet he diſcovered not this inclination till ſuch time as the judges had pronounced Athenodorus the victor. Then Alexander, as he departed, ſaid, "He did commend the judges; nevertheleſs he had rather have loſt a part of his kingdom than to have ſeen Theſſalus overcome." Alſo when Athenodorus (being fined by the Athenians for being abſent from their bacchanals) had beſought Alexander to intercede by his letter in his behalf, he denied his requeſt therein, but paid for him the fine that was impoſed upon him. *Plut. in Alex. p.* 681.

7. Callipedes, an actor of tragedies, had a celebrated name amongſt the Grecians, and a mighty fame amongſt all men for his ſurpaſſing ſkill and dexterity in that faculty. This man meeting with Ageſilaus, ſaluted him firſt, and joining himſelf with thoſe that were walking, made oſtentation of himſelf, ſuppoſing Ageſilaus would take occaſion to ſpeak familiarly to him: but perceiving no notice was taken, "Doſt thou not know me, O King!" ſaid he. Ageſilaus looking upon him, "Are you," ſaid he, "Callipedes the Dicelict?" ſo the Spartans term thoſe that are mimicks: and the word doth ſignify an idol or image. By this means he checked the man's pride, and yet gratified the humour of ſelf-admiration that he was ſo far carried away with. *Plut. in Ageſil. p.* 607. *Cæl. Rhod. l.* 11. *c.* 16. *p.* 505.

8. Demoſthenes being once exploded by the people, haſted home with his head covered, and his mind troubled: Satyrus, the tragedian, followed him, to whom Demoſthenes lamentably complained, "That whereas he was more laborious than all other orators, and that he had much impaired the ſtate of his body in the proſecution thereof, yet he could not pleaſe the people: but that drunkards, mariners, and illiterate perſons held the pulpit, while in the mean time he was rejected." "You ſay true," ſaid Satyrus: "but I ſhall ſoon remove the cauſe, if you will repeat me ſome verſes of Euripides or Sophocles without book." Demoſthenes pronounced ſome of them, which Satyrus repeated after him with ſuch a decency of countenance, and ſuch aptneſs of geſture, that Demoſthenes ſcarce knew them to be the ſame. Here it was that he firſt underſtood what an acceſſion of dignity and grace is added to an oration by action; and thenceforth he accounted a declamation a thin and vain thing, where pronunciation and action were neglected. *Plut. in Demoſt. p.* 849.

9. Hippias and Sergius were two tragedians and mimicks in Rome, who were in ſuch favour with Marcus Antonius, that they could do with him almoſt what they pleaſed. Alſo Cytheris, a woman of the ſame profeſſion, was ſo much beloved by him, that he carried her with him as he went from city to city: and no leſs a retinue waited upon her carriage, than if it had been that of his mother. *Plut. in Anton. p.* 920.

10. Theodorus Zuingerus, ſoon after his childhood, gave inſtance of what his country might expect from him: for in a play that was publickly exhibited by Thomas Platerus (the father of Fœlix) when he ſuſtained the character of Cupid,

with his ſweet variety of geſture, his becoming action, and pleaſant pronunciation, he ſo turned the faces, eyes and minds of all men upon him, that tears of joy dropped from the eyes of ſome of the ſpectators; others witneſſed the applauſe they gave him, by the ſighs that parted from them; and others again cried out with the poet,

Ingenium cæleſte ſuis velocius annis
Surgit, et ingratæ fert malè damna moræ.

"A heav'n-born wit, preventing his own years,
Riſes, and loſs by baſe delays he fears."

Melch. Adam. in Vit. Germ. Med. p. 301.

11. Claudius Rufus hath left in writing, that many years ago, in thoſe days when Caius Sulpitius and Licinius Stolo were Conſuls, there reigned a great peſtilence at Rome, ſuch a mortality as conſumed all the ſtage-players indifferently one with another: whereupon at their inſtant prayer and requeſt, there repaired out of Tuſcany to Rome many excellent and ſingular actors in this kind, amongſt whom, he who was of the greateſt reputation, and had carried the name longeſt in all theatres for his rare gift and dexterity that way, was called Hiſter, of whoſe name all other afterwards were called Hiſtriones. *Plut. Mor. in Quæſt. Rom. qu.* 107. *p.* 885.

12. Aſtydamus, the ſon of Morſymus, was a player ſo noted in his time, that the people decreed he ſhould have a ſtatue erected in the theatre, in honour of him, more eſpecially for that, in the acting of Parthenopæus, he had performed it with that dexterity and grace, as merited an applauſe from them all. This player therefore framed a title and inſcription for his own ſtatue, in which he had not been overſparing in his own praiſes: this title he read amongſt the people, that in caſe it ſhould be approved by them, it might be diſpoſed with his ſtatue: but the people were ſo offended with the man for being ſo very laviſh in his own praiſes, that by a general vote it was decreed, "That ſo arrogant a title as that ſhould not be admitted." Suidas ſays, "This title was to this purpoſe:"

"Would I had liv'd with them, or they with me,
Who for ſweet ſpeaking ſo renowned be:
I then (no doubt) had gain'd the chiefeſt praiſe;
Envy'd by thoſe, who can no envy raiſe."

Zuin. Thea. vol. 1. *l.* 2. *p.* 163.

CHAP. XV.

Of Men notably practiſed in Swimming; and how long ſome have continued under Water.

CUSTOM and long practice of any thing doth ſeem to diveſt man of his own nature, and to adopt another inſtead thereof, as we may perceive upon divers occaſions: and particularly in reſpect of what follows.

1. Spunges are gathered from the ſides of rocks, fifteen fathom under water, about the bottom of the Streights of Gibraltar. The people that get them, are ſo trained up in diving from their childhood, that they can endure to remain under water ſuch a continuance of time, as if it was their own proper element. *Clark's Geogr. Deſcrip. p.* 196.

2. Amongſt thoſe wonders which have been in our time, we knew of late a man, not of any generous extraction, but of the meaner ſort, who was a mariner at ſome times for a ſtipend; and at other times got his living by fiſhing. This man was known in a ſharp ſeaſon of the year, and ſometimes in a troubled ſea, in one day to have ſwimmed from Ænaria, an iſland among the Pithecuſæ, over-againſt Naples, as far as to Prochytas, which is almoſt fifty furlongs, and at ſome times to have returned in the ſame day. When this ſeemed unto all men utterly incredible, he voluntarily made offer of himſelf to perform it; multitudes came to behold this ſight, and when Ænaria had leaped into the ſea, a boat that followed him on purpoſe, obſerved him ſwimming at ſome diſtance before them that were in it, till ſuch time as he came to ſhore at Prochytas in ſafety. *Alex. ab Alex. Genia. Dier. l.* 2. *c.* 21. *p.* 91. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 120.

3. Hiſtorians do much admire the valour and ſtrength of Sertorius; his firſt warfare was under Scipio, againſt the Cimbrians, who had paſſed over into Gaul: in this war, when a party of the Romans had fought unfortunately, it happened that Sertorious was grievouſly wounded, and had loſt his horſe: in this caſe, with his breaſt-plate upon him, and his ſhield and arms in his hand, he

threw himſelf into the Rhodanus, a ſwift river, and ſtriving againſt the adverſe waves, he ſwam over it, and, not without great admiration of the enemy, he got over in ſafety to the Roman army on the other ſide. *Patrit. de Regno, l.* 3. *tit.* 4. *p.* 167.

4. Scævola, a man of admirable valour, having alone defended a rock all the day from the whole force of the Britons, when night came he threw himſelf into the ſea, and laden with a heavy ſhield, and two coats of male, by ſwimming he got ſafe to Cæſar, who having publickly applauded him, of a private ſoldier made him a Centurion. *Patrit. de Regno, l.* 3. *tit.* 4. *p.* 168.

5. Thoſe few people that dwell in the iſlands of Lar and Cailon, are almoſt transformed into the nature of fiſhes: ſo excellent ſwimmers are they, that ſeeing a veſſel on the ſeas, though ſtormy and tempeſtuous, they will ſwim to it, though it be diſtant from them five or ſix miles; and this only to beg alms, their own food being nothing but fiſh, and they very poor. *Purch. Pilg. tom.* 1. *l.* 5. *c.* 14. § 2. *p.* 659.

6. They fiſh for pearl in the South Sea near Panama, and in the North Sea in divers places, as in the iſle of Margareta towards the coaſt of Paria, where the oyſters feed upon Cubuca. The pearls of greater price are called Quilates, or Carats. For this fiſhing they chooſe the beſt-winded men, and ſuch as can contain longeſt under water. At Barlovento, Cuba, and Hiſpaniola, I have ſeen them ſtay three quarters of an hour under water, and I was told they have had ſome who have continued the whole hour. The General of Margaita keeps many of theſe men, who are ſlaves to him, called Bouze: one of theſe pearls was brought to the King of Spain as big as a pigeon's egg, valued at 14,000 ducats, by ſome 100,000, and it was called a Peregrina. *Vincent le Blanc's Travels, tom.* 3. *c.* 13. *p.* 386.

7. The Grecians uſed to breed up their children with liberal education: they were well inſtructed in wreſtling, and alſo were taught to ſwim well. This was the reaſon that very few of the Greeks periſhed in the naval fight of Xerxes at Salamin, for being well ſkilled in ſwimming, when any of their ſhips were broken, or in danger of ſinking, they quitted them, and leaping into the ſea, ſwam ſafely to Salamin: on the other ſide, the Perſians being generally unpractiſed herein, for the moſt part periſhed in the ſea. *Zuin. Thea. vol.* 2. *l.* 5. *p.* 386.

8. Henry the Third, the Emperor of the Romans, in revenge for the death of Peter, King of Hungary, beſieged Piſonium. It was here that a certain Hungarian, his name was Zothmundus, an incomparable ſwimmer, was ſent in the dead of the night by the Governor, to get by ſwimming privily under the enemy's ſhips: this he did, and with an auger he ſo bored them in the bottom, that between two and three o'clock in the morning divers of them began to ſink. By this artifice, the forces of the Germans were ſo broken and impaired, that they were conſtrained to break up the ſiege and to depart. *Zuin. Thea. vol.* 2. *l.* 5. *p.* 387.

9. Alphonſus, King of Sicily and Arragon, beſieged the city of Bonifacia, a colony of the Genoeſe, in the iſland of Corſica; he had there more, eſpecially one vaſt ſhip which was called the Round-Head, which created the Genoeſe a great deal of trouble and danger in their naval fights with him: whereupon, by the command of Johannes Campo-Fulgoſus, one Andreas Mergus, a Genoeſe, caſt himſelf into the ſea with his helmet on his head, and a ſhort knife in his hand, and being (as he was) an excellent diver under water, with little trouble he cut the cables of this ſhip, in the time when the battle was hotteſt. Then this vaſt heap of wood began at firſt to move itſelf, then to turn the beak of it another way, and after to draw along with it other ſhips: ſo that Alphonſus was conſtrained to retire, and to give leave to the Genoeſe to enter in ſafety their city of Bonifacia, and to relieve it. *Fulgoſ. Ex. l.* 7. *c.* 4. *p.* 969.

10. C. Julius Cæſar, by ſwimming and reſting himſelf upon blown bladders, would paſs over rivers with that celerity and ſpeed, that oftentimes he hath prevented, and arrived before ſuch meſſengers as he had before appointed to carry the news of his coming. At Alexandria, by a ſudden eruption of the enemy, he was conſtrained to leap into a boat (and when too great a number caſt themſelves into it after him) he was forced to leap thence into the ſea, where he ſwam two hundred paces to get into one of his own ſhips, holding in the mean time his writings in his left hand above the water, leſt they ſhould be damnified that way, and drawing his General's coat after him with his teeth, that the enemy might not boaſt of having ſuch a ſpoil in their power. *Plut. in Cæſar. p.* 731. *Zuin.*

Theatr. vol. 2. *l.* 5. *p.* 387. *Patrit. de Regno, l.* 3. *tit.* 4. *p.* 165.

11. Scyllias was the beſt ſwimmer and diver of all other men in his time. He attended upon Xerxes in his expedition into Greece; and in the wreck of part of his navy at Pelion, this man was of ſpecial uſe: much money he ſaved for the Perſians, and much he gained to himſelf. He had reſolved, and waited opportunity, to paſs over to the Greeks: and caſting himſelf into the ſea at Aphetas, where Xerxes's navy was, he ſwam to Artemiſium, which is well nigh eight hundred furlongs: there he told the Greeks of the Perſians ſhipwreck at Pelion, and the ſhips that were ſent to fetch a compaſs about Eubœa. He and his daughter, called Cyana, whom he had alſo taught to ſwim and dive with great dexterity, theſe two ſwimming under water, cut in pieces the cordage of the Perſian ſhips in a very vehemently-tempeſtuous time, by which means a great deſtruction was made of Xerxes's galleys. The Grecians were mindful of this good turn, and in honour of his memory, and that of his daughter, the Amphictions decreed a ſtatue of each of them to be kept enſhrined at Delphos.

CHAP. XVI.

Of the moſt famous Philoſophers, Academicks, Stoicks, Cynicks, Epicureans, and others.

A Larger account of the ancient ſages and philoſophers, would not agree with my preſent deſign, and therefore I have contented myſelf with this abſtract from Laertius, to whom I refer my reader, if he is deſirous of further ſatisfaction in their doctrines and tenets.

1. Thales, a Phœnician, ſome ſay a Mileſian, was of an illuſtrious family: it is ſaid, “That he firſt found out the calculation of eclipſes, and obliquity of the ecliptic; was the firſt that ſaid ſouls were immortal; and that the ſun was ſix hundred and twenty times bigger than the moon: and firſt deſcribed a right-lined triangle of equal magnitude with a given circle; he held water the beginning of all things; that the world had a ſoul: and he firſt divided the year into three hundred and ſixty-five days: he was born in the thirty-firſt Olympiad, and died the ſeventy-eighth year of his age; or, as Soſicrates, in the ninetieth; he was the firſt of the ſeven wiſe men; and his ſaying was, “Know thyſelf.” *Laert. lib.* 1. *p.* 6, 7.

2. Solon, a Salaminian by birth. He firſt eaſed the burden of the Athenians, occaſioned by uſury: diſcovered and reſiſted the intended tyranny of Piſiſtratus, and finding it in vain, laid down his arms at the gate of the Common Hall, ſaying, “O my country, I have aſſiſted thee both in word and deed.” He made laws for the Athenians: he flouriſhed in the forty-ſixth Olympiad, and died in Cyprus when he was eighty years of age. *Laert. lib.* 1. *p.* 11, 12.

3. Chilon, the ſon of Damagetus, was a Spartan; he was acquainted with the fable-maker Æſop: being aſked, what was hardeſt to do? he ſaid, “To keep ſecrets, to diſpoſe well of our leiſure hours, and to bear an injury.” His precepts were, to reſtrain the tongue, eſpecially in feaſts; to ſpeak no evil of our neighbours; to threaten none, becauſe 'tis womaniſh; to viſit our friends moſt in adverſity; not to ſpeak evil of the dead; to honour age; to prefer loſs to a reproachful gain; not to wiſh things that cannot be,” &c. He was old in the fifty-ſecond Olympiad, and died at Piſa in the arms of a ſon of his, victorious in the Olympick games. His joy it ſeems was too ſtrong for his weak body: his ſaying was, “A promiſe and a loſs lie near together.” *Laert. lib.* 1. *p.* 17, 18.

4. Pittacus, the ſon of Hyrrhadius, was a Mitylenian: he with the brethren of Alcæus ſlew Melanchrus the tyrant of Leſbos; refuſed money ſent him by Crœſus: the ſupreme magiſtracy amongſt the Mitylenians was given him by univerſal conſent, which he held ten years, and having ſettled their ſtate, reſigned his government. He pardoned the murderer of his ſon, ſaying, “That pardon was better than repentance.” He ſaid, “That magiſtracy ſhews the man;” and being aſked, “What was beſt?” anſwered, “To do well that which the preſent time required.” His advice was, not to diſcover what we are about till we have attained it. His ſaying was, “Know the opportunity.” He lived beyond ſeventy years, and died in the third year of the fifty-ſecond Olympiad. *Laert. lib.* 1. *p.* 19, 20.

5. Bias, the ſon of Teutamis, was born at Priene, and thought by Satyrus the chief of the ſeven wiſe men of Greece: he ſaid, “Strength was a gift of nature, riches of fortune; but to comprehend things profitable for our country, was the prerogative of the mind and prudence.” When

aſked, What was moſt difficult? "To bear with conſtancy," ſaid he, "the changes of our affairs to the worſe." Sailing with wicked perſons in a ſtorm, who then prayed, "Hold your peace," ſaid he, "leſt the gods know you are here." He adviſed, "ſo to love, as that poſſibly we may hereafter hate: not to ſpeak haſtily: to ſay of the gods, 'That they are:' to lay up wiſdom in youth for the ſupport of old age: to acknowledge God the author of all the good we do." He lived till aged; and having pleaded the cauſe of one, he laid his head down in the lap of his grand-child, and the Judges having paſſed ſentence for his client, and diſmiſſed the court, he was found dead. His ſaying was, "Moſt men are bad." *Laert. lib.* 1. *p.* 20, 21.

6. Cleobulus, the Lindian, was the ſon of Evagoras: he adviſed men to marry their daughters when virgins for age, and women for wiſdom, thereby obſcurely hinting, that virgins were to be inſtructed. To do good to friends and enemies; to oblige the one, and reconcile the other: that going forth, we ſhould aſk, what we are about to do? and returning, what we have done? to be more ready to hear than ſpeak: not to dally, nor quarrel with our wives in the preſence of others: to overcome pleaſure; and not to be inſolent in proſperity. He died at ſeventy years of age: his ſaying was, "a meaſure is the beſt." *Laert. lib.* 1. *p.* 23, 24.

7. Periander, the Corinthian, was the ſon of Cypſelus: he ſeized upon the government, and became the Tyrant of Corinth, being the firſt that kept a life-guard about him. He ſaid, "They that would rule ſafely, muſt be rather fenced with love and good-will than arms: that reſt is deſirable; petulancy dangerous; gain filthy; pleaſures fading; but honour immortal." He adviſed to keep promiſes, reveal no ſecrets, to be the ſame towards our friends fortunate or otherwiſe: and to puniſh not only thoſe that commit a fault, but thoſe alſo that are about to do it. He held his tyranny forty years, and flouriſhed in the thirty eighth Olympiad. His ſaying was, "In meditation there is all." *Laert. lib.* 1. *p.* 24, 25.

8. Anacharſis, the ſon of Gnurus, and brother of Cadvides, King of the Scythians, came to Athens, and was received by Solon as his friend. He uſed to ſay, "That the vine had three cluſters; the firſt of pleaſure, the ſecond of drunkenneſs, and the third of ſorrow and repentance: that ſeamen are but four inches diſtant from death: and that the market-place is a ſpot of ground where men meet to deceive one another." Being aſked, What ſhips were the ſafeſt? he replied, "Thoſe in the haven." When reproached by one of Athens for being a Scythian, "My country," ſaid he, "is a reproach to me; but thou art ſo to thy country." When abuſed by a young man at a feaſt, "Youngſter," ſaid he, "if you cannot bear your wine young, you will carry water when you are old." He is ſaid to have found out the anchor and the potter's wheel: returning into Scythia, he highly commended the laws of Greece, and endeavouring to alter thoſe of his own country, he was ſhot dead at a hunting by the King his brother. *Laert. lib.* 1. *p.* 26.

9. Epimenides, the ſon of Phæſtius, a Cretan, is ſaid to have ſlept fifty-ſeven years: was illuſtrious amongſt the Greeks, and a friend of the gods: he purged the city of Athens, and thereby freed it of the peſtilence. Phlegon ſaith he lived one hundred and fifty-ſeven years: he was contemporary with Solon. *Laert. lib.* 1. *p.* 29.

10. Pherecydes, the ſon of Badys, was a Syrian: ſtrange things are reported of him; as that, walking upon the ſhore, and ſeeing a ſhip ſailing with a proſperous wind, he ſaid, "That ſhip would be preſently caſt away;" as it was in their ſight: alſo having drank water out of a pit, he foretold there would be an earthquake within three days; which alſo came to paſs: coming to Meſſana, he warned Perilaus, his hoſt, to depart thence with all that he had; which he neglecting to do, Meſſana was taken. He is ſaid to have died of the lowſy diſeaſe: he lived in the fifty-ninth Olympiad. *Laert. lib.* 1. *p.* 31.

11. Anaximander, the Mileſian, held infinity to be the beginning and element of all things (not air or water) which changed in its parts, but was immutable in the whole: that the earth is the centre and round: that the moon has no light of her own: the ſun is bigger than the earth, and is the pureſt fire. He found out the gnomon for dials: firſt deſcribed the compaſs of ſea and land, and made a ſphere. He lived to ſixty-two years, and died about the fifty-eighth Olympiad. *Laert. lib.* 2. *p.* 33.

12. Anaxagoras, the ſon of Eubulus, a Clazomenian, was noble and rich, but left all to his friends: when one ſaid, "He had no care of his country:" "Yes, but I have," ſaid he, pointing towards Heaven. He ſaid, "The ſun was a red-hot iron, bigger than Peloponneſus: that the

moon was habitable, and that there were hills and valleys therein: that the milky-way was the reflex light of the ſun: that the origin of winds is the extention of the air by the ſun. Being aſked, what he was born for? “To contemplate,” ſaid he, “the ſun, moon, and heavens.” He ſaid, the whole frame of Heaven conſiſted of ſtone, and that it was kept from falling by the ſwift turning of it. He died at Lamſacum in the firſt year of the ſeventy-eighth Olympiad. *Laert. lib.* 2. *p.* 34.

13. Socrates, the ſon of Sophroniſcus, was an Athenian: he was valiant, patient, conſtant, and contented. His food was ſo wholeſome, and he ſo temperate, that though the peſtilence was often in Athens, yet he alone was never ſick: ſeeing a multitude of things expoſed to ſale, “What a number of things,” ſaid he, “have I no need of!” He took no notice of thoſe that reproached or backbited him. He was powerful in perſuaſion and diſſuading, as he apprehended the occaſion for either. He ſaid it was a ſtrange thing that all men could tell what goods they had, but no man how many friends he hath, ſo remiſs are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that his genius did preſignify future things to him; that other men lived to eat, but he did eat to live. Being aſked, “What was the principal virtue of youth?” he replied, “Not to over-do:” and, “Whether it were beſt to marry or live ſingle?” he anſwered, “In both you will repent.” He adviſed youth daily to contemplate themſelves in a glaſs, that if handſome, they might make themſelves worthy of it; if deformed they might cover it with learning. By the Oracle of Apollo he was judged the wiſeſt of men, by which he fell into the envy and hatred of many, was accuſed as the deſpiſer of the old, and a ſetter forth of new gods; and thereupon being condemned, he drank poiſon. The Athenians ſoon after bewailed the loſs of him. He died in the ninety-fifth Olympiad, aged ſeventy. *Laert. lib.* 2. *p.* 37, 38.

14. Ariſtippus the Cyrenian, moved with the glory of Socrates, came to Athens, and there profeſſing himſelf a Sophiſt, was the firſt of the Socratics that exacted a reward: he was a man that knew how to ſerve every place, time and perſon, and he himſelf aptly ſuſtained what perſon he pleaſed; upon which account he was more gracious with Dionyſius than any other, and by Diogenes called the Royal Dog. Being aſked, what he had learnt by philoſophy? “To uſe all men,” ſaid he, “with confidence.” When one upbraided him that he lived ſumptuouſly: “If that were evil,” ſaid he, “we ſhould not uſe it in the feſtivals of the gods.” Dionyſius aſked him the reaſon why Philoſophers came to the houſes of rich men, but rich men went not to theirs? “Becauſe,” replied he, “thoſe know what they want, but theſe do not.” One aſked him, what difference there was betwixt one wiſe, and another not ſo? “Send,” ſaid he, “both naked where they are not known, and you will ſoon diſcover it.” Having entreated Dionyſius in the behalf of his friend, and in vain, he threw himſelf at his feet; and being blamed for ſo doing; “Not I,” ſaid he, “but Dionyſius is in fault, who hath his ears in his feet.” Many were his witty and acute ſayings and replies; a number of which may be found whence theſe were borrowed, that is, from *Laert. lib.* 2. *p.* 49, 50.

15. Stilpon of Megara ſo far ſurpaſſed all others in learning, and a copious way of ſpeaking, that little wanted but that all Greece, fixing its eye upon him, had paſſed over unto the Megarick ſect. He had an unchaſte daughter, and when one told him that ſhe was a diſhonour to him: “Not ſo much,” ſaid he, “as I am an honour to her.” He was in great favour with Ptolomæus Soter; and when Demetrius the ſon of Antigonus had taken Megara, he gave expreſs order for the ſaving his houſe, and cauſed all his goods to be reſtored. He was commanded immediately to depart Athens by the Areopagites, for having ſpoken ſlightingly of the ſtatue of Minerva, the work of Phidias. Certain it is, that he was in ſuch honour at Athens, that the tradeſmen would run out of their ſhops to ſee him; and when one ſaid, “They wonder at thee, Stilpon, as at a wild beaſt;” “No,” ſaid the other, “but as a true man.” *Laert. lib.* 2. *p.* 61, 62.

16. Plato, an Athenian, was the ſon of Ariſton, and deſcended from Solon, by his mother Perictione. In matters of Philoſophy that fall under ſenſe, he followed Heraclitus; in things only comprehended by the mind, Pythagoras; and in politicks, Socrates. He was one of that reputation, that, when he went up to the Olympick games, the eyes of all the Athenians were bent upon him. He got the name of Plato (ſay ſome) from the breadth of his forehead. Ariſtotle ſaith, “The manner of his ſpeech was a middle ſort, betwixt verſe and proſe.” He profeſſed philoſophy in the Academy; whence that ſect of Philoſophers that came from him were called by him Academicks. He ſaid the ſoul is immortal, that the ſeat of reaſon is in the head, of

anger in the heart, of love in the liver; that matter and God are the two principles of all things. He died in the firſt year of the one hundredth Olympiad, aged eighty-one, and was buried in the Academy. *Laert. lib.* 3. *p.* 70, 71, &c.

17. Speuſippus, ſon of Eurymedon the Athenian, ſucceeded Plato: he ſet up the images of the Graces in his ſchool: he held the ſame opinion with his maſter Plato, but was inferior to him in his manners, as one that was paſſionate, and a lover of pleaſures. In his age he fell into the palſy, and then with grief being made weary of life, he willingly exchanged it for death. *Laert. lib.* 4. *p.* 96.

18. Xenocrates, ſon of Agathenor, was born at Chalcedon: he was the ſcholar of Plato, and was naturally dull, and of a ſad countenance, but of ſingular chaſtity, and ſo famous for his veracity, that the Athenians received his teſtimony without an oath. Being ſent with others Ambaſſador from Athens to King Philip, he alone returned uncorrupted with money; yet this ſo great a man the Athenians cauſed to be ſold, becauſe he was not able to pay the tribute of an inhabitant. Demetrius Phalereus bought him, paid the tribute, and ſet him at liberty. He ſucceeded Speuſippus, and taught in the Academy twenty-five years, and died in the night by a fall, in the ſecond year of the one hundred and tenth Olympiad, being at that time aged eighty-two years. *Laert. lib.* 4. *p.* 98, 99.

19. Bion, the ſon of a Publican about Boryſthenes, was a man of a quick wit: being aſked "Whether a man ſhould do well to marry?" "If," ſaid he, "ſhe be fair, ſhe will be common; and if foul, a torment." He ſaid old age was the haven of evils, and that thereupon all things haſtened unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was eaſy, as being found by us when our eyes are ſhut. He was ſo vain-glorious, that at Rhodes he perſuaded ſeamen to follow him in the habit of ſcholars. He ſucked in atheiſm from Theodorus, and having lived impiouſly, no wonder he was ſo loth and afraid to die. He fell ſick and died at Chalcis. *Laert. lib.* 4. *p.* 110.

20. Ariſtoteles, the ſon of Nicomachus, was born at Stagira: he ſtammered in his ſpeech, his legs were ſmall, and his eyes little; his habit was commonly rich, and he wore rings upon his fingers; he fell off from his maſter Plato while yet alive, and finding Xenocrates to ſucceed him in the Academy, he walked in the Lyceum, and there diſcourſed philoſophy daily to his ſcholars, from whence he had the name of Peripatetick. He went thence to Philip of Macedon, and became tutor to his ſon Alexander: he loved Hermaes, a harlot, to that degree, that he compoſed a hymn in honour of her, and ſacrificed to her after the ſame manner as the Athenians did to the Eleuſinian Ceres: for which accuſed of impiety, he fled from Athens to Chalcis, and there drank poiſon, or as ſome ſay, died of a diſeaſe, aged ſixty-three years. His ſayings were ſuch as theſe: being aſked what a liar gains? he anſwered, "Not to be believed when he ſpeaks truth:" being upbraided for ſhewing mercy to a bad man," "I pitied," ſaid he, "not the manners, but the man," being aſked what hope was? he replied, "To dream of a waking man:" being told of one that ſpake ill of him behind his back, "Let him beat me too when I am abſent." He ſaid the roots of learning were bitter, but the fruit ſweet: being aſked what a friend was? "Two ſouls," ſaid he, "dwelling in one body:" and what he had gained by philoſophy? he anſwered, "To do that freely, which others do out of fear of the laws." He died in the third year of the one hundred and fourteenth Olympiad. *Laert. lib.* 5. *p.* 116, 117.

21. Theophraſtus, the ſon of Melanta, an Ereſian fuller, he ſucceeded Ariſtotle in his ſchool: he was a ſtudious and a learned man; of that eſteem at Athens, that he had almoſt two thouſand ſcholars. Being accuſed by Agonidas of impiety, little wanted but that the Athenians had fined his accuſer. He uſed to ſay, that the loſs of time is the greateſt expence; that an ungoverned tongue is leſs to be truſted than an unbridled horſe; that for the love of glory, man proudly loſes many of the pleaſures of life; that we then die, when we begin to live. He wrote many books, and died at eighty-five years of age: having remitted ſomething of the former courſe of his ſtudies, he is conceived thereby to have haſtened his death. *Laert. lib.* 5. *p.* 122, 123.

22. Antiſthenes, an Athenian, was the ſcholar of Socrates, of whom, when he had learned patience, and command of the paſſions, he became the firſt author of the ſect of the Cynicks. He ſaid that labour was good, and often uſed to ſay, "Let me rather be mad than affected with pleaſure. As iron is conſumed with its own ruſt, ſo (ſaith he) is the envious man with his own manners; and that it was better to be expoſed to ravens and

crows than to fall into the hands of flatterers; for thoſe only prey upon the dead, but theſe upon the living." Being praiſed once by ſome bad men, "I doubt," ſaid he, "I have done ſomething that is evil." When taxed for keeping ill company, "So," ſaid he, "do Phyſicians, and yet have not their fevers." He would ſay, "Nothing is new to a wiſe man; and that the weapons of virtue are not to be wreſted from us." He was the Prince of the ſect of the Stoicks. *Laert. lib.* 6. *p.* 138.

23. Diogenes, the ſon of Iceſius, was born at Sinope: being forced to quit his country for counterfeiting coin, he went to Athens, where he became the ſcholar of Antiſthenes; lived exceeding frugally, and exerciſed himſelf in all manner of hardſhips: he ſlept upon his old cloak; carried his proviſions in a bag; embraced ſtatues when covered with ſnow in winter; tumbled himſelf upon the hot ſands in ſummer, and a tub was the only houſe he had. He ſaid when he ſaw magiſtrates, phyſicians and philoſophers, that he thought man was the wiſeſt of all creatures; but when he looked upon diviners, interpreters of dreams, and ſuch as confided in them, or men puffed up with honour and riches, he took men for the vaineſt and emptieſt of all other. Alexander the Great uſed to ſay, that were he not Alexander he could wiſh to have been born Diogenes: being commanded by that Prince to aſk what he would; "Stand then," ſaid he, "out of my ſun-ſhine." He ſaid, his manner was to oppoſe boldneſs to fortune, nature to the laws, and reaſon to paſſions and perturbations. Being aſked, what hour was beſt to dine in? "If," ſaid he, "thou art rich, when thou wilt; if poor, when thou canſt." Lighting up a candle at mid-day, he ſaid he ſought for a worthy man. A rich man unlearned (he ſaid) was a ſheep with a golden fleece. Being compelled by poverty, he begged of one in this manner, "If you have given others give me alſo; if you have never given to any, begin with me." Being aſked of what country he was? "I am," ſaid he, "a citizen of the world." Hearing a handſome youth ſpeak indecently: "What," ſaid he, "are you not aſhamed to draw a leaden ſword out of an ivory ſcabbard?" He lived till he was near ninety years of age, and is ſuppoſed to have died then, by purpoſely holding in his breath: he died at Corinth the ſame day that Alexander died at Babylon, and was an old man in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 138.

24. Crates the ſon of Aſcondus, was a Theban, the ſcholar of Diogenes. He was nobly deſcended, and whereas his eſtate amounted to near three hundred talents, he gave it all amongſt his citizens, addicting himſelf to philoſophy with great conſtancy. He ſaid it was impoſſible to find a man without fault; but that, as in a pomegranate, there would ever be ſome rotten kernels. He did ſtudiouſly reproach whores, that he might exerciſe himſelf in hearing evil ſpeeches: he drank water, and wore a rough hairy ſkin, ſewed within-ſide of his ſordid cloak. He was a deformed perſon to look upon, and crooked in his old age. When Alexander aſked him, if he deſired that Thebes wherein he was born, being demoliſhed, ſhould again be rebuilt? "To what purpoſe," ſaid he, "when perhaps another Alexander ſhall again ſubvert it? That he had poverty and obſcurity for his country, which was out of the power of fortune, and was fellow-citizen with Diogenes, who was now ſafe from the ſnares of envy." He flouriſhed in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 159.

25. Menedemus, a Cynick philoſopher, was the ſcholar of Colotus the Lampſacenian: he arrived to that degree of madneſs, that he went up and down in the habit of a fury, ſaying, "He was come from Hell to obſerve the ſins of men, and that he was again to deſcend thither to give the gods an account of what he had diſcovered." His uſual habit was a black coat reaching to his ancles, a Phœnician girdle about him, an Arcadian cap upon his head, in which were twelve letters woven, tragical buſkins, a very large bead, and an aſhen plant in his hand. *Laert. lib.* 6. *p.* 162.

26. Zeno, ſon of Demeus, ſcholar of Crates, was born in Cyprus, a ſmall town in Greece; was father of the Stoicks, much honoured by the Athenians, who depoſed the keys of their city in his hands; and he was highly favoured by Antigonus. He told a loquacious young man that his ears were fallen into his tongue; he ſaid nothing was more indecent than pride, and eſpecially in a young man. Being aſked, what a friend was? he replied, "Another ſelf." He had beaten a thieviſh ſervant of his, and when he excuſed himſelf, ſaying it was his fate to ſteal, "It is alſo," ſaid he, "thy fate to be beaten for ſtealing." In continence and

gravity he excelled all the reſt, and in felicity too; for he lived ninety-eight years, and that in health without any diſeaſe. Going out of his ſchool he fell down and broke his finger, when ſtriking the earth with his hand, he ſpake that of Niobe, "I come, wherefore doſt thou call me?" ſo he haſtened his death by ſuffocating himſelf. The Athenians decreed him a ſepulchre, and honours at his funeral. *Laert. lib.* 6. *p.* 169.

27. Cleanthes, the ſon of Phanius the Aſſian, came to Athens with four drachms; was a champion at firſt, and then the ſcholar of Zeno: being very poor, he laboured by night in gardens to earn ſomething, and learned in the day. He was naturally heavy and dull, and was called by his ſchool-fellows the Aſs, which he alſo did patiently bear. He uſed to chide himſelf: whereupon Ariſto aſked him, whom he chid? "An old fellow," ſaid he, "that has white hairs but no ſoul." What he learned from Zeno he wrote (being not able to buy paper) upon ſhells, and the bones of beaſts. He ſucceeded Zeno in his ſchool, and died by voluntary faſting, having lived eighty years. *Laert. lib.* 7. *p.* 206.

28. Chryſippus the ſon of Apollonius of Tarſus, was the ſcholar of Cleanthes, an ingenious and moſt acute man, famous for logick, and ſtudious beyond all that went before him, but not a little proud of his knowledge; he lived to ſeventy-three years, and died as ſome ſay with exceſſive laughter: for when an aſs had eaten up all his figs, he bad the old woman (his houſe-keeper) to give him ſome wine after them; a ſudden conceit took him hereupon, ſo that falling into a vehement laughter, he ſuddenly expired. *Laert. lib.* 7. *p.* 209.

29. Pythagoras the ſon of Mneſarchus a ring-maker, or Marmacus a Samian, when young, being deſirous to improve himſelf, he travelled over Greece, Egypt, to Epimenides in Crete, and to the Magi in Chaldæa; thence he returned to Samos, which (being oppreſſed under the tyranny of Polycrates) he forſook, and ſettled at Crotona in Italy. He held the tranſmigration of ſouls; his ſcholars poſſeſſed all things in common, and kept ſilence for five years. The philoſopher himſelf had great command over his paſſions, lived inoffenſively, permitted no bloody ſacrifices, nor to ſwear by the gods; uſed divination himſelf, and permitted it to his followers, whom yet he interdicted from feeding upon beans: he held all things to be ruled by fate; that there are antipodes; that the ſun, moon, and ſtars are gods; and that all the air is full of ſouls; that all things (even God himſelf) do conſiſt of harmony. He forbad to taſte of that which fell from the table, whether as belonging to the dead, or to uſe men to temperate eating, is uncertain. Sitting in the houſe of Mylo it was ſet on fire, ſuppoſed by them of Crotona, fearing to fall under tyranny; the philoſopher running away was purſued and killed, having lived eighty, ſome ſay ninety years: he flouriſhed in the ſixtieth Olympiad: the form of his diſcipline remained for nineteen ages. *Laert. lib.* 8. *p.* 214.

30. Empedocles of Agrigentum, was the ſon of Meton, and ſcholar of Pythagoras, of noble birth, a great rhetorician and phyſician. He is ſaid to have refuſed a kingdom when proffered him: having cured one of a diſeaſe that ſeemed incurable, he was ſacrificed to as a god; whence he went to Ætna, and to beget an opinion that he was a god, he caſt himſelf into the flames that he might not be found; but one of his ſhoes detected the matter, for it was caſt up again, being of braſs, as he uſed to wear them: others ſay he went into Peloponneſus and returned not, which makes the time of his death uncertain. In his way to Maſſana he fell and broke his leg, of which falling ſick he died, ſaith Ariſtotle, in the ſixtieth year of his age, others in the ſeventy-ſeventh: his ſepulchre was at Megaris. *Laert. lib.* 8. *p.* 226.

31. Heraclitus, an Epheſian: he uſed to play with the boys in the Temple of Diana: and to the Epheſians that ſtood about him; "O ye worſt of men, what," ſaith he, "do you wonder at: is not this better than to have to deal with you in the Commonwealth?" He declined the ſociety of men, lived in the mountains, and fed upon graſs and herbs. He heard no man, but learned all of himſelf. He held that all things came of fire, and ſhould be deſtroyed by it: that all places were full of devils and ſouls. Darius, the King, was deſirous of his ſociety, as appears by his letters to him to come to him, which he refuſed to do: ſome ſay he died of a dropſy; others, that being covered with cow-dung he was worried with dogs. He flouriſhed in the ſixty-ninth Olympiad. *Laert. lib.* 9. *p.* 237.

32. Anaxarchus, of Abdera, lived in great honour with Alexander the Great: Nicocreon the Tyrant of Cyprus was his mortal enemy. Being taken by him he was pounded in a mortar: he ſpit his tongue in the Tyrant's face. He flouriſhed in

the one hundred and tenth Olympiad. *Laert. lib.* 9. *p.* 251.

33. Pyrrhon followed Anaxarchus. He held all things indifferent, that only cuſtom and the laws made them otherwiſe to us: accordingly he led his life, and did all things indifferently: he endeavoured to live free from perturbations, and bore torments with invincible patience: his followers were called Scepticks: he himſelf lived much in ſolitude; he was honoured by his country, and lived to ninety years. *Laert. lib.* 9. *p.* 264.

34. Timon the ſon of Timarchus, a Philaſian, lived moſtly at Athens, had but one eye, was a lover of gardens, equally acute in invention, and for deriſon of others: he himſelf loved a quiet life: was well known to Antigonus and Ptolomæus Philadelphus. *Laert. lib.* 9. *p.* 264.

35. Epicurus was the ſon of Neocles an Athenian: he is charged by Timocrates as a man of pleaſure, a glutton and a lecher: but the honours he had in his country, the number of his friends, the continuance of his diſcipline, when that of others was extinct; his piety to his parents, love and bounty to his brethren, and mildneſs to his ſervants, are ſtrong teſtimonies of an excellent perſon: he lived upon bread and water, and when he fared ſumptuouſly he required a little cheeſe: he lay ſick of the ſtone fourteen days, and died in the hundred and ſeventh Olympiad, leaving Hermachus as his ſucceſſor in the ſchool: he ordained by his will the annual celebration of his birth-day, the firſt ten days of the month Gamelion: and that on the twentieth day of every month all his ſcholars ſhould be feaſted at his charges, and he and Metrodorus ſhould then be remembered. He lived ſeventy-two years. *Laert. lib.* 10. *p.* 267.

CHAP. XVII.

Of the moſt famous Printers in ſeveral Places.

THE art of printing doth with wonderful celerity convey learning from one country and age unto another, ſo that the verſes are not altogether untrue:

Imprimit ille die, quantum vix ſcribitur anno.

“The preſs transfers within a day, or near,
All that which can be written in a year.”

1. This worthy ſcience was brought into Italy by two brethren named Conrades. They printed at Rome in the houſe of the Maximes, where the firſt book that ever was printed there was, *Auguſtinus de Civitate Dei:* and next, Divine Inſtitutions of Lactantius Firmianus. *Treaſury of Ancient and Modern Times, l.* 8. *c.* 25. *p.* 790.

2. An invention of this merit could not be concealed; but it ſucceded in divers countries, and by divers worthy men; who, beſides their art of printing, were learned and judicious correctors of errors and falſifications, eaſily overſlipped by unſkilful workmen. Among theſe men of note are eſpecially commended, Aldus Mantius at Venice, a great reſtorer of the Latin tongue; Francis Priſcianez at Rome; Baldus, Colinetus, Frobenius, and Oporinus, at Baſil; Sebaſtian Gryphius, at Lyons; Robert Stephanus, at Paris and Antwerp; and William Caxton, at London. *Ibid. p.* 791.

3. Chriſtopher Plantin, at Antwerp, was a moſt famous and learned Printer. *Clark's Mir. p.* 224.

4. Paulus Manutius ſucceeded his father Aldus Manutius, and was alſo a famous Printer at Venice. *Clark's Mirr. p.* 224.

5. Daniel Bombergus was an excellent Printer of the Hebrew Bible, and many other Hebrew Books, &c. *Clark's Mirror, p.* 224.

6. In France, Criſpinus; Henry Stephens, father to Charles; and Charles to Robert; Robert to Henry, and Henry to Paul, were all famous Printers. *Clark's Mirror, p.* 224.

CHAP. XVIII.

Of ſuch Men as were of unuſual Dexterity in ſhooting with the Bow, or otherwiſe.

AMongſt all thoſe who have excelled in this art, none is more worthy of memory than he who is firſt mentioned in this chapter.

1. Philip intending to force the city of Olynthus, as he laboured with much ado to paſs over the river Sandavus, chanced to be ſhot in the eye by an Olynthian, whoſe name was Aſter, who had before written on his arrow,

“Philip, beware, have at thine eye:
Aſter this deadly ſhaft lets fly.”

Plut. Paral. p. 908.

2. Domitianus the Emperor had ſuch an extraordinary ſkill herein, that when a boy hath ſtood at a great diſtance, with his hand extended upon a wall, he would ſhoot his arrow ſo happily, that it ſhould paſs betwixt his fingers without any harm done to his hand: at two ſhoots he would fix his ſhafts in the fronts of wild beaſts like a pair of horns. *Suet. l.* 12. *c.* 19. *p.* 341. *Sabell. Ex. l.* 10. *c.* 11. *p.* 588. *Patrit. de Regno, l.* 3. *tit.* 5. *p.* 168.

3. The Emperor Commodus, ſon to Marcus Antonius and Fauſtina, had a ſingular ſkill, as well as ſtrength, in the caſting of darts and javelins: at a hundred throws he ſlew ſo many lions in the ſands of the theatre: he caſt them with that incredible force, that he tranſpierced an elephant and the horn of an oryx: ſometimes he ſlew divers wild beaſts with one caſt of a ſpear; and his hand was of that ſureneſs and certainty, that whatſoever he had marked out with his eye, he would hit with his dart and arrow. *Sabell. Ex. l.* 10. *c.* 11. *p.* 588. *Herod. l.* 1. *p.* 55.

4. The Emperor Gratianus had that ſingular ſkill in ſhooting, that it was ordinarily ſaid, "That his arrows had a ſoul and reaſon within them." No man ſhot quicker, nor any man ſurer than he did. *Zon. Annal. tom.* 3. *p.* 121.

5. Toko, a private ſoldier in the army of Harold, the fourth King of the Danes, boaſted amongſt others at a feaſt, that he had ſo great a dexterity in ſhooting, that he could ſhoot through an apple, though but a ſmall one, that was ſet at a diſtance from him upon the top of a ſtaff. This coming to the King's ear, he compelled him to make the trial on his own ſon: and that, unleſs at the firſt ſhot he ſhould take off the apple which ſhould be laid on his ſon's head, he ſhould loſe his own head, as the reward of his boaſting. Toko, reduced to this neceſſity, adviſes the boy to ſtand with his head immoveable at the twang of the ſtring, and turned his face from him, that he might not fright at the ſight of the arrow; and then taking arrows out of his quiver, at the firſt ſhot he performed it. The King aſked, "wherefore he took more arrows than one?" "To revenge myſelf on thee," ſaid he, "if I had miſcarried." Which the King took not amiſs. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 106.

6. Paulus Diaconus ſaith of the Goths, "That they accuſtomed themſelves unto no weapon ſo much as that of the bow; and, leſt their children ſhould either languiſh through ſloth, or addict themſelves unto any prohibited acts, they are inſtructed in divers exerciſes, but eſpecially in archery; inſomuch that they are not ſuffered to touch a bit of bread, before ſuch time as they have hit the mark that was ſet up before them. There are therefore found boys amongſt them ſcarce twelve years of age, who are ſo accurate in this art, that, being commanded, they will infallibly hit with their arrow the head, breaſt, or legs of a ſmall bird that is at a good diſtance from them; and the old men amongſt them, that yet retain their perfect ſight, will do the like. *Olaus Mag. l.* 15. *c.* 1. *p.* 103.

7. Catenes, a ſoldier, would ſhoot his arrows with ſo certain an aim, and ſo ſteady an hand, that thereby he would fetch down the birds that flew in the air at a great diſtance from him. *Curt. de Reb. Geſtis Alex. l.* 6.

8. Andreas Agidarius, though not ſo ſkilful in the bow as the fore-mentioned were (for it is not ſo uſual in Italy), had yet ſuch a ſingular command and ſkill in the uſe of his piſtol, that there was nothing ſo ſmall, that he could reach with his eye, but he would undoubtedly hit it. *Sabell. l.* 10. *c.* 11. *p.* 589.

9. Alphonſus, King of Arragon, would ſometimes throw four arrows out of an hand-ſling, to the diſtance of forty paces: theſe being pulled out of the places wherein he had ſhot them, at a ſecond trial he would fix again in the ſame holes; and at a third, with four other arrows, would hit each of the former on the top. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 394.

10. When the King of Tranſiana goes into the field, whether to chaſe or war, he hath a vanguard of an hundred women, who carry croſs-bows, wherein they will ſhoot ſo directly, that they will hit the breadth of a penny. They call theſe women Memeytas: by their croſs-bows they will alſo diſcharge three arrows at a time, with ſuch celerity and vigour, that, lighting upon a tree, they are not to be drawn out, they ſtrike them ſo deep. *Vincent le Blanc's Travels, tom.* 1. *c.* 36. *p.* 164.

CHAP. XIX.

Of the Hereticks of former Ages, and the Hereſies maintained by them.

1 THAT is a memorable thing which is related by more than one, that the ſame day whereon Pelagius was born in Britain, St. Auguſtin was alſo born in Africk: Divine Providence ſo diſpoſing it, that the poiſon and the antidote ſhould be in a manner twins, in reſpect of the ſame time. It is indeed an old obſervation that God hath laid poiſons and their antidotes cloſe together: and ſo in this caſe: for no ſooner did any Heretick ariſe in the church of God, but there aroſe with him ſuch as were able to confute him. *Full. Eccleſ. Hiſt. l.* 1. *cent.* 5. *p.* 32. *Dempſt. Hiſt. Scot. l.* 15. *num.* 1012.

2. Nicholas, of whom are the Nicholitans, was a proſelyte of Antioch, and one of the ſeven Deacons mentioned Acts vi. He had a moſt beautiful wife, and being upbraided by the Apoſtles that he was jealous of her, he brought her out before them, and, to clear himſelf, gave her liberty to marry whom ſhe pleaſed: neither did he afterwards marry any other, but taught his ſon and his daughters to follow chaſtity. But certain perverſe men, who boaſted that they were his followers, gave themſelves to all uncleanneſs, teaching that men ought to have their wives in common: they ſcrupled not to eat of things offered to idols: at their love-feaſts they uſed to put out their lights, and commit promiſcuous adulteries with each others wives. They ſaid, " That not God but angels created the world." Not long did they retain this name, but were called Gnoſticks, from γνῶσις, knowledge, as if therein they excelled other men. They taught alſo that in faithful men were two ſouls, one holy of the divine ſubſtance, the other adventitious by divine inſufflation, common to man and beaſts. Their doctrine began to ſpread about the beginning of Domitian's reign, after Chriſt fifty-two years. *Euſeb. Eccleſ. Hiſt. l.* 3. *c.* 26. *p.* 51. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 188.

3. Corinthus was a Jew by birth, and being circumciſed, taught that all Chriſtians ought to be ſo alſo: he taught that it was Jeſus that died and roſe again, but not Chriſt: he denied the article of eternal life, and taught that the Saints ſhould enjoy in Jeruſalem carnal delights for one thouſand years: he denied the divinity of Chriſt: he owned no other Goſpel but that of St. Matthew, rejected Paul, as an apoſtate from the law of Moſes, and worſhipped Judas the traitor. In moſt things they agreed with the Ebionites, ſo called from Ebion a Samaritan: St. John would not enter the ſame bath with the pernicious Heretick Corinthus, but againſt his and the hereſy of Ebion he wrote his Goſpel. He ſpread his hereſy in Domitian's time, about ſixty-two years after Chriſt. *Euſeb. Eccl. Hiſt. l.* 3. *c.* 25. *p.* 50. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 189.

4. Carpocrates, of whom came the Carpocratians, was born at Alexandria in Egypt: he flouriſhed about the year of Chriſt 109, in the time of Antoninus Pius. Euſebius accounts him the father of the Gnoſticks: and ſaith, " That his followers gloried of charmed love-drinks, of deviliſh and drunken dreams, of aſſiſtant and aſſociate ſpirits:" and taught, that he who would attain to perfection in their myſteries muſt commit the moſt filthy acts; nor could they but by doing evil avoid the rage of evil ſpirits. They ſaid, that Chriſt was a mere man, and that only his ſoul aſcended into Heaven. They held Pythagorean tranſmigration, but denied the reſurrection. They ſaid, not God, but Satan made this world: and that their diſciples ſhould not publiſh their abominable myſteries; they bored their right ear with a bodkin. *Euſeb. Eccl. Hiſt. l.* 4. *c.* 7. *p.* 59. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 189.

5. Valentinius, an Egyptian, lived in the time of Antoninus Pius. When Hyginius was Biſhop of Rome he began to ſpread his hereſy. He held that there were many gods; and that he that made the world was the author of death: that Chriſt took fleſh from Heaven, and paſſed through the Virgin as water through a pipe or conduit. He ſaid, there were thirty ages or worlds: the laſt of which produced the heaven, earth, and ſea: out of the imperfections of this Creator, were procreated divers evils, as darkneſs from his fear, evil ſpirits out of his ignorance, out of his tears ſprings and rivers, and out of his laughter light. They have wives in common, and ſay, that both Chriſt and the angels have wives. They celebrated the Heatheniſh feſtivals: were addicted to magick, and what not. This Heretick was of great reputation in Rome, from whence he went to Cyprus, and thence into Egypt. *Euſeb. Eccl. Hiſt. l.* 4. *c.* 11. *p.* 61. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 190, 191.

6. Marcion (of whom came the Marcionites) was of Sinope, a city of Pontus, or Paphlagonia: being

being driven from Epheſus by St. John, he went to Rome: he was the ſon of a Biſhop in Pontus, and by his father exiled for fornication. Not being received by the brethren in Rome, he fell in with Cerdon, maintained his hereſy, and became his ſucceſſor in the time of Marcus Antoninus Philoſophus, one hundred and thirty-three years after Chriſt. He held three Gods, a viſible, inviſible, and a middle one: that the body of Chriſt was only a phantom: that Chriſt, by his deſcent into Hell, delivered thence Cain and the Sodomites, and other reprobates. He condemned the eating of fleſh, and the married life: he held that ſouls only were ſaved: permitted women to baptize: and condemned all war as unlawful. Polycarpus called him the Firſt-begotten of the Devil. Juſtin Martyr wrote a book againſt him. *Euſeb. Eccl. Hiſt. l.* 4. *c.* 11. *p.* 61. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View. of Relig.* § 7. *p.* 194.

7. Tatianus (whence come the Tatiani) was a Syrian by birth, an orator, and familiar with Juſtin Martyr, under whom he wrote a profitable book againſt the Gentiles: he flouriſhed one hundred and forty-two years after Chriſt. His diſciples were alſo called Encratitæ, from ἐγκράτεια temperance or continence, for they abſtain from wine, fleſh, and marriage. When Juſtin Martyr was dead, he compoſed his tenets out of divers others. He held that Adam after his fall was never reſtored to mercy: that all men are damned beſides his diſciples: that women were made by the Devil. He condemned the law of Moſes: made uſe of water inſtead of wine in the Sacrament: and denied that Chriſt was the ſeed of David. He wrote a Goſpel of his own, which he called Dateſſaron: and ſpread his hereſy through Piſidia and Cilicia. *Euſeb. Eccl. Hiſt. l.* 4. *c.* 27. *p.* 73. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 196.

8. Montanus, father of the Montaniſts: his hereſy began about one hundred and forty-five years after Chriſt: by nation he was a Phrygian, and carried about with him two ſtrumpets, Priſca and Maximilia, who fled from their huſbands to follow him. Theſe took upon them to propheſy, and their dictates were held by Montanus for oracles: but at laſt he and they for company hanged themſelves: his diſciples, aſhamed either of his life or ignominious death, called themſelves Cataphrygians. He confounded the perſons in the Trinity, ſaying, “That the Father ſuffered.” He held Chriſt to be mere man; and gave out that he himſelf was the Holy Ghoſt. His diſciples baptized the dead; denied repentance and marriage, yet allowed of inceſt; they truſted to revelations and enthuſiaſms, and not to the Scripture. In the Euchariſt they mingled the bread with the blood of an infant of a year old. In Phrygia this hereſy began, and ſpread itſelf over all Cappadocia. *Euſeb. Eccl. Hiſt. l.* 5. *c.* 14. *p.* 86. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. View of Relig.* § 7. *p.* 196.

9. Origen gave name to the Origeniſts, whoſe errors began to ſpread Anno Dom. 247, under Aurelian the Emperor, and continued above three hundred and thirty-four years. They were condemned firſt in the council of Alexandria, two hundred years after his death; and again in the fifth general council at Conſtantinople, under Juſtinian the Firſt. They held a revolution of ſouls from their eſtate and condition after death into the bodies again. They held that Devils and Reprobates, after one thouſand years, ſhould be ſaved. That Chriſt and the Holy Ghoſt do no more ſee the Father than we ſee the angels. That the Son is coeſſential with the Father, but not coeternal: “Becauſe,” ſay they, “the Father created both him and the Spirit.” That ſouls were created long before this world, and for ſinning in Heaven were ſent down into their bodies, as into priſons. They did alſo overthrow the whole hiſtorical truth of Scripture by their allegories. *Roſſ. View of Relig.* § 7. *p.* 202.

10. Paulus Samoſatenus, ſo called from Samoſata near Euphrates, where he was born: a man of infinite pride, commanding himſelf to be received as an angel: his hereſy broke out two hundred and thirty-two years after Chriſt, and hath continued in the Eaſtern parts ever ſince. He held, that Chriſt was merely man, and had no being till his incarnation: that the Godhead dwelt not in Chriſt bodily, but as in the Prophets of old, by grace and efficacy; and that he was only the external, not the internal word of God. Therefore they did not baptize in his name: for which the council of Nice rejected their baptiſm as none: and ordered they ſhould be re-baptized who were baptized by them. He denied the Divinity of the Holy Ghoſt; allowed circumciſion; took away ſuch pſalms as were ſung in honour of Chriſt; and, inſtead thereof, ordered ſome in honour of himſelf to be ſung in churches by women. In the Synod of Antioch he was convicted by Machion, a Preſbyter, and condemned Anno 273. This hereſy was alſo embraced by Photinus, a Galatian, Biſhop of Syrmium, and propagated by him, Anno 323, and thence they took the name of Photinians.

Euſeb. Eccl. Hiſt. l. 7. *c.* 26. *p.* 138. & *c.* 29. *p.* 139. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1319. *Roſſ. View of Relig.* § 7. *p.* 202.

11. Mannes, a Perſian by birth, and a ſervant by condition, was father of the Manicæan ſect: he was flayed alive for poiſoning the King of Perſia's ſon; yet his wicked opinions raged in the world for three hundred and forty years after his death. He held two principles of God, one good, one bad: condemned eating of fleſh, eggs, and milk: held that God had members, and was ſubſtantially in every thing how baſe ſoever, but was ſeparate from them by Chriſt's coming, and the elect Manicæans. He rejected the Old Teſtament, and curtailed the New, by excluding Chriſt's genealogy. He held Chriſt was the ſerpent which deceived our firſt parents: denied the divinity and humanity of Chriſt; ſaying, "That he feigned to die and riſe again; and that it was really the Devil who truly was crucified." He denied the reſurrection, and held tranſmigration. He affirmed that he was the Comforter whom Chriſt promiſed to ſend: they worſhipped the ſun and moon, and other idols. They condemned marriages, and permitted promiſcuous copulation: they rejected baptiſm as needleſs, and all works of charity: they taught, that our will to ſin is natural, and not acquired by the fall: that ſin is a ſubſtance, and not a quality communicated from parents to children. They ſay they cannot ſin: deny the laſt judgment; and affirm that their ſouls ſhall be taken up into the globe of the moon. *Euſeb. Eccl. Hiſt. l.* 7. *c.* 30. *p.* 141. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1319. *Roſſ. View of Relig.* § 7. *p.* 203.

12. Arius, whence ſprang the Arians, was a Libyan by birth, by profeſſion a Preſbyter of Alexandria; his hereſy broke out two hundred and ninety years after Chriſt, and over-ran a great part of the Chriſtian world. They held Chriſt to be a creature; that he had a man's body, but no human ſoul, the divinity ſupplying the room thereof; they alſo held the Holy Ghoſt a creature, proceeding from a creature, that is, Chriſt; their Doxology was, "Glory be to the Father, by the Son, in the Holy Ghoſt." They re-baptized the orthodox Chriſtians. This hereſy was condemned by the Council of Nice under Conſtantine; and Arius himſelf, in the midſt of his pomp, ſeized with a dyſentery, voided his guts in a draught, and ſo died. *Socrat. Schol. l.* 1. *c.* 3. *p.* 215. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1319. *Roſſ. View of Relig.* § 7. *p.* 205.

13. Macedonius, Biſhop of Conſtantinople, gave name to the Macedonians; they held that the Holy Ghoſt was a creature, and the ſervant of God; and that by the Holy Spirit was meant only a power created by God, and communicated to the creatures. This hereſy ſprung up, or rather, was ſtiffly maintained, under Conſtantius, the ſon of Conſtantine, three hundred and twelve years after Chriſt, and was condemned in the ſecond Œcumenical Council held at Conſtantinople, under Theodoſius the Great. The Hereticks were called πνευματομάχοι. Macedonius himſelf being deprived by the Arian Biſhops, died privately at Pylas. *Socrat. Schol. l.* 3. *c.* 8. *p.* 303. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1320. *Roſſ. View of Relig.* § 7. *p.* 206.

14. The Aerians, ſo called from Aerius the Preſbyter, who lived under Valentinian the Firſt, three hundred and forty years after Chriſt. He held that there was no difference betwixt a Biſhop and a Preſbyter; that Biſhops could not ordain; that there ſhould be no ſet or anniverſary faſts; and they admitted none to their communion but ſuch as were continent, and had renounced the world; they were alſo called Syllabici, as ſtanding captiouſly upon words and ſyllables. The occaſion of his maintaining his hereſy, was his reſentment that Euſtathius was preferred before him to the Biſhoprick. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 3021. *Roſſ. View of Relig.* § 7. *p.* 206.

15. Florinus, or Florianus, a Roman Preſbyter, lived under Commodus, the Roman Emperor, one hundred and fifty-three years after Chriſt. Hence came the Florani; they held that God made evil, and was the author of ſin; whereas Moſes tells us, that "all things which he made were very good." They retained alſo the Jewiſh manner of keeping Eaſter, and their other ceremonies. *Roſſ. View of Relig.* § 7. *p.* 209.

16. Lucifer, Biſhop of Caralitanum in Sardinia, gave name to the Luciferians; he lived under Julian the Apoſtate, three hundred and thirty-three years after Chriſt. He taught that this world was made by the devil; that men's ſouls are corporeal, and have their being by propagation or traduction; they denied to the Clergy that fell any place for repentance; neither did they reſtore Biſhops or inferior Clerks to their dignities, if they fell into hereſies, though they afterwards repented. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1320. *Roſſ. View of Relig.* § 7. *p.* 212.

17. Tertullianus, that famous lawyer and divine, was the leader of the Tertullianiſts: he lived under Severus the Emperor, about one hundred and ſeventy years after Chriſt. Being excommunicated by the Roman Clergy as a Montaniſt, he fell into theſe heretical tenets; that God was corporeal, but without delineation of members; that mens ſouls were not only corporeal, but alſo diſtinguiſhed into members, and have corporeal dimenſions, and increaſe and decreaſe with the body; that the original of ſouls is by traduction; that ſouls of wicked men after death are converted into devils; that the Virgin Mary, after Chriſt's birth, did marry once: they bragged much of the Paraclete, or Spirit, which they ſaid was poured on them in greater meaſure than on the Apoſtles: they condemned war amongſt Chriſtians, and rejected ſecond marriages as no better than adultery. *Roſſ. View of Relig. ſect.* 7. *p.* 213.

18. Neſtorius, born in Germany, and by fraud made Patriarch of Conſtantinople, was the head of the Neſtorians: he broached his hereſy under Theodoſius the Younger, four hundred years after Chriſt: he taught that in Chriſt were two diſtinct perſons, the Son of God, and the Son of Mary; that the Son of God in Chriſt's perſon deſcended into the Son of Mary, and dwelt there as a lodger in a houſe: he made the humanity of Chriſt equal with his divinity, and ſo confounded their properties and operations. A great part of the Eaſtern Biſhops were of his perſuaſion. His hereſy was condemned in the Council of Epheſus, under Theodoſius the Younger, in which Cyril, Biſhop of Alexandria, was Preſident, and the author Neſtorius depoſed, and baniſhed into the Thebean deſarts, where his blaſphemous tongue was eaten out by worms. Zeno, the Emperor, razed to the ground the ſchool in Edeſſa, called Perſica, where the Neſtorian hereſy was taught. *Socrat. Schol. l.* 7. *c.* 32. *p.* 393. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1320. *Roſſ. View of Relig.* § 7. *p.* 215.

19. Eutyches, Abbot of Conſtantinople, from whence came the Eutychians, in the year after Chriſt 413, ſet forth his hereſy, holding opinions quite contrary to Neſtorius, to wit, that Chriſt before the union had two diſtinct natures, but after the union only one, to wit, the divinity, which ſwallowed up the humanity; ſo confounding the properties of the two natures, affirming, that the divine nature ſuffered and died, and that God the Word did not take from the Virgin human nature. This hereſy, condemned firſt in a Provincial Synod at Conſtantinople, was ſet up again by Dioſculus, Biſhop of Alexandria; at laſt condemned in the General Council of Chalcedon, under Marcian the Emperor. *Evagar. Schol. l.* 1. *c.* 9. *p.* 419. *Roſſ. View of Relig.* § 7. *p.* 215. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1321.

20. Eunomius, Biſhop of Cyzicum, embraced the hereſy of Arius: he ſaid blaſphemouſly, "God of his own eſſence underſtandeth no more than we do: whatſoever we know of it, the ſame knoweth he: and look what his capacity reacheth to, the ſame thou ſhalt find in us." His followers re-baptized orthodox profeſſors, and baptized "in the name of the Father uncreated, the Son created, and the Holy Ghoſt created by the Son." They affirmed the Trinity to be three different ſubſtances, as gold, ſilver, and braſs. He was a Cappadocian by birth, and lived under Valens the Emperor. *Soc. Schol. l.* 4. *c.* 7. *p.* 319. *Roſſ. View of Relig. ſect.* 7. *p.* 206. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1320.

21. Novatus, father of the Novatians, was an African born: he lived under Decius the Emperor, after Chriſt two hundred and twenty years: his hereſy laſted one hundred and forty-eight years. They denied repentance to thoſe that fell after baptiſm; they bragged much of their ſanctity and good works; they condemned ſecond marriages as adulterous, and uſed re-baptization as the Donatiſts. He was a Prieſt of Carthage, and father of the Cathari, or Puritans. *Euſeb. Eccl. Hiſt. l.* 6. *c.* 42. *p.* 116, 117. *Roſſ. View of Relig. ſect.* 7. *p.* 200. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1319.

22. Donatus (whence aroſe the Donatiſts) was a Numidian, who, becauſe Cecilianus was preferred before him to the biſhoprick of Carthage, accuſed him, and all the Biſhops ordained him to be Traditores, that is, ſuch as had delivered their bibles to be burnt by idolaters, under the perſecution of Maximinus. Though this accuſation was found faulty, yet Donatus continued obſtinate, and ſeparated himſelf and congregation from all others; accounting that no church, where any ſpot of infirmity was to be found; that ſuch a pure church was only amongſt them; yet they would have no man forced to a godly life: they ſlighted the magiſtracy, and would not ſuffer them to puniſh hereticks: they held the efficacy of the Sacraments to depend upon the dignity of the miniſter; they re-baptized all that were admitted to their communion; they held it no ſin to kill themſelves, rather than fall into the hands of the magiſtrate; and ſcrupled not to kill ſuch as were not

of their faith: they uſed certain magical purifications, and bragged of enthuſiaſms and revelations. With the Arians, they made the Son leſs than the Father, and the Holy Ghoſt than the Son. The Circumcelliones were part of theſe, who lived in cells and caves, and murdered all they met that were not of their religion. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1329. *Roſſ. View of Relig. ſect.* 7. *p.* 210.

23. Pelagius, a Briton by birth, and a Monk at Rome, was the ringleader of the Pelagians: he was afterwards a Preſbyter under Theodoſius the Younger, three hundred and eighty-two years after Chriſt: thence he went into England, and poiſoned the whole iſland with his opinions, which were ſuch as theſe: that death was not the wages of ſin, but that Adam ſhould have died, though he had not ſinned; that Adam's ſin was hurtful only to himſelf, and not to his poſterity; that concupiſcence was no ſin; that infants did not draw original ſins from their parents; that infants might be ſaved without baptiſm; that they ſhould have eternal life, but out of the kingdom of God; that man, after the fall, had free will to do good, and aſcribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace: they alſo rejected the doctrine of Predeſtination: they ſay the number of the Elect may be increaſed or diminiſhed; that faith is by nature, but the increaſe of it from God, and that Charity is from men: they hold that their Elect ones have no ſin, nor can ſin if they would; that the concupiſcence of the fleſh is from God; and that rich men that are baptized cannot be ſaved unleſs they give away all that they have. Celeſtinus and Julianus were his chief followers in theſe errors: St. Auguſtin and his friend Alypius wrote againſt them. They were condemned by five African councils, and alſo by a ſixth ſynod at Carthage, anno Chriſti 419, in the tenth year of Honorius. *Voſſ. Hiſt. Pelag. l.* 1. *c.* 40. *p.* 101. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1321. *Roſſ. View of Relig. ſect.* 7. *p.* 314.

24. Priſcillianus, a Spaniard, ſome ſay a Galatian, father of the Priſcillianiſts, under Gratian the Emperor, ſpread his hereſy firſt in Spain three hundred and forty-eight years after Chriſt; from thence, like a canker, it ran through all the Weſt. This hereſy was made up of former hereſies: for with the Manichees, he held the world was made by an evil God: with the Sabellians he confounded the perſons of the Trinity: with the Origeniſts he held the pre-exiſtence of ſouls: with Aſtrologers, that all human events depended upon the ſtars: with the Stoicks, that we ſin neceſſarily, and coactively: with the Encratites they abſtained from fleſh: and with the Gnoſticks they rejected the ancient Prophets as ignorant of the will of God. He was condemned in his abſence by the Synod of Aquitain: but at his return into Spain he troubled all things. At laſt he was put to death with Feliſſimus, Armenius, Latronianus, and Euchocia, his companions. Priſcillianus himſelf confeſſed unto Euclius the Præfect, "That he kept conventicles in the night with filthy women: and that he uſed to pray naked amongſt them." He was condemned of hereſy at Rome by Damaſus, from whence he appealed to the Emperor Maximus, who put him to death. His body was carried into Spain by his party, by whom he was eſteemed firſt as a Saint, then as a Martyr: inſomuch that at laſt, in matters of religion, they uſed to ſwear by his name. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1321. *Roſſ. View of Relig. ſect.* 7. *p.* 210.

25. Apollinaris, Preſbyter in Laodicæa, was the author of the Apollinariſts: he divided Chriſt's humanity, affirming, "That he aſſumed man's body, and a ſenſitive ſoul, but not the reaſonable or intellective ſoul of man, becauſe that was ſupplied by the Divinity." Inſtead of the Trinity they acknowledge only three diſtinct degrees of power in God; the greateſt is the Father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſt's ſoul was conſubſtantial with his divinity, and that he took not his fleſh from the Virgin but brought it from Heaven: that Chriſt had but one will; that ſouls did propagate others; and that after the reſurrection the ceremonial law ſhould be kept as before. This hereſy broke out three hundred and fifty years after Chriſt, under Valens the Emperor. It was confuted in the Romiſh Synod by Damaſus Biſhop of Rome, and Petrus Biſhop of Alexandria, and in the Synod at Conſtantinople utterly condemned and exploded. *Socrat. Schol. l.* 2. *c.* 36. *p.* 292. *Roſſ. View of Relig. ſect.* 7. *p.* 207. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 132.

CHAP. XX.

Of the moſt famous Magicians, Witches, and Wizards, and their mutual Conteſts; their diabolical Illuſions, and miſerable Ends.

CONſidering the notable pranks that have been played by theſe diſciples of the devil, it might ſeem ſtrange that there is no more hurt done in the world, did we not remember, that the power of their black maſter is ſo limited and reſtrained by a ſuperior hand of goodneſs, that he cannot perform what he would.

1. Amongſt the Witches and Sorcerers in Scotland, Agnes Sampſon (commonly called the wiſe wife of Keith) was moſt remarkable: a woman not of the baſe and ignorant ſort of Witches, but matron-like, grave, and ſettled in her anſwers. In her examination ſhe declared, “That ſhe had a familiar ſpirit, who, upon her call, did appear in a viſible form, and reſolve her of any doubtful matter; eſpecially concerning the life or death of perſons lying ſick: and being aſked, what words ſhe uſed when ſhe called the ſpirit? ſhe ſaid, her word was, “Holla, maſter;” and that he had learned her ſo to ſay: that her ſpirit had undertaken to make away the King; but failing in the performance, and challenged by her, confeſſed it was not in his power, ſpeaking words ſhe underſtood not; but, as ſhe did take them, the words were, *Il eſt homme de Dieu*: this was anno 1591. *Spotſwood's Hiſt. Ch. of Scotland, l. 6. p.* 383.

2. Wenceſlaus, ſon to the Emperor Charles the Fourth, marrying Sophia, the Duke of Bavaria's daughter; when the marriage was to be ſolemnized, the Duke, knowing that his ſon-in-law delighted much in ſuch ridiculous ſhews and conjuring tricks, ſent to Prague for a waggon-load of Conjurers. While the ſkilfulleſt among them were ſtudying for ſome rare and unuſual illuſion, Wenceſlaus's Magician called Zyto (who had ſneaked into the crowd, and looked on amongſt the reſt), ſuddenly preſents himſelf, having his mouth (as it ſeemed) cloven on both ſides, and all open to his very ears; and ſo coming amongſt them, he takes the Duke's chief Conjurer, and ſwallows him up with all that he had about him, ſave his ſhoes, becauſe they ſeemed all dirty, and therefore he ſpit them a great way from him: which when he had done, and being not able to digeſt ſo great a morſel, he goes and empties himſelf in a great fat that ſtood full of water, voids the man downwards into it, and brings him in again all wet, and ſhews him to the company, who laughed exceedingly at this pleaſant jeſt; but the other companions would play no more. This ſtory my author cites from the Hiſtory of Bohemia, written by Dubravius, the Biſhop of Olmetz. But this Zyto the impoſtor was at laſt alive, body and ſoul, carried away by the devil: which afterwards begat a care in Wenceſlaus, to bethink himſelf of more ſerious and religious matters. It is alſo ſaid of this Bohemian Conjurer, that he appeared now with one face, ſtraight with another, and in different ſtatures: ſometimes he ſhewed himſelf to the King in purple and ſilks; at others in a ſordid and baſe attire: when the King walked on the land, he ſometimes ſeemed to ſwim on the water to him; when the King was carried in a litter with horſes, he ſeemed to follow him in another litter borne up with cocks inſtead of horſes. He played ſundry pranks with ſuch as ſat at the table with the King; he changed their hands ſometimes into the feet of an ox, at others into the hoofs of a horſe, that they could not reach them to the diſhes, to take any thing thence: if they looked out of the window, he beautified their heads with horns. To ſhew that he could command money at any time for his uſe, he cauſed, of ſo many wiſps of hay, thirty well-fatted ſwine to appear, and ſells them to a rich baker at what price he pleaſed, with this only condition; “He ſhould not ſuffer them to enter into any water.” The baker, unmindful of the condition, inſtead of his hogs, found only ſo many wiſps ſwimming upon the ſurface of the water. Whereupon, in a great chaſe, he ſought out for Zyto; and finding him ſleeping all along upon a form, he pulls him by the one leg to awake him; and both the leg and thigh ſeemed to remain in his hand: at which aſtoniſhed, he was glad to be content with his ill bargain. *Delr. Diſq. Mag. l.* 2. *qu.* 30. *p.* 365. *Camer. Oper. Subc. cent.* 1. *c.* 70. *p.* 314. *Delr. Diſq. Mag. l.* 2. *qu.* 6. *p.* 129. *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 57.

3. Apollonius Tyanæus was a Pythagorean Philoſopher, and withal a great Magician: being at Rome in the preſence of the Emperor Domitian, and by him commanded to be bound hand and foot, he ſuddenly diſappeared and vaniſhed out of their ſight that were preſent, and was at that ſame time hurried as far as Puteoli, to keep a former

appointment with ſome whom he had promiſed to meet there. He had the knowledge of things done at great diſtances in the very time of their performance. The day and hour that Domitian was killed at Rome by Stephanus and other conſpirators, the philoſopher was reading a publick lecture in the city of Epheſus to a very great number of auditors; ſuddenly, as one amazed, he made a ſtop in his diſcourſe, and continued ſome ſpace without ſpeaking a word; and then cried out aloud, "Courage, Stephanus; ſtrike the villain: thou haſt ſtricken him, thou haſt wounded him, thou haſt ſlain him." News after came that the murder was acted the ſame day, and in that hour exactly. *Camer. Oper. Subc. cent.* 1. *c.* 70. *p.* 317. *Philoſtrat. in Vitâ Apollon.*

4. "There was within the memory of our fathers (ſaith Camerarius) Doctor John Fauſtus, of Cundligen, a German: he had learned the black art at Cracovia in Poland: he, meeting one day at the table with ſome who had heard much of his magical tricks, was earneſtly entreated by the company to ſhew them ſome ſport: he (overcome in the end by the importunity of his pot-companions, who were alſo well armed in the head) promiſed to ſhew them whatſoever they would have. They, with a general conſent, require him to bring into the place a vine laden with ripe grapes ready to be gathered: for they thought, becauſe it was in the month of December, Fauſtus could not ſhew them that which was not. He condeſcended to them, ſaying, "That forthwith, before they ſtirred from the table, they ſhould ſee the vine they deſired; but upon this condition, That they ſhould not ſpeak a word, nor offer to riſe from their places, but ſhould all tarry till he bade them cut the grapes; and that whoſoever ſhould do otherwiſe, was in danger to loſe his life." They having all promiſed to obey him, Fauſtus ſo charmed the eyes of theſe drunken revellers, that they ſaw (as it ſeemed to them) a marvellous goodly vine, and upon the ſame ſo many bunches of ripe grapes (extraordinary great and long) as there were men ſitting at the table. Inflamed with the daintineſs of ſo rare a thing, and being very dry with much drinking, every man took his knife in his hand, looking when Fauſtus would give the word, and bid them cut the cluſters. But he having held them a while in ſuſpenſe about this vain piece of witchcraft, behold, all the vine and the bunches of grapes were in the turn of a hand quite vaniſhed away. And every one of theſe drunken companions, thinking he had a cluſter of grapes in his hand ready to cut off, was ſeen to hold his own noſe with one hand, and the ſharp knife with the other to lop that off: ſo that if any of them had forgot the Conjurer's leſſon, and had been ever ſo little too forward, inſtead of cutting a bunch of grapes, he had whipt off his own noſe. "This Fauſtus," ſaith J. Wierus, "was found dead by a bed-ſide in a certain village within the Duchy of Wirtenburg, having his neck broken, and the houſe wherein he was, beaten down at midnight." *Camer. Oper. Subc. cent.* 1. *c.* 70. *p.* 314, 315. *Wier de Præſt. Dæm. l.* 2. *c.* 4. *Lonic. Thea. p.* 140.

5. Fazelus writes, "that a certain Sicilian called Lyodor, a moſt famous Magician, got himſelf a great name in the city of Catana by his wonderful illuſions: he ſeemed, by the extraordinary working of his charms and ſpells, to transform men into beaſts, and to beſtow upon all things elſe ſuch form and likeneſs as himſelf pleaſed: and, by general report, he drew to him, as ſoon, and as eaſily, perſons who were diſtant from thence many days journey, as thoſe who were in the ſame place. He did alſo many injuries and ſhameful outrages to the citizens of Catana; ſo that they, bewitched with a fearful and falſe opinion, fell to worſhipping of him: and when, for his wicked deeds, he was condemned to die, by virtue of his charms he eſcaped out of the hangman's hands, cauſing himſelf to be carried in the air by devils from Catana to Conſtantinople; and after that brought him back again from thence into Sicilia. This made him admired of all the people; who, thinking the divine power was laid up in him, they ran into an execrable error, offering him divine honours. But at laſt Leo, Biſhop of Catana, inſpired ſuddenly with the Spirit of God, in an open place, and before all the people, laid hands upon this deviliſh Magician, and cauſed him to be caſt alive into a burning furnace, where he was conſumed to aſhes." *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 56. *Camer. Oper. Subſ. cent.* 1. *c.* 72. *p.* 353. *Delr. Diſq. Mag. l.* 14. *c.* 4. *p.* 42.

6. Bodinus reports, that of late one of the Earls of Aſpremont uſed to entertain with great magnificence all comers, who received great content by the delicate dainties, the curious ſervices, and great abundance of all things; but the men and horſes were no ſooner out of the houſe, but they were ready to ſtarve with hunger and thirſt. *Camer. Oper. Subc. cent.* 1. *c.* 72. *p.* 333.

7. There was a young man in Fribourg that, by the help of a Magician, hoped to enjoy a maid whom he earneſtly loved: the devil appeared to him in the likeneſs of the ſame maid, and the young man putting forth his hand without the enchanted circle to embrace her, was preſently graſped of the wicked Spirit, who cruſhed him againſt a wall, and made the pieces of him fly this way and that way, and afterwards caſt the remnant of the dead body, ſo torn in pieces, at the Conjurer; who therewith fell down in the place ſore bruiſed, and was not able to ſtir from thence, till ſome, hearing a cry and noiſe, ran to him, took him up, and carried him away half dead. *Camer. Oper. Subſc. cent.* 1. *c.* 70. *p.* 316.

8. A German in our time (ſaith Camerarius) went to the wars in Italy, and put himſelf into the company of a ſoldier that was a Conjurer, and by whom he ſuffered himſelf to be governed. One time this Conjurer made him ſtand within a circle, fortified with I know not what characters. Here, after many invocations and horrible menaces, there appeared at laſt, as it were much againſt his will, a Spirit like a man, ſore frighted, wearing a hat all torn, with a great feather in it, having about him a torn and tattered ſheet, looking like a dead corpſe that had been dried in the ſun, and afterwards gnawn with worms, with a ghaſtly look, and his feet having other ſhape than a man's feet. As he thus ſtood, the Conjurer would know of him, if Gouletta was taken by the Turks, or not? The Spirit anſwered, “That he could not tell for the preſent, but the day before the beſieged had defended themſelves valiantly.” He alſo complained of the Conjurer, that, by his horrible inchantments, he did importune ſpirits too much; and having ſpoken of ſome other of his hard courſes, craved a time to think upon that he was aſked, and then vaniſhed, leaving behind him ſuch a terror and ſtink, that theſe curious Inquiſitors had like to have died in the place with fear. This German would afterwards often ſwear, that as often as the remembrance of this dreadful apparition, together with his voice (which was ſmall, hoarſe, cut off, and choaked as it were between every word), did but touch his mind ever ſo little, he was ready to ſwoon with fear. *Camer. Oper. Subſc. cent.* 1. *c.* 70. *p.* 317.

9. Bodinus mentions one Triſcalinus, who, in the preſence of Charles the Ninth, King of France, and divers others, cauſed the ſeveral links of a gold chain of a certain Nobleman, that ſtood a good diſtance off, to fly, as it were, one by one, into his hand, and yet, by-and-by, the chain was found whole and entire. He alſo cauſed a Prieſt, that was going with his breviary under his arm, to believe that he carried a pack of cards; ſo that the Prieſt bluſhing, threw away his book. Afterwards, being convicted of many ſuch things as could not be done by any human power, he at laſt confeſſed he had performed them by the co-operation of the devil. *Wier. de Præſt. Dem. l.* 2. *c.* 4. *p.* 95. *Delr. Diſq. Magic. l.* 1. *c.* 4. *p.* 42.

10. In the year 876, the Emperor Lewis then reigning, there was one Zedechias, by religion a Jew, by profeſſion a Phyſician, but, indeed, a Magician: he ſeemed in the preſence of great perſons to devour men whole, to eat up at once a man armed at all points, to ſwallow a waggon laden with hay, together with the horſes, and him that drove them; to cut off heads, hands, and feet, and throw them dropping with blood, into a great baſon, and yet to reſtore every man his own limb; the men remaining perfect, entire, and without hurt. He repreſented huntings, races, and military ſports, ſuch as jouſts and tournaments, in the air. In the midſt of winter, in the Emperor's Palace, he ſuddenly cauſed a moſt pleaſant and delightful garden to appear, with all ſorts of trees, plants, herbs, and flowers, together with the ſinging of all ſorts of birds, to be ſeen and heard. *Camer. Oper. Subſc. cent.* 1. *c.* 70. *p.* 318. *Delr. Diſq. Magic. l.* 1. *c.* 4. *p.* 42. *& l.* 2. *qu.* 12. *p.* 172. *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 55. *Lavat. de Spect. par.* 2. *c.* 17. *p.* 160, 161.

11. Delrio tells of a conteſt betwixt two Magicians in this manner: the one had ſtolen a fair and beautiful maid, had mounted her behind him upon a wooden horſe, and ſo rode aloft with him in the air. While they were thus in their journey, the other Magician was at that time at a noble feaſt in a caſtle in Burgundy; and being ſenſible of their flight by the caſtle, he by his charms compels the raviſher to deſcend, and, to the view of all, preſents him in the court of the caſtle, looking ſadly, and not able to ſtir, together with his bluſhing prize. But the raviſher was not wanting to himſelf in this exigency, but privately inchanted him that had thus bound him, and, as he was looking from a high window of the caſtle into the court, he fitted his head with ſo large and ſpreading a pair of horns, that he was neither able to pull in his head from betwixt the ſtrong iron bars, nor durſt he caſt himſelf down from ſo high a

place. Being therefore thus horned, he was compelled to enter into an agreement with the other, and recalling his charm, ſuffered him to depart with his prey, involved in a hollow cloud; as alſo the other ſuffered him to caſt his horns, and return to the feaſt, not without great laughter of the company that was preſent. *Delr. Diſq. Magic. l.* 2. *qu.* 6. *p.* 132. *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 58.

12. Two Magicians (ſaith the ſame Author) met together in the Queen of England's Court, as I have it from unqueſtionable witneſſes: theſe two agreed, that in any one thing they ſhould infallibly obey one another. The one therefore commands the other to thruſt his head out of the caſement of a window; which he had no ſooner done, but a large pair of ſtag's horns were ſeen planted on his forehead, to the great pleaſure of the ſpectators, who flouted him with a thouſand mocks and taunts. He reſenting the diſgrace, and thirſting after revenge, when his turn came to be obeyed, he with a charcoal drew the lineaments of a man upon the wall, and then commanded the other Magician to ſtand under that picture, and that forthwith the wall ſhould give place to receive him: the other, apprehenſive of the extreme danger he was in, began to beſeech him that he would hold him excuſed; but the other refuſed: being therefore compelled, he ſtood under it; then the wall ſeemed to open, and he therein being entered, was never afterwards ſeen. *Delr. in Diſq. Magic. l.* 2. *qu.* 30. *p.* 364.

13. He ſets down a third, in the words of C. Germanus, as a thing known unto him for an undoubted truth. A notable Conjurer, as a ſpecimen of his art, had cut off the head of the Innkeeper's ſervant where he lodged; and when he was about to ſet it on again, he perceived he was hindered by the preſence of another Conjurer that happened to be by; he therefore deſired him that he would not oppoſe him; but the other not regarding his requeſt, the firſt Magician cauſed a lily to ſpring upon the top of the table; and when he had lopped off the head of it, together with its flowers, upon the ſudden down fell the Magician that had hindered him, headleſs to the ground: that done, he ſet on the head of the ſervant again, and ſpeedily conveyed himſelf away, leſt he ſhould be queſtioned for the murder of his rival. *Ibid.*

14. Jamblichus, a notorious Enchanter, having ſacrificed to the devil, was raiſed up ten cubits from the earth, ſeeming, to the wonder and amazement of all there preſent, to walk in the air; and, as Evanippus teſtifieth of him, his garments were ſtrangely altered, as if they had been newly dipped in a thouſand glorious colours. *Heyw. Hier. l.* 4. *p.* 253.

15. Michael Sedecita, a great Magician, ſporting with others upon the battlements of the great Imperial Palace in Conſtantinople, in that part which looks upon the water, eſpied a lighter, or boat, which was laden with pots, pipkins, porringers, diſhes, and all kind of earthen veſſels, ſome plain, ſome curiouſly painted with divers colours. Now, to ſhew ſome ſport to thoſe courtiers that were in his company (by whiſpering ſome charm to himſelf), he cauſed the owner of that boat ſuddenly to ariſe from his ſeat, and with his oar never ceaſe beating the brittle veſſels until he had almoſt pounded them to powder; which done, he was perceived to recollect himſelf, to wring his hands, to pluck himſelf by the beard, and to expreſs ſigns of extraordinary ſorrow: and after being demanded what madneſs was in him, to make him ſpoil ſuch brittle wares, and whereas they were all vendible, by his folly to make them worth nothing? he ſadly anſwered, "That as he was buſy at his oar, he eſpied a huge ugly ſerpent crawling towards him, ready to devour him, who never ceaſed to threaten his life till he had broken all his merchandize to pieces, and then ſuddenly vaniſhed." This Magician, for other and worſe pranks, had his eyes put out by Manuel Comnenus, the Emperor. *Nicæt. Cho. Annal. l.* 4. *fol.* 19. *Heyw. Hier. l.* 9. *p.* 613, 614. *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 58.

16. Pythagoras, near to Tarentum, eſpying an ox to feed upon beans, called the herdſman, and bade him drive away the beaſt, and to forbid him from eating any more of that kind of grain: to whom the other replied, "That his ox was not capable of ſuch admonition, and that his advice had better been beſtowed in his ſchool among his ſcholars." This ſaid, Pythagoras having murmured ſome few words to himſelf, the ox left eating, ran to his manger in the city, could never after be coupled to the yoke, but, like a domeſtick ſpaniel, would take food from the hands of any man. Pythagoras was burnt alive in the houſe of Milo the Crotonian, ſaith *Laert. lib.* 8. *p.* 223. *Cæl. Ant. Lect. l.* 19. *c.* 7. *p.* 892. *Heyw. Hier. l.* 7. *p.* 473.

17. Anno Dom. 1323, Frederick Duke of Auſtria, who was choſen Emperor againſt Lewis, was, betwixt Otinga and Molenſdorf, overcome in a

great battle, and by Lewis ſent to be kept priſoner in a ſtrong caſtle. It fell out afterwards, that a Magician came into Auſtria to Leopold, his brother, promiſing that, by his art, and the aſſiſtance of ſpirits, he would free Frederick, and, within the ſpace of an hour, ſet him ſafe in his preſence, if he would give him a good reward. The Duke replied, "That if he performed his promiſe, he would worthily reward him." The Magician placed himſelf, together with Leopold, in a circle, and, by conjuration, called up the ſpirit that was wont to obey him; who appeared in ſhape of a man: he commanded, that he ſhould ſpeedily go and free Frederick, and bring him to him in Auſtria immediately, without hurt. The ſpirit anſwered, "I ſhall willingly obey thy commands, if the captive Prince will come with me." This ſaid, the ſpirit flew into Bavaria, and in the form of a ſtranger, came to the Prince in cuſtody; to whom he ſaid, "If thou wilt be freed from thy captivity, mount this horſe, and I will carry thee ſafe into Auſtria to Leopard thy brother." "Who art thou?" ſaid the Prince. "Aſk me not," ſaid the ſpirit, "who I am, for that is nothing to the purpoſe; but do as I deſire, and I will perform what I ſay." Which heard, a certain horror ſeized upon the Prince, though otherwiſe a man of a bold ſpirit: ſo that ſigning himſelf with the croſs, the ſpirit and horſe diſappeared, and returned to the Conjurer; by whom he was chid for not bringing with him the priſoner: he told him all that had paſſed. At laſt Frederick was freed out of priſon, and confeſſed that, upon the ſame day, the ſame thing had happened to him. But Leopold was (ſaith Camerarius) ſo frighted with the ſpirit he had ſeen, that within a while after he died. *Lavat. de Spect. tom.* 2. *c.* 17. *p.* 161. *Camer. Oper. Subc. cent.* 1. *c.* 70. *p.* 316.

18. Jovius extols the prodigious wit of Henricus Cornelius Agrippa; ſaying, "that, with immenſe underſtanding and vaſt memory, he had comprehended the accounts of all arts and ſciences, the inmoſt ſecrets and higheſt heads of them all;" and then adds, "That not being as yet old, he departed this life at Lyons, in a baſe and obſcure inn, with the curſes of many perſons, as one that was infamous, and under the ſuſpicion of Necromancy; for that he was ever accompanied with a devil in the ſhape of a black dog: ſo that when, by approaching death, he was moved to repentance, he took off the collar from his dog's neck, which was inſcribed with magical characters by the nails that were in it, and broke into theſe laſt words of his: *Abi, perdita beſtia, quæ me perdidiſti:* "Begone, thou wretched beaſt, which haſt utterly undone me." Nor was that familiar dog from that time forth ever ſeen more, but with haſty flight he leaped into Aryris; and being plunged therein over head, he never ſwam out again, as is affirmed by them who ſaw it. *Schot. Phyſ. Curioſ. l.* 1. *c.* 37. *p.* 190. *Lonic. Theat. p.* 140. *Mel. Adam. in Vit. Ger. Med. p.* 17, 18.

19. Clemens Romanus ſaith of Simon Magus, "That he framed a man out of the air; that he became inviſible as oft as he pleaſed: he animated ſtatues; ſtood unhurt in the midſt of flames; ſometimes he would appear with two faces, as another Janus, change himſelf into the ſhape of a ſheep or goat; and at other times would fly in the air. That he commanded a ſcythe to mow of its own accord, and that it mowed down ten times more than any other. When Selene the harlot was ſhut up in a tower, and thouſands of people went to ſee her, and had compaſſed the caſtle about for that end, he cauſed that her face ſeemed to ſhew itſelf out at every window in the caſtle at the ſame time." To which Anaſtaſius Nicenus adds, "That he would ſeem all made of gold; ſometimes a ſerpent, or other beaſt; in feaſts he ſhewed all kinds of ſpectres, made diſhes come to the table without any viſible ſervant; and he cauſed many ſhadows to go before him, which he gave out were the ſouls of perſons deceaſed." *Delr. in Diſ. Mag. l.* 2. *qu.* 6. *p.* 128. *Schot. Phyſ. Curioſ. l.* 1. *c.* 16. *p.* 54.

20. Paſetes had many magical pranks: he would cauſe the appearence of a ſumptuous feaſt to be upon the ſudden, and, at his pleaſure all ſhould immediately vaniſh out of ſight: he would alſo buy ſeveral things, and pay down the juſt price; but then the money would ſoon after return to him again. *Delr. in Diſ. Magic. l.* 2. *qu.* 6. *p.* 128. *Cæl. Antiq. Lect. l.* 9. *c.* 23. *p.* 424.

21. Johannes Teutonicus, a Canon of Halberſtadt in Germany, after he had performed a number of preſtigious feats almoſt incredible, was transformed by the devil into the likeneſs of a black horſe; and was both ſeen and heard upon one and the ſame Chriſtmas-day to ſay Maſs in Halberſtadt, in Mentz, and in Cologn. *Heyw. Hier. l.* 4. *p.* 253.

CHAP.

CHAP. XXI.

Of the Primitive Fathers and Doctors of the Church.

LIPSIUS, in an epiſtle of his to Thuanus, tells him, "That theſe new things did little pleaſe his palate; that, for his part, he was a lover of the ancients, both manners and men;" and then goes on,

——— Hos utinam inter
Heroas natum tellus me prima tuliſſet.

"Would I with ancient Heroes had been born!"

He could not wiſh to be born amongſt greater heroes than ſome of theſe that follow; who, for their learning and piety, Chriſtian courage and fortitude, are more renowned than Alexander the Great for all his victories.

1. Ignatius, Biſhop of Antioch, in the reign of Trajan the Emperor: he was the ſcholar of the Apoſtle St. John. When he had ſat nine years in Antioch, he was by ten ſoldiers brought to Rome to be devoured by wild beaſts. When his martyrdom drew near, he ſaid, "Let me be ground in the teeth of wild beaſts, that I may be found fine flour in the houſe of my Father." He was thrown to the lions anno 110. *Euſeb. l.* 3. *c.* 36. *Simpſ. Hiſt. Ch. c.* 1. *p.* 254.

2. Polycarpus was alſo the ſcholar of St. John, and by him conſtituted Biſhop of Smyrna. He went to Rome, probably to compoſe the controverſy about Eaſter. Three days before he was apprehended by his perſecutors, he dreamed that his bed was ſet on fire, and haſtily conſumed; which he took for a divine advertiſement, that he ſhould glorify God by ſuffering in the fire. Being urged to deny Chriſt by the Roman Deputy, he ſaid, "That he had ſerved him four-ſcore years, and received no injury by him; and therefore could not now renounce him." He refuſed to ſwear by the fortune of Cæſar; and ſo patiently ſuffered death at Smyrna, being aged eighty-ſix years. *Euſeb. l.* 4. *c.* 15. *Simpſ. Ch. Hiſt. cent.* 2. *p.* 259.

3. Juſtinus Martyr was a Philoſopher; afterwards converted to Chriſtianity by an old man, who counſelled him to be a diligent reader of the Prophets and Apoſtles, who ſpake by divine inſpiration, who knew the truth, were neither covetous of vain glory, nor awed by fear: whoſe doctrine alſo was confirmed with miraculous works which God wrought by their hands. This Juſtinus wrote two books of apology for Chriſtians to the Emperor Antoninus Pius, and to his ſons, and the Senate of Rome. In the ſecond book of his Apology, he declareth, "That Chriſtians were put to death, not for any crime they had committed, but only for their profeſſion: in witneſs whereof, if any of them would deny his Chriſtian profeſſion, he was ſtraightway abſolved." He was beheaded at Rome Anno Dom. 166. *Simpſ. Ch. Hiſt. cent.* 2. *p.* 258.

4. Irenæus, Biſhop of Lyons in France, a diſciple of Polycarpus in his youth; his meek converſation and peaceable carriage anſwered to his name εἰρηναῖος, that is, peaceable; and made his name to be in great account amongſt Chriſtians, yet he lacked not his infirmities in doctrine: he was entangled with the error of the Chiliaſts, and he ſuppoſed that Chriſt was fifty years of age when he ſuffered. He flouriſhed in the reign of Commodus, and ſuffered martyrdom in the reign of Severus, Anno Dom. 176. *Euſeb. l.* 5. *c.* 5. *Simſ. Ch. Hiſt. cent.* 2. *p.* 259.

5. Clemens Alexandrinus was the diſciple of Pantenus: theſe two ſeem to be the authors of Univerſities and Colleges; for they taught the people the grounds of religion, not by ſermons and homilies to the people, but by catechetical doctrine to the learned in the ſchools. He flouriſhed in the reign of Commodus. *Simſ. Ch. Hiſt. c.* 2. *p.* 259.

6. Tertullianus, a learned Preacher of the city of Carthage in Africk, a man of a quick pregnant wit: coming to Rome, he was envied and reproached by the Roman clergy; whereat, moved with anger, he declined to the opinion of the Heretick Montanus. He wrote learned apologies for the Chriſtians, and mightily confuted the error of Marcion. He flouriſhed in the reign of the Emperor Severus, Anno Chriſti 197. *Simſ. Ch. Hiſt. cent.* 3. *p.* 268.

7. Origen, the ſon of Leonidas, an Egyptian: he was ſo pregnant in his youth, and ſo capable of all good inſtruction, that his father would often uncover his breaſt when he was aſleep, and kiſs it, giving thanks to God, who had made him the father of ſo happy a ſon. He was very learned, yet had he failings: he took the words of Matthew, xix. 12. in a literal ſenſe, and gelded himſelf: he held many words ſucceſſive to one another, and that the pains

of men and devils after long torments ſhould be finiſhed: he offered to idols rather than ſuffer his chaſte body to be abuſed. He died in Tyrus, and was there buried in the ſixty-ninth year of his age: having lived until the days of Gallus and Voluſianus. *Ibid.*

8. Cyprianus, Biſhop of Carthage, in his youth altogether given to the ſtudy and practice of magical arts: his converſion was by the means of Cecilius a Preacher, and hearing of the hiſtory of the Prophet Jonah. After his converſion he diſtributed all his ſubſtance to the poor: he was a man full of love and modeſty, was baniſhed in the perſecution of Decius, and martyred under Valerian. He held that erroneous opinion, that ſuch as had beeen baptized by Hereticks ſhould be re-baptized. He flouriſhed Anno Dom. 520. *Simſ. Ch. Hiſt. cent.* 3. *p.* 270.

9. Athanaſius, Biſhop of Alexandria, he duelled with the whole world when it was become Arrian, and ſtood for the truth with an undaunted reſolution amidſt all oppoſitions: and after he had governed the church of Alexandria forty-ſix years, full of days he died in peace, in the reign of Valens, though an Arrian perſecutor. *Simſ. Ch. Hiſt. cent.* 4. *p.* 278.

10. Euſebius Pamphilius, Biſhop of Cæſerea in Paleſtine, lived and was familiar with Conſtantine the Emperor: he refuſed the chair of Antioch, tumultuouſly made void by the Arrians, for which the Emperor commended his modeſty, and counted him worthy to be Biſhop of the whole world: yet he was not altogether free of the hereſy of Arrius before the Nicene Council. He died about the year of our Lord 342. *Simſ. Ch. Hiſt. cent.* 4. *p.* 286.

11. Gregorius Nazienzenus, born in a town of Cappadocia called Nazianzum: he was trained up in learning at Alexandria and Athens, where his familiarity with Bazil began. He detected the hereſy of Apollinaris, and the abominations of heatheniſh idolatry under Julian, more than any other had done: ſo peaceable, that, like another Jonas, he was content to be thruſt out of his place to procure unity and concord amongſt his brethren. He had excellent gifts, and flouriſhed under Conſtantius, Julian, and Theodoſius. *Simſ. Ch. Hiſt. cent.* 4. *p.* 287.

12. Baſilius Magnus, Biſhop of Cæſarea in Cappadocia: he repented he ſpent ſo much time in ſearching out the deepneſs of human learning, as things not neceſſary to eternal life. The Arrians and Eunomians, who ſeemed excellently learned, when they encountered with him and Nazianzenus, were like men altogether deſtitute of learning: when the Emperor's Deputy threatened him with baniſhment or death, he aſtoniſhed him with his reſolute anſwer. The Emperor's ſon Galaces fell ſick, and the Empreſs ſent him word ſhe had ſuffered many things in her dream for the Biſhop Baſilius; whereupon he was diſmiſſed, and ſuffered to return to Cæſarea. *Simſ. Ch. Hiſt. cent.* 4. *p.* 288.

13. Gregorius Nyſſe was brother of Baſilius, and Biſhop of Nyſſa, a city in Myſia; in the ſecond general council the government of the country of Cappadocia was committed to him. Though his works are not extant, yet he is renowned in the mouths of the learned as a man of note and remark. *Ibid.*

14. Epiphanius was born at Barſanduce, a village in Paleſtine, was Biſhop of Salamin, the metropolis of the iſland Cyprus; he refuted the hereſies preceding his time in his book called Panarium. He had ſo great a regard to the poor, that he was called *Oeconomus Pauperum.* He oppoſed St. Chryſoſtom in Conſtantinople, and returning to Cyprus died in the way. *Ibid.*

15. Lactantius Firmianus was the diſciple of Arnobius, in eloquence nothing inferior to his maſter; yet it is thought that he oppoſed errors with greater dexterity than he confirmed the doctrine of the truth. *Sim. Ch. Hiſt. cent.* 5. *p.* 291.

16. Hilarius, Biſhop of Poictiers in France, a man conſtant in religion, in manners meek and courteous. He was baniſhed to Phrygia; he took great pains to purge France from the poiſon of the Arrian hereſy, whereof he ſaw there both the growth and decay. He died in the reign of Valentinian. *Simſ. Ch. Hiſt. cent.* 5. *p.* 292.

17. Ambroſius, the ſon of Symmachus, was Governor of Liguria under Valentinian; appeaſing a ſedition at Milan he was there choſen Biſhop, and confirmed therein by the Emperor. He lived alſo under the Emperor Theodoſius, whom he ſharply reproved and excommunicated for the ſlaughter of the innocent people at Theſſalonica; and died in the third year of the reign of Honorius, having ſat at Milan twenty-two years. *Ibid.*

18. Jerome was born at Stridon, a town of Dalmatia; inſtructed in the rudiments of learning at Rome, where he acquainted himſelf with honourable women, ſuch as Marcella, Sophronia, Principia, Paula, and Euſtochium, to whom he expounded

pounded places of Holy Scripture. His great gifts were envied at Rome; wherefore he left it, and went for Paleſtine, and there choſe Bethlehem, the place of our Lord's nativity to be the place of his death; he there guided a Monaſtery of Monks. He was a man of a ſtern diſpoſition: he died in the ninety-firſt year of his age, in the twelfth year of the reign of Honorius. *Simſ. Ch. Hiſt. cent.* 5. *p.* 294.

19. John Chryſoſtom had been an helper to Flavianus, Biſhop of Antioch; thence he was called by the Emperor Arcadius to be Biſhop of Conſtantinople. In oratory he had profited in the ſchool of Libanius, and in philoſophy in that of Andragathius above his fellows. His liberty in reproving ſin, both in court and clergy, procured him the hatred of Eudoxia the Empreſs, and of the whole clergy. Theophilus, Biſhop of Alexandria, was his great enemy, by whoſe malice, and that of Eudoxia, he was depoſed, then baniſhed, and journeyed to death. He governed the church in Conſtantinople ſeven years. *Simſ. Ch. Hiſt. cent.* 5. *p.* 298.

20. Bernardus, Abbot of Claraval, born in Burgundy, was reſpected in his country above others: though he lived in a moſt corrupt age, yet he was found in the point of juſtification. He deteſted the corruption of manners that abounded in his time. He ſubdued his body by faſting beyond all meaſure; he died in the ſixty-fourth year of his age. *Simſ. Ch. Hiſt. cent.* 12. *p.* 369.

The END of BOOK V.

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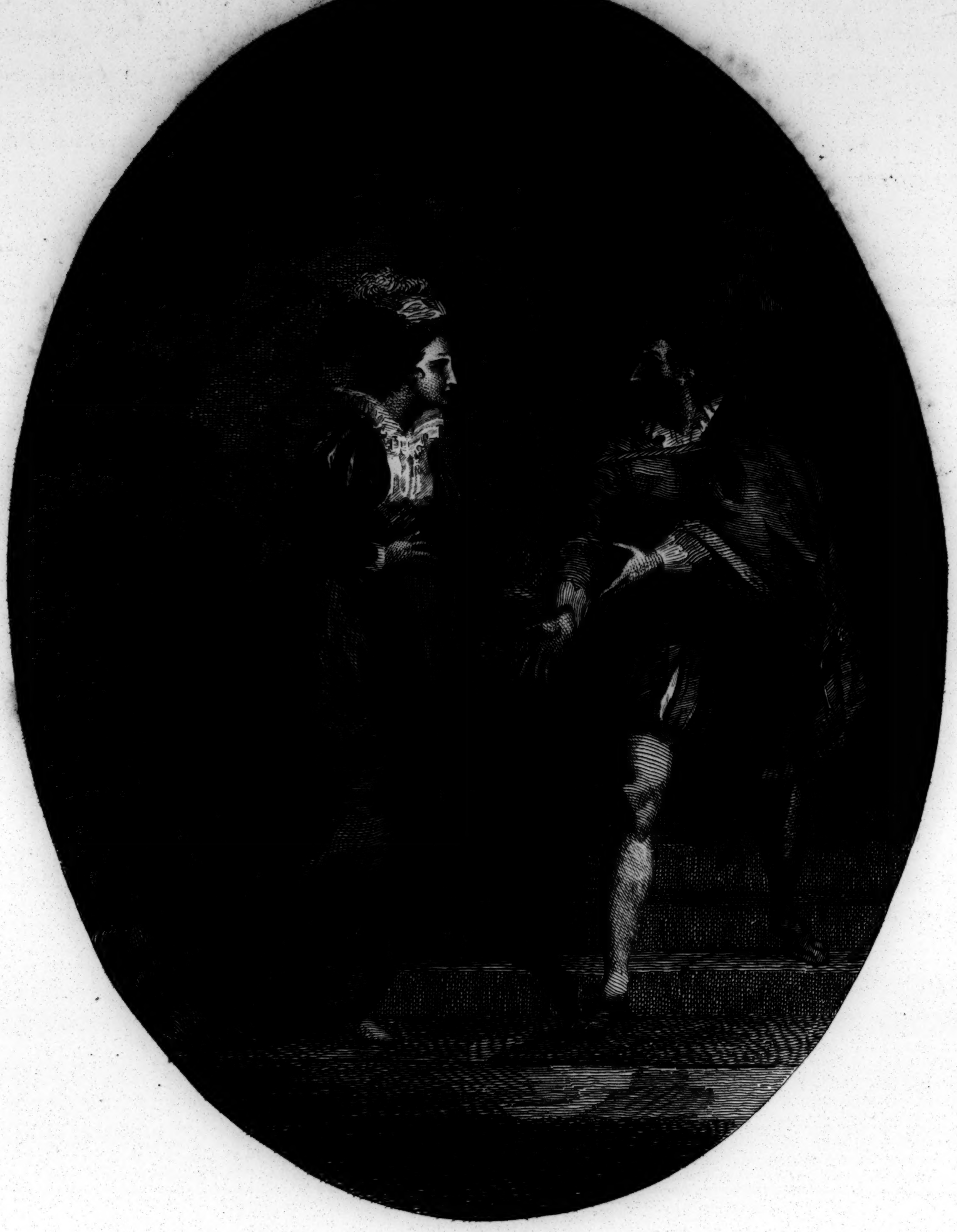
Book. VI.



MACBETH relating to his LADY the Murder of the KING.

Publish'd July 1st 1788 by C Taylor Holborn, T Thornton and E. Jeffery.

THE WONDERS OF THE LITTLE WORLD:

OR,

A General Hiſtory of Man.

BOOK VI.

CONSISTING OF

MISCELLANEOUS CURIOSITIES.

CHAP. I.

Of ſuch Infants as have been heard to cry while they were in the Wombs of their Mothers.

THAT which Mr. Beaumont wrote in his Elegy upon the Lady Rutland, may very well be pronounced upon all the ſons and daughters of men.

"But thou hadſt, ere thou cam'ſt to uſe of tears,
Sorrow laid up againſt thou cam'ſt to years."

So true is that of the ſacred Oracle: "Man is born to trouble." It ſeems trouble is his proper inheritance; and that as ſoon as he enters into life, he is of age ſufficient to enter into the troubles of it alſo. And, as if this were not ſoon enough, there are ſome who ſeem even to anticipate their birth-right: and, as if the world was not wide enough to afford them their full meaſure of ſorrow, they begin their lamentations in the womb. Whether it is that provident Nature would have them to practiſe there in the dark, what they ſhall afterwards ſeldom want occaſion for ſo long as they enjoy the light. The hiſtories of ſuch little priſoners as have been heard to cry in their cloſe apartments, take as followeth:

1. A poor woman in Holland being great with child, and near the time of her delivery, the child in her womb (for the ſpace of fifteen days before that of her travail) was heard almoſt continually to cry and lament: many worthy perſons went daily to hear ſo great a novelty; and have teſtified, upon their own knowledge, the unqueſtionable truth of it. *Hiſt. of the Netherlands, p.* 91. *Clark's Mirr. c.* 104. *p.* 497.

2. "When I was of late at Argentina with my brother," ſaith Leonardus Doldius, "it was credibly reported, that the wife of a taylor in that neighbourhood, together with divers others, did hear the child cry in her womb ſome days before the time of her travail." He adds to this the hiſtory of another in Rotenburg. *Barthol. Hiſt. Anatomic. cent.* 1. *p.* 1, 2.

3. "In our town," ſaith he, "anno 1596, November 12, which was the forty-ſecond day before the birth, the parents heard the cry of their daughter in the womb once, and the day following twice; the mother died in travail, the daughter is yet alive." *Sennert. Pract. Med. lib.* 4. *p.* 2. § 5. *cap.* 8. *p.* 359.

4. Anno 1632, in the town of Wittenberg, on the firſt of March, there was a woman who had been big with child more than eleven months: this woman, together with her huſband, have ſometimes heard the child cry before ſhe was delivered of it, which ſhe was afterwards very happily. *Barthol. Hiſt. Anat. cent.* 1. *hiſt.* 1. *p.* 2.

5. I myſelf, together with the learned Salmaſius, will be witneſſes of ſuch like cryings in the womb. I lived in 1640 in Belgia, when it was commonly affirmed of a woman near Veſſalia, who then had gone three years entire big with a child, and that child of hers was heard to cry, by by many perſons worthy of credit. *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 1. *p.* 3. *Salmaſ. Reſponſ. ad Beverov. p.* 198.

6. A noble perſon at Leyden uſed to tell of her brother's wife, that lying in bed with her huſband near her time, ſhe heard the child cry in her womb; amazed with which, ſhe awakened her huſband, who put his head within the cloaths, and liſtening, did alſo hear the ſame: the woman was ſo affrighted, that a few days after ſhe fell in travail. *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 1. *p.* 3.

7. Anno 1648 there was a woman, the wife of a ſeaman, near to the church of Holmiana, who had been big for eight months; ſhe was of a good habit of body, and not old: this woman, upon the eve of Chriſtmas-day, upon the calends of the year following, and in Epiphany, all thoſe ſeveral times heard the child that was in her womb, who cried with that noiſe that it was heard by the neighbours. They thronged together in great numbers to hear ſo unuſual a crying, both ſuch as knew the woman, and ſuch as knew her not. The Magiſtrates in the mean time cauſed the woman to be carefully watched, that afterwards the birth of that crier might be the more certain. Divers ſpent their judgment before-hand, of what ſhaped monſter ſhe ſhould be delivered; but at laſt the woman was ſafely brought to bed of a perfect female child, who, with her mother, are both alive at this day. Let no man queſtion the truth of this hiſtory; for I, who am not wont to rely upon rumour, can for certain affirm that I have heard this relation from the mother herſelf. *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 1. *p.* 4, 5.

8. Dr. Walter Needham, an eminent and learned Phyſician, diſcourſing about the air that is contained in the membranes of the womb, as a proof thereof, relates the ſtory of a child that was heard to cry while as yet in the belly of its mother. "A long time," ſaith he, "I could ſcarce believe that there were any ſuch kind of cryings, till I was informed of that which I now ſet down by a noble Lady in Cheſhire: as this honourable perſon ſat after meat in the dining-room with her huſband, their domeſtick chaplain, and divers others, ſhe was ſenſible of an extraordinary ſtirring in her belly, which ſo lifted up her cloaths, that it was eaſily diſcernible to thoſe that were preſent, (ſhe was then with child, and it was the ſeventh month from the time wherein ſhe had conceived;) upon the ſudden there was a voice heard, but whence it ſhould come, they were not able to conjecture, not ſuſpecting any thing of the embrio in her womb. Soon after they perceived the belly and garments of the lady to have a ſecond and notable commotion, and withal heard a cry, as if it had proceeded from thence. While they were amazed at what had paſſed, and were diſcourſing together of this prodigy, all that had before happened did a third time ſo manifeſtly appear, that (being now become the more attentive) they doubted not but that the cry came from her womb. The girl that was ſo loquacious in the womb of her mother doth yet live, and is likely enough ſo to continue. I cannot doubt of the truth of ſo eminent a ſtory, receiving the confirmation of it from ſo credible perſons; nor was I willing longer to conceal the thing itſelf, ſeeing it is of ſuch moment in the controverſy aforeſaid." *Needh. Diſquiſit. Anat. c.* 3. *p.* 84.

CHAP. II.

Of Women who have carried their dead Children in their Womb for ſome Years.

SO unwilling are parents (for the moſt part) to ſurvive the funerals of their children, that ſome have thought it a very deſirable thing to have their dying eyes cloſed by the hands of ſuch as have iſſued from them. It was the wiſh of Penelope that the performance of this laſt office for herſelf and her Ulyſſes might be reſerved to their dear Telemachus, according to that of Ovid;

Ille meos oculos comprimat ille tuos.

By him let my eyes cloſed be,
And may he do the ſame for thee.

Ovid. Epiſt. l. 1. ep. 21.

We cannot then but pity thoſe unhappy mothers, whoſe children have not only died before them, but within them; in whom the puniſhment of Mezentius may ſeem to have been revived, in ſuch a coupling of the living with the dead; and who (with a fatal diſappointment of their hopes) are ſenſible their expired infants have found their untimely coffins in the midſt of their own bowels. The tranſcribed hiſtories of ſome ſuch diſconſolate creatures you have here underwritten.

1. Catharine, the wife of Michael de Menne, a poor countryman, for twelve years together carried a dead child, or rather the ſkeleton of one in her womb. "A monſtrous and miraculous thing, and which yet is manifeſt, to the touch," ſaith Ægidius de Herthoge. "I myſelf," ſays he, "and many others, both men and illuſtrious women, are witneſſes hereof: it is enough to name the excellent Henricus Cornelius Mathiſius, who heretofore was domeſtick Phyſician to the Emperor Charles the Fifth: he, when he had handled the woman beforeſaid, both ſtanding and lying, and by touch had eaſily diſtinguiſhed all the bones of the dead infant, in a great amazement cried out, 'Nothing is impoſſible to God and Nature.' She conceived of this child in March, anno 1549." *Schenck. Obſerv. lib. 4. p. 575. obſ. 8. Donat Hiſt. Med. Mir. lib. 2. c. 22. p. 240.*

2. In the town of Sindelfingen there lives a woman of thirty years, or thereabouts, who, ſix or ſeven weeks before her expected delivery, by reaſon of a ſlip upon the ice, hit her back againſt a wall, and from that time never afterwards felt her child ſhe went with to ſtir. The bigneſs of her belly was the ſame, only, a little after her fall, it did ſomewhat increaſe, and after fell again; but ſhe brought not forth her dead child, nor from that time forth was ſhe ſenſible of the ordinary purgation of women. She had her fall anno 1590; after which ſhe conceived twice or thrice, and was as often delivered of living children: but after her delivery, her uſual bigneſs continueth; ſo that ſhe believes the dead child is yet in her womb. *Schenck. Obſerv. lib. 4. p. 577. obſ. 9.*

3. A. D. 1545, at Vienna in Auſtria, Margarita Carlinia, the wife of Georgius Volzerus, being big with child, and in travail, in her labour-pains ſhe was ſenſible that ſomewhat ſeemed to crack within her, and from thenceforward never felt her child to ſtir; but for the intire ſpace of four years afterwards, ſhe was afflicted with vehement pains, ſo that at the laſt ſhe was given over by the Phyſicians: after which, nature endeavouring an evacuation, cauſed an ulcer about her navel, which diſcharged itſelf of an abundance of matter, and ſo cloſed itſelf again; till at length, anno 1549, upon the collection of new matter, there appeared the bone of the child's elbow, in the very orifice of the ulcer, together with a marvellous weakneſs of the woman. In this deſperate diſeaſe there was recourſe had to a deſperate remedy, which was inciſion: her belly was opened by the advice of Matthias Cornax, the Emperor's Phyſician, and by the operation of the chief Surgeons there, a maſculine child half putrid was drawn out thence piecemeal: the wound was afterwards ſo happily cured, that the woman attained to ſuch entire health, as that it was hoped ſhe might conceive again. Alexander Benedictus ſaith that ſhe did, and died in travail of her next child. *Zuing. Theat. vol. 2. l. 4. p. 357. col. 2. Donat. Hiſt. Med. Mir. l. 2. c. 22. p. 239.*

4. Zacutus Luſitanus hath ſet down the hiſtory of a woman of mean fortune, and ſixteen years of age, who being with child, and the time of her travail come, could not be delivered, by reaſon of the narrowneſs of her womb: the ſurgeons adviſed ſection, which they ſaid was ordinary in ſuch caſes, but ſhe refuſed it; the dead child therefore putrified in her womb: after three years the ſmaller bones of it came from her, and ſo, by little and little, for ten years together, there came forth pieces of corrupted fleſh, and fragments of the ſkull: at laſt, in the twelfth year, there iſſued out piece-meal the greater bones, her body fell, and, after ſome years, ſhe conceived again, and was happily delivered of a living boy. *Zacut. Luſit. Praxis Medic. Admirand. lib. 2. obſ. 157. p. 276.*

5. Marcellus Donatus relates a hiſtory, for the truth of which he cites the teſtimony of Hippolitus Genifortus, a Surgeon, and Joſeph Araneus, a Phyſician, and it was thus: Paula, the wife of Mr. Naſo, an inn-keeper in the ſtreet of Pont Merlane, in Mantua, having carried a dead child

of five months age much longer in her womb, by a continued collection of ſanious matter in her womb, not without a fever, ſhe at laſt was exceedingly waſted and conſumed; at which time, by way of ſiege, ſhe voided certain little bones, which gave her a great deal of pain: theſe ſhe gathered, cleanſed, and ſhewed them to Genifortus, who ſoon diſcovered them to be the bones of a young child: when this was related to me I could not believe, till ſuch time as I aſked the woman herſelf, who confirmed the truth of it by an oath, and ſhewed me divers of the bones, which ſhe kept amongſt roſe-leaves: nor did ſhe ceaſe voiding them in this manner for months and years, till ſhe was this way quit of very many of them. Certainly a moſt wonderful operation of Nature this was: and that ſhe ſometimes works in this manner, is eaſily proved by other hiſtories. *Donat. Hiſt. Med. Mir. lib.* 2. *c.* 22. *p.* 241.

CHAP. III.

Of ſuch Women whoſe Children have been petrified, and turned to Stone in their Wombs; and the like found in dead Bodies, or ſome Parts of them.

WHEN Cato had ſeen Cæſar victorious, though at that time the Invader of the Commonwealth, and the great Pompey overcome and overwhelmed, who, as the guardian of his endangered country, had undertaken her protection; when he ſaw on the one ſide ſucceſsful villany, and on the other afflicted virtue, he is ſaid to have cried out in a deep aſtoniſhment, "Well! there is much of obſcurity in divine matters." As God Almighty hath the ways of his providence in the deep, ſo Nature, his hand-maid, hath many of her paths in the dark; and by ſecret ways of operation, brings to paſs things ſo ſtrange and uncouth to human reaſon and expectation, that even ſuch as have been long of her privy-council have wondered at, and made open confeſſion of their ignorance by their admiration. I take that for a fable which Ovid tells befel Niobe, through exceſs of grief for the death of her children.

Stiff grew ſhe by theſe ills; no gentle air
Doth longer move the ſoft curls of her hair;
Her pale cheeks have no blood, her once bright eyes
Are fix'd, and ſet in lifeleſs, ſtatue-wiſe;
Her tongue within her harden'd mouth upſeal'd,
Her veins did ceaſe to move, her neck congeal'd;
Her arms all motionleſs, her foot can't go,
And all her bowels into hard ſtone grow.

Ovid. Met. l. 6. *p.* 101.

And yet there have been ſome women, who in themſelves have experienced but too much of the verity of this laſt verſe; ſuch was

1. Columba Chatry, a woman, of Sens in Burgundy; ſhe was wife to Ludovicus Chatry. This woman, by the report of Monſieur John Alibaux, an eminent Phyſician, (and who alſo was preſent at the diſſection of her) went twenty-eight years with a dead child in her womb. When ſhe was dead, and her body opened, there was found a ſtone, having all the limbs and exact proportion of a child of nine months old. "The ſlimy matter of the child's body" (ſaith one upon this occaſion) "having an aptitude, by the extraordinary heat of the matrix, to be hardened, might retain the ſame lineaments which it had before." This child was thus found A. D. 1582. Sennertus confeſſes this accident ſo rare, that it was the only inſtance in its kind that he ever met with, at leaſt to his remembrance, in the whole Hiſtory of Phyſick. *Sennert. Prax. Med. lib.* 4. *par.* 2. *ſect.* 4. *c.* 7. *p.* 311. *Schenck. Obſ. lib.* 4. *Obſ.* 21. *p.* 587. *Barth. cent.* 2. *hiſt.* 100. *p.* 76. *Johnſ. Nat. Hiſt. cent.* 16. *cap.* 5. *p.* 334.

2. Becauſe I foreſee I am not like to meet with many more ſuch inſtances as that I have but now mentioned, I ſhall therefore ſet down under this head a hiſtory which is very near unto it: it was communicated by Claudius a Sancto Mauritio, in one of his letters, and thus related by Gregorius Horſtius: "On the twenty-fifth of January in this preſent year, there fell out a marvellous thing to us: in the diſſection of a woman of about thirty-ſeven years of age, we found her womb all turned to ſtone, of the weight of ſeven pounds; her liver, upon the one lobe of it, had a cartilaginous coat or tunicle about it; her ſpleen was globular, her bladder ſtony, and ſhe had a peritonæum ſo very hard, that it could ſcarce be cut with a knife; the view of all which occaſioned our wonder, which way the ſpirits ſhould be conveyed throughout the whole body, and by what means it came to paſs that this woman lived ſo long, and that too without any manifeſt ſign of ſickneſs all her lifetime, as far as could be obſerved." *Kornman. de Mir.*

Mir. Mort. par. 3. *c.* 34. *p.* 117. *Addit. ad. Donat. per Greg. Horſt. l.* 7. *c.* 2. *p.* 663.

9. " I can for certain affirm thus much," ſaith Heurnius, " that I have ſeen at Padua the breaſt of a woman which was alſo turned into ſtone: and that was done by this means; as ſhe lay dead, that breaſt of her's lay covered in the water of a certain ſpring there." *Ad. Donat p.* 7. *per Horſt. cap.* 2. *p.* 664.

4. Pompilius Placentinus gives us the hiſtory of a Venetian woman, who being killed by a poiſoned apple, when dead ſhe grew ſo ſtiff and congealed, that ſhe ſeemed to be transformed into a ſtatue of ſtone: nor could they cut open her belly by knife or ſword. *Zacch. qu. Medico-legal. lib.* 4. *tit.* 1. *qu.* 10. *p.* 235.

5. Not far from Tyber, which is a city of the Sabines, runs the river Anien, on the ſands of which are found almonds, the ſeeds of fennel, and aniſe, and divers other things that are turned into ſtone; whereof I myſelf was an eye-witneſs, when ſome years ago I travelled that way. A while ſince there was found the body of a man that was killed, and caſt into the river Anien: he lay cloſe at the root of a tree that grew upon the bank-ſide; and the carcaſe having reſted there a conſiderable time unputrified, when it was found and taken up, it was turned into ſtone. Titus Celſus, a Patrician of Rome, told this unto Jacobus Boiſſardus, affirming that he himſelf had ſeen it. This river riſes from cold ſulphureous veins, derived from ſubterranean metals; and, by a kind of natural virtue, it conſolidates and agglutinates all kind of bodies, ſuch as ſticks and leaves; and paſſing over more ſolid bodies, it by degrees wraps them about with a ſtony bark. *Kornman. de Mir. Mort. par.* 4. *cap.* 36. *p.* 18.

CHAP. IV.

Of ſuch Perſons as have made their Entrance into the World in a different Manner from the reſt of Mankind.

M*ILLE modis morimur, uno tantum naſcimur,* (ſaith Tully) " We die a thouſand ways, but we are born but one." But as there is a marvellous diverſity of accidents by which man arrives to his laſt end; ſo alſo Nature, hath in various manner, ſported herſelf in the birth of ſome. And although ſhe brings moſt of us into the world as it were in a common road; yet ſhe ſometimes chooſes her by-paths, and ſingles out ſome men for exceptions from the general rule.

1. Zoroaſtres was the only man that ever we could hear of who laughed the ſame day wherein he was born: his brain alſo did ſo evidently pant and beat, that it would bear up their hands that laid them upon his head. " An evident preſage," ſaith Pliny, " of the great learning which he afterwards attained to." *Plin. Nat. Hiſt. l.* 7. *c.* 16. *p.* 164. *Solin. c.* 4. *p.* 181.

2. M. Tullius Cicero is ſaid to have been brought into the world by his mother Helvia (upon the third of the Nones of January) without any of thoſe pains that are uſual in child-bearing. *Plut. Paral. in Cicerone.*

3. Such as were born into the world with their feet forward the Latins were wont to call *Agrippæ*; " and Agrippina," ſaith Pliny, " hath left in writing, that her ſon Nero, the late Emperor (who all the time of his reign was a very enemy to mankind), was born with his feet forwards." *Solin. c.* 4. *p.* 180. *Plin. Nat. Hiſt. lib.* 7. *c.* 8. *p.* 160.

4. Some children are born into the world with teeth; as M. Curius, who thereupon was ſurnamed *Dentatus*; and Cn. Papyrius Carbo: both of them great men, and right honourable perſonages. In women it was looked upon as an ill preſage; eſpecially in the days of the Kings of Rome: for when Valeria was born with teeth, the ſoothſayer (being conſulted) anſwered, " That into whatever city ſhe was carried to nurſe, ſhe ſhould be the cauſe of the ſubverſion of it." Whereupon ſhe was conveyed to Sueſſa Pomeria, a city at that time flouriſhing in wealth and riches: and it proved moſt true in the end; for that city was utterly deſtroyed. *Zuin. Theat. vol.* 2. *l.* 1. *p.* 270. *col.* 2. *Plin. Nat. Hiſt. l.* 7. *c.* 16. *p.* 164. *Solin. c.* 4. *p.* 181.

5. Some have been cut out of their mothers womb: ſuch was Scipio Africanus the elder; ſo alſo the firſt of thoſe who had the ſurname of Cæſar. " Thus," ſaith Schenckius, " was Manilius born, who entered Carthage with an army;" " and ſo," ſaith Heylin, " was Macduffe, Earl of Fife, who ſlew Macbeth, the uſurping King of Scotland:" and ſo was Edward the Sixth of England. *Plin. Nat. Hiſt. l.* 7. *c.* 9. *p.* 160. *Schenck. Obſ. Med. l.* 4. *Obſ.* 15. *p.* 580. *Heyl. Coſm. p.* 336. *Baker. Chr.*

6. Anno 959, Buchardus, Earl of Lintzgow, Buchorn, and Monfort, a perſon of great bounty to the poor; choſen Abbot of Sangal, and confirmed therein by Otho the Great, was valgarly

called Unborn, becauſe he was cut out of his mother's womb. *Schenck. Obſ. Med. lib.* 4. *obſ.* 15. *p.* 580.

7. Gebhardus, the ſon of Otho Earl of Bregentz, was cut out of his mother's womb; and was conſecrated Biſhop of Conſtantia, anno 1001. *Schenck. Obſ. p.* 580.

8. "I ſaw," ſaith Horatius Augenius, "a poor woman of a fleſhy and good habit of body, who for nine months had an exulceration of the ventricle, and for twenty days ſpace vomited up again all that ſhe eat or drank, as ſoon as ſhe had taken it. Of this diſeaſe ſhe died: and diſſecting her womb, we took out thence a living boy; who, by my direction, had the name of Fortunatus given him at his baptiſm, and he is yet alive." *Zuin. Thea. vol.* 2. *l.* 1. *p.* 270. *col.* 2. *Schenck. Obſ. p.* 580. *Sennert. Prax. Med. l.* 4. *part* 2. § 6. *c.* 8. *p.* 419.

9. "I myſelf," ſaith Cornelius Gemma, "have cut out of the womb ſix living children from ſix ſeveral perſons." *Schenck. Obſ. Med. p.* 580.

10. Johannes Dubravius hath obſerved of Lewis the Second, King of Hungary and Bohemia, that there were four things wherein he was over-haſty: that he became great in a very little time; that he had a beard too ſoon; that he had white hairs before he was paſt ſeventeen years of age; and that he was over-forward in his birth: for he came into the world without any of that ſkin which is called *Epidermis*; which yet he ſoon got after: the phyſicians lending their aſſiſtance to that which Nature had not time to finiſh. He died in the twenty-firſt year of his age, anno 526, Auguſt the twenty-ninth. *Camerar. Hor. Subſciſiv. cent.* 1. *c.* 55. *p.* 241. *Schenck. Obſ. Med. l.* 5. *obſ.* 1. *p.* 674. *Zuin. Thea. vol.* 2. *l.* 1. *p.* 270. *col.* 1.

11. When Spinola beſieged the city of Bergen-opzoom, a woman who was near her time, going to draw water, was taken off in the middle by a cannon-bullet, ſo that the lower part of her fell into the water. Thoſe who were by, and beheld that misfortune, ran to her, and ſaw there a child moving itſelf in the bowels of the mother: they drew it forth, and carried it into the tents of Don Cordua, and kept it with great care: being afterwards brought thence to Antwerp, the Infanta Iſabella cauſed it to be baptized, and gave it the name of Albertus Ambroſius, one of her father's Captains. *Parth. Hiſt. Anat. cen.* 2. *hiſt.* 8. *p.* 159.

12. Anno 1647, Jacobus Egh, in the city of Sarda, in Belgia, had a bull which he fed, tying him in a cloſe near his houſe; but provoked by the boys, he broke his bonds, and ran to the cows: the herdſman endeavoured with his ſtaff to return him to his former place: the bull, being incenſed with his blows, ran upon him, and with his horns bore him to the ground: his wife, being now in the laſt month of her time, ſeeing the danger of her huſband, ran to his aſſiſtance. The bull with his horns hoiſted her up into the air the height of one ſtory, and tore the belly of the woman: from the wound in her belly forthwith came the birth, with its ſecundine, and was thrown at ſome diſtance upon a ſoft place; from whence it was carried home, diligently looked after by a midwife, and upon the firſt of September baptized; had his father's name given him, and is yet alive. The man lived thirty-ſix hours, the woman but four. The bull was ſlain the day after, by the command of the Magiſtrates. *Barth. ibid. cent.* 2. *hiſt.* 1. *p.* 157.

13. Gorgias, a gallant man of Epirus, ſlipped from the womb at his mother's funeral; and by his unexpected crying, cauſed them to ſtand who carried the bier; affording thereby a new ſpectacle to his country, having his birth and cradle in the coffin of his parent: in one and the ſame moment a dead woman was delivered, and the other was carried to the grave before he was born. *Val. Max. l.* 1. *c.* 8. *p.* 30. *Zuin. Thea. vol.* 2. *l.* 1. *p.* 270. *col.* 1.

14. Enecho Ariſta, the firſt King of Navarre, being dead, Garſias his ſon ſucceeded: who being one day in the village of Larumbe, was ſurprized by ſome Mooriſh robbers, aſſaulted, and ſlain: they wounded Urracha his Queen in the belly with a lance, and fled. The Queen was inſtantly delivered of a ſon, and died: the child lived, and was named Sancius Garſia: he was well educated by a noble perſon; proved a gallant man: and ſucceeded his father in the kingdom, anno Dom. 918. *Zuing. ibid. p.* 270. *Senn. Prax. Med. l.* 4. *par.* 2. § 6. *c.* 8. *p.* 419.

15. The wife of Simon Kneuter, of Weiſſenburgh, went with child to the ninth month, and then falling in labour, her pains were ſuch, that they occaſioned her death; and when the aſſiſtants doubted not but that the child was dead alſo in the womb, they diſpoſed alſo of the mother as is uſual on the like occaſion: but after ſome hours they heard a cry, ran, and found the mother indeed dead, but delivered of a little daughter that was in good health, and lay at her feet. Salmuth ſaith,

"he hath ſeen three ſeveral women, who dying in labour, were afterwards delivered of the children they went with." *Barth. Hiſt. Anat. cent.* 2. *hiſt.* 1. *p.* 6, 7.

CHAP. V.

Of what Monſters ſome Women have been delivered, and of preternatural Births.

It is the conſtant deſign of provident nature to produce that which is perfect and complete in its kind. But though man is the nobleſt part of her operation, and that ſhe is buſied about the framing of him with ſingular curioſity and induſtry, yet there are ſundry variations in her mintage, and ſome human medals come out thence with different errata in their impreſſions. The beſt of archers do not always hit the white: the working brains of the ableſt politicians have ſometimes ſuffered an abortion; nor are we unwilling to bury their accidental miſſes in the memory of their former ſkilful performances. If therefore Nature (through a penury, or ſuperfluity of materials, or other cauſes) hath been ſo unfortunate as ſometimes to miſcarry, her dexterity and artifice, in the compoſition of many, ought to procure her a pardon for ſuch overſights as ſhe hath committed in a few. Beſides, there is oftentimes ſo much of ingenuity in her very diſorders, that if her more perfect works beget in us much delight, the other may affect us with equal wonder.

1. That is ſtrange which is related by Buchanan of a monſtrous birth. "It had," ſaid he, "beneath the navel one body; but above it two diſtinct ones: when hurt beneath the navel both bodies felt the pain; if above, that body only felt that was hurt. Theſe two would ſometimes differ in opinions, and quarrel: the one dying before the other, the ſurviving pined away by degrees. It lived twenty-eight years; could ſpeak divers languages, and was by the King's command taught muſick. *Sandys's Ovid. Metam. lib.* 9. *p.* 173.

2. Anno 1538, there was one born who grew up to the ſtature of a man; he was double as to the head and ſhoulders, in ſuch manner as that one face ſtood oppoſite to the other: both were of a likeneſs and reſembled each other in the beard and eyes; both had the ſame appetite, and both hungered alike; the voice of both was almoſt the ſame, and both loved the ſame wife. *Schenck. Obſ. Med. l.* 1. *obſ.* 1 *p.*

3. "I ſaw," ſaith Bartholinus, "Lazarus Colloredo, the Genoeſe, firſt at Haſnia, after at Baſil, when he was then twenty-eight years of age; but in both places with amazement. This Lazarus had a little brother growing out at his breaſt, who was in that poſture born with him. If I miſtake not, the bone, called Xyphoides, in both of them grew together; his left foot alone hung downwards; he had two arms, but only three fingers upon each hand: ſome appearance there was of the ſecret parts: he moved his hands, ears, and lips, and had a little beating in the breaſt. This little brother voids no excrements but by the mouth, noſe, and ears, and is nouriſhed by that which the greater takes: he has diſtinct animal and vital parts from the greater; ſince he ſleeps, ſweats, and moves, when the other wakes, reſts, and ſweats not. Both received their names at the font: the greater that of Lazarus, and the other that of Johannes Baptiſta. The natural bowels, as the liver, ſpleen, &c. are the ſame in both. Johannes Baptiſta hath his eyes for the moſt part ſhut: his breath ſmall, ſo that holding a feather at his mouth it ſcarce moves; but holding the hand there, we find a ſmall and warm breath: his mouth is uſually open, and always wet with ſpittle: his head is bigger than that of Lazarus, but deformed; his hair hanging down while his face is in an upright poſture. Both have beards; that of Baptiſta is neglected, but that of Lazarus very neat. Lazarus is of a juſt ſtature, a decent body, courteous deportment, and gallantly attired: he covers the body of his brother with his cloak; nor could you think a monſter lay within at your firſt diſcourſe with him. He ſeemed always of a conſtant mind, unleſs that now and then he was ſolicitous as to his end, for he feared the death of his brother; as preſaging, that when that came to paſs, he ſhould alſo expire with the ſtink and putrefaction of his body: and thereupon he took greater care of his brother than of himſelf. *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 66. *p.* 103.

4. Johannes Naborowſky, a noble Polonian, and my great friend, told me at Baſil, "That he had ſeen in his country two little fiſhes without ſcales, which were brought forth by a woman; and as ſoon as they came out of her womb, did ſwim in the water as other fiſh." *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 10. *p.* 20.

5. Not many years ago there lived a woman of good quality at Elſinghorn, who prepared all things for child-birth, hired a Midwife, bought a

cradle, &c. but her big belly, in the laſt month, ſeemed to be much fallen; which yet (not to leſſen the report that went of her) ſhe kept up to the former height by the advantage of cloaths which ſhe wore upon it. Her time of travail being come, and the uſual pains of labour going before, ſhe was delivered of a creature, very like unto a dormouſe of the greater ſize, which (to the amazement of the women who were preſent) with marvellous celerity ſought out, and found a hole in the chamber, into which it crept, and was never ſeen after. I will not render the credit of theſe women ſuſpected, ſeeing divers perſons have made us relations of very ſtrange and monſtrous births from their own experience. *Bart. Hiſt. Anat. cent.* 1. *hiſt.* 10. *p.* 19.

6. Anno Dom. 1639, Norway afforded us an unheard-of example of a woman, who having often before been delivered of human births, and being again big, after ſtrong labour was delivered of two eggs: one of them was broken, the other was ſent to that excellent perſon Dr. Olaus Wormius, the ornament of the Univerſity: in whoſe ſtudy it is reſerved to be ſeen of as many as pleaſe. I am not ignorant that many will give no credit to this ſtory, who either have not ſeen the egg, or were not preſent when the woman was delivered of it. In witneſs, therefore of the truth of this matter, I ſhall cite the teſtimonies of religious perſons, and ſuch as are worthy of credit; who, by their letters under their ſeals, have confirmed the truth of that which we have now related. I have thought fit to tranſcribe the original itſelf: which in our own tongue is preſerved by the foreſaid Wormius.

"We, whoſe names are hereunder written, Ericus Weſtergard, Rotalph Rakeſtad, and Thor Venes, Coadjutors of the Paſtor in the pariſh of Niæſs, do certify to all men, That Anno 1639, upon the twentieth day of May (by the command of the Lord Preſident in Remerige, the Lord Paulus Tranius, Paſtor in Niæſs), we went to receive an account of the monſtrous birth in Sundby, brought forth by an honeſt woman, Anna the daughter of Amundus, the wife of Gudbrandas Erlandſonius, who already had been the mother of eleven children, the laſt of which ſhe was delivered of upon the fourth of March 1638. This Anna, in the year 1639, upon the ſeventh of April, began to grow ill: and being in great pain in her belly, ſhe cauſed her neighbours to be called in to her aſſiſtance: the ſame day, about the evening, in the preſence of her neighbours, ſhe brought forth an egg, in all reſpects like to that of an hen; which being broken by the women preſent, Anna Grim, Elen Rudſtad, Gyro Rudſtad, and Catharina Sunby, they found that in it the yolk and white anſwered directly to a common egg. Upon the eighteenth day of April, about noon, in the preſence of the ſame perſons, ſhe was delivered of another egg; which in figure, was nothing different from the former. The mother reported this to us; the women that aſſiſted at her delivery confirmed the truth of it: as alſo that the pains of this birth had been more ſharp to her than all the reſt of the former. That this was the confeſſion as well of the mother as of them that were preſent, we do atteſt by our ſeals, in the preſence of the Lord Preſident, in the pariſh of Niæſs, the day and year above-ſaid." The great Wormius looks upon this as a diabolical work, ſince, by the artifice of the devil, many other things are conveyed into, and formed in, the bodies of men and women. *Barth. Hiſt. Anat. cent.* 1. *hiſt.* 4. *p.* 10, 11, 12.

7. "Anne Tromperin, the wife of a certain Porter in our Hoſpital, being about thirty years of age, was delivered of a boy and two ſerpents upon St. John's day, Anno 1576. She told me upon her faith, 'That in the ſummer before, in an extreme hot day, ſhe had drunk of a ſpring in the Grove called Brudetholk, a place within a quarter of a mile from Baſil, where ſhe ſuſpected that ſhe had drank of the ſperm of ſerpents.' She afterwards grew ſo big, that ſhe was fain to carry her belly in a ſwathing band. The child was ſo lean, that he was ſcarce any thing but bones. The ſerpents were each of them an ell long, and as thick as the arm of an infant: both which, alive as they were, were buried by the midwife in the church-yard of St. Elizabeth." This hiſtory is from the relation of Caſpar Bauhinus, in his Appendix to the book of *Fran. Roſſetus de Partu Cæſareo. Sennert. Pract. Med. l.* 4. *par.* 2. § 4. *cap.* 10. *p.* 326.

8. The Concubine of Pope Nicholas the Third was delivered of a monſter which reſembled a bear. Martin the Fourth, in the firſt year of his Popedom, entertained this Lady, and fearing leſt ſhe ſhould bring forth other bear-whelps, he cauſed all the bears, which were painted or carved in the Pope's Palace, whilſt the Lords of the family of the Urſini bore ſway in Rome, to be blotted out and removed. For this Pope was not ignorant how the ſhapes and pictures, which are conceived in a woman's imagination at the time of her conception, do remain imprinted for the moſt part in

the body of that which is conceived. *Camer. Hor. Subciſiv.*

9. Magaret, daughter of the Emperor Maximilian the Firſt, told the Ambaſſador of Ferdinand, King of Hungary, " That at a city in Brabant, in a proceſſion upon a ſolemn feſtival, ſome of the citizens went diſguiſed according to the cuſtom of the place: (ſome in the habit of Angels, and others in the ſhape of Devils, as they are painted) one of theſe Devils having played his gambols a great while, ran home to his houſe in his Devil's attire, took his wife, and threw her upon a bed, ſaying," ' That he would get a young Devil upon her.' He was not much deceived; for of that copulation there was born a child, ſuch as the wicked ſpirit is painted; which at his coming into the world, began to run and ſkip up and down all over the chamber." *Camer. Hor. Subciſiv. Schenck. Obſ. Med. l. 4. obſ. 1. p. 554.*

10. Anno Dom. 1578, upon the ſeventeenth day of January at eight o'clock in the afternoon, there was (at the little town of Quiero amongſt the Subalpines) an honeſt Matron who was then delivered of a child, which had upon its head five horns, oppoſite each other, and like unto thoſe of a ram. Alſo from the upper part of his forehead there hung backward a very long piece of fleſh that covered moſt part of his back, in form like a woman's head-tire: about his neck there was a double row of fleſh, like the collar of a horſe: at the ends of his fingers were claws like to thoſe talons we ſee in birds of prey: his knees were in the hinder part of the leg. His right leg and foot were of a ſhining red colour: the reſt of his body all ſwarthy. He is ſaid to come into the world with a great cry, which ſo frightened the Midwife and the reſt of the women then preſent, that they ran immediately out of the houſe. When the Prince of the Subalpines was informed of this monſter, he commanded it ſhould be brought to him, which accordingly was done: and 'tis ſtrange to think what various judgments were paſſed upon it by the courtiers. *Zuin. Theat. vol. 2. l. 2. p. 305. col. 2.*

11. Leſina is the biggeſt iſle in all the Adriatick ſea, the Governor of which was a Venetian, who inviting me to dine with him, told at his table the ſtory of a marvellous miſhapen monſter born in the iſland, aſking if I would go thither to ſee it? proffering me the honour of his company. We went, and the unnatural child being brought out to us, I was amazed to behold the deformity of nature: for below the middle part there was but one body, and above the middle there were two living ſouls, ſeparated from each other with ſeveral members, their heads being both of one bigneſs, but different in phyſiognomy: the belly of the one joined with the poſterior part of the other; and their faces looked one way, as if the one had carried the other on his back: and often (in our preſence) he that was behind would lay his hands about the neck of the foremoſt. Their eyes were exceeding big, and their hands greater than an infant of three times their age: the excrements of both creatures iſſued forth at one place; and their thighs and legs were of a great growth, not agreeable to their age, which was but thirty-ſix days. Their feet were proportionably made like to the foot of a camel, round, and cloven in the midſt. They received their food with an inſatiable deſire, and continually mourned with a pitiful noiſe: when one ſlept the other waked, which was a ſtrange diſagreement in nature: the mother of them bought dearly that birth with the loſs of her life; and, as I was afterwards informed, theſe lived but a ſmall time after we had ſeen them. *Lithgow's Trav. par. 2. p. 52, 53.*

12. Ser. Fulvius Flaccus, and Q. Calphurnius Piſo, being Conſuls, there was then in Rome a maid-ſervant, delivered of a child that had four feet, and as many hands, four eyes, four ears, and two members of virility. *P. Oroſii Hiſt. l. 5. c. 6. p. 190.*

13. At Prague, upon the eighteenth day of July, there was born a boy, whoſe liver, inteſtines, ſtomach, and ſpleen, with the greateſt part of the meſentery, hung out beyond the naval, who lived but a few hours. The mother being aſked by Gregorius Horſtius and Dr. Major, if ſhe knew any thing that might occaſion ſuch a birth? anſwered, with tears, " That three months before her delivery ſhe was compelled to hold a calf while he was killed; and that ſtanding by while he was opened, at the falling of the bowels ſhe felt a commotion within her, unto which ſhe imputed this accident." *Fabrit. Obſ. Chirurg. cent. 3. obſ. 55. p. 239.*

14. At Cracovia there was born of noble parents a child that was terrible to behold, with flaming and ſhining eyes, the mouth and noſtrils were like to thoſe of an ox: it had long horns, and a back hairy like a dog's; it had the faces of apes in the breaſt, where the teats ſhould ſtand; it had cats' eyes under the navel, faſtened to the hypogaſtrium, and they looked hideouſly and frightfully;

fully; it had the heads of dogs upon both elbows, and at the whirlbones of each knee, looking forwards; it was ſplay-footed, and ſplay-handed; the feet were like ſwans' feet, and it had a tail turned upwards, that was crooked backwards, about half an ell long. It lived four hours from the birth of it, and near its death ſpake thus: "Watch, for the Lord your God comes." "This was," ſaith Lycoſthenes, "A. D. 1543." *Lycoſth. de Prodigiis, p.* 582. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 5. *p.* 334.

15. In the year 1573 there was a monſter born at St. Lawrence in the Weſt Indies, the narration whereof was brought to the Duke of Medina Sidonia, from very faithful hands; that there was a child born there at that time, that, beſides the horrible deformity of its mouth, ears and noſe, had two horns on the head, like thoſe of a young goat's, long hair on the body, a fleſhy girdle about his middle, double, from whence hung a piece of fleſh like a purſe, and a bell of fleſh in his left-hand, like thoſe the Indians wear when they dance; white boots of fleſh on his legs, doubled down: in brief, the whole ſhape was horrid and diabolical, and conceived to proceed from ſome fright the mother had taken, from the antick dances of the Indians, amongſt whom the devil himſelf does not fail to appear ſometimes. *Dr. Henry More's Immort. of the Soul, l.* 3. *c.* 7. *p.* 173.

16. At Boſton in New England, October 17, 1637, Mrs. Dyer was delivered of a monſter, which had no head, the face was on the breaſt, the ears like an ape's grew upon the ſhoulders, the eyes and mouth ſtood far out, the noſe hooking upward, the breaſt and back full of prickles, the navel and belly where the hips ſhould have been; inſtead of toes, it had on each foot three claws; upon the back it had two great holes like mouths, above the eyes it had four horns, and was of the female ſex. The father and mother of it were of great families. *Clark's Mir. c.* 63. *p.* 249.

CHAP. VI.

Of the Birth-day, and what hath befallen ſome Men thereon; alſo of ſuch other Days as were obſerved fortunate or otherwiſe to ſeveral Perſons.

THE Ancients uſed to celebrate the annual return of their birth-day with feaſting, muſick, ſports, mutual preſents, and whatſoever elſe might ſerve to witneſs how deſirous they were to entertain with higheſt ſolemnity the reviſits of that light wherein they had firſt beheld the world; and yet, notwithſtanding all their courtſhip, it ſeems the Tragedian had truth on his ſide, when he ſaid,

> "No day from ſadneſs ſo exempt appears,
> As not to miniſter new cauſe of tears."
>
> SENECA.

Aul. Gell. Noct. Attic. l. 19. *c.* 9. *p.* 511. *Tibul. l.* 1. *Eleg.* 8. *Horat. l.* 4. *ode* 11.

1. For Antipater Sidonius the Poet, throughout the whole ſpace of his life, every year for only one day, that is to ſay, the day whereon he was born, was ſeized with a fever; and when he had lived to a great age, by the certain return of his wonted diſeaſe, he died upon his birth day. *Plin. Nat. Hiſt. l.* 7. *c.* 51. *p.* 184. *Schenck. Obſ. Med. l.* 6. *obſ.* 1. *p.* 721. *Valer. Max. l.* 1. *c.* 8. *p.* 32.

2. Elizabeth, the eldeſt daughter of King Edward the Fourth, and eighteen years the wife of King Henry the Seventh, died in child-bed, in the Tower of London, the eleventh of February, the very day upon which ſhe was born. *Baker. Chron. p.* 360.

3. "I know a man," ſaith Luſitanus, "who every year, upon that day on which he firſt entered the world, is ſeized with a fever; all the reſt of the year he enjoys very good health." Thomas a Veiga witneſſeth that he obſerved the ſame in another; and alſo, that he hath known a man who every year had a fever for three days, and no longer. *Schenck. Obſ. Med. l.* 6. *obſ.* 1. *p.* 721.

4. Alexander the Great is ſaid to have been born upon the ſixth day of the month Targelion, and alſo to have died on the ſame; that is to ſay, on the ſixth of February. *Alex. l.* 4. *c.* 20. *p.* 233. *Zuin Theat. vol.* 2. *l.* 7. *p.* 561.

5. Caius Julius Cæſar was born in the Ides of March, and, by a conſpiracy of the Nobles, was ſlain in the Senate-houſe upon the ſame, although he was forewarned to take care of them. *Sabel. l.* 9. *c.* 4. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 561.

6. Antonius Caracalla, the Emperor, was ſlain by Macrinus the Prætorian Præfect at Carris in Meſopotamia, upon his birth-day, which was the ſixth of the Ides of April, the twenty-ninth year of his age, and the ſixth of his empire. *Zuin. Theat. vol.* 2. *l.* 7. *p.* 561.

7. Pope Gregory the Great was born and died upon the ſame day, to wit, upon the fourth of the Ides of March. *Zuin. Theat. ibid.*

8. Garſias, the great grandfather to Petrarch, having lived one hundred and four years, died, as did alſo Plato, on the very day of his nativity. and in the ſame chamber wherein he was born. *Zuin. Theat. ibid.*

9. The Emperor Charles the Great was buried at Aquiſgrave, upon the ſame day whereon he was born in the year of our Lord 810. *Crantz. l. 2. Saxon. c. 20. Zuin. Theat. vol. 2. l. 7.*

10. Philip Melancthon died A. D. 1560, in the ſixty-third year of his age, and upon the day of his nativity, which was the 13th of the calends of May. *Zuin. Theat. ibid.*

11. The Emperor Charles the fifth was born on the day of Matthias the Apoſtle, on which day alſo, in the courſe of his life, was King Francis taken by him in battle, and the victory likewiſe won at Ciccaque: he was alſo elected and crowned Emperor on the ſame day, and many other great fortunes befel him ſtill on that day. *Treaſury of Ancient and Modern Times, l. 4. c. 12. p. 330. Heyl. Coſm. p. 734.*

12. M. Ofilius Hilarus, an Actor of Comedies, after he had highly pleaſed the people upon his birth-day, kept a feaſt at home in his own houſe, and when ſupper was upon the table, he called for a meſs of hot broth, and caſting his eye upon the viſor he had worn that day in the play, he fitted it again to his face, and taking off the garland which he wore upon his bare head, he ſet it thereupon: in this poſture diſguiſed as he ſat, he died, and became cold before any perſon in the company knew any thing of the matter. *Plin. l. 7. c. 53. p. 186.*

13. Auguſtus Cæſar had certain anniverſary ſickneſſes, and ſuch as did return at a ſtated and certain time: he commonly languiſhed about the time of his birth-day, which was the ninth of the Calends of October. *Suet. p. 105. & p. 55. in Auguſto.*

14. On the contrary, the birth-days of ſome men have been fortunate to them, as was that of the great Captain Timoleon, General of the Syracuſans, who obtained the greateſt of his victories upon his birth-day; which thereupon was annually and univerſally celebrated by the Syracuſans, as a day of good and happy fortune to them. *Alex. ab. Alex. Dies Gen. l. 4. c. 20. fol. 233.*

15. It is ſaid of Julius Cæſar, that he had often found the Ides of July to be very happy and auſpicious to him; at which time he was alſo born. *Idem, ibid. fol. 233.*

16. King Philip of Macedon uſed to celebrate the day of his birth with extraordinary joy, as the moſt favourable and fortunate to him of all other; for once upon that day he had a triplicity of good tidings; that he was Victor in the Chariot-race in the Olympicks, that Parmenio (his General) had gained a moſt important victory, and that the Queen Olympias was delivered of his ſon Alexander. *Idem, & ſup. fol. 233.*

17. Ophioneus was one amongſt the Meſſenians who had the gift of prophecy; and Pauſanius ſays of him, that "immediately after his birth-day, he was annually ſtricken with blindneſs:" nor is that leſs wonderful in the ſame perſon, that after a vehement fit of the head-ach, he would begin to ſee, and then preſently fall from thence into his former blindneſs again. *Cœl. Rhod. Sect. Antiq. l. 11. c. 13. p. 498, 499.*

18. It is a note worthy to be remembered, that Thurſday was obſerved to be a day fatal to King Henry the Eighth, and to all his poſterity; for he himſelf died on Thurſday, the twenty-eighth of January, King Edward the Sixth on Thurſday the ſixth of July, Queen Mary on Thurſday the ſeventeenth of November, and Queen Elizabeth on Thurſday the twenty-fourth day of March. *Stowe's Annals, p. 812.*

19. Franciſcus Baudinus, an Abbot, a Citizen of Florence, and well known in the Court of Rome, died upon the anniverſary return of his birth-day, which was upon the nineteenth day of December, and was buried in the Church of St. Silveſter in Rome; and it was the obſervation of him that made his funeral elegy, that the number nine did four times happen remarkably in his affairs: he was born on the nineteenth day, and died on the ſame, being aged twenty-nine, and the year of our Lord being at that time 1579. *Kornm. de Mir. Mort. l. 8. c. 12. p. 8.*

20 Wedneſday is ſaid to have been fortunate to Pope Sixtus the Fifth; for on that day he was born, on the ſame day made a Monk; on that day created General of his order, on the ſame made Cardinal, then choſen Pope, and finally, on the ſame inaugurated. *Heyl. Geog. p. 734.*

21. Friday was obſerved to be very lucky to the great Captain Gonſalvo, on that day having

given the French many notable overthrows: Saturday was as fortunate to Henry the Seventh, King of England. *Heyl. Coſm. p.* 734.

22. Raphael da Urbino, who, by the conſent of mankind, is acknowledged to be the Prince of Modern Painters, and often ſtyled the "Divine Raphael," as well for the grandeur of his conceptions, as the inimitable graces of his pencil, was born on Good Friday, Anno 1483. As a reward for his conſummate merit, he had hopes of receiving a Cardinal's cap; but falling ill of a fever, death deprived him of the expected honour, on Good-Friday, 1520. *Vaſari's Lives of the Painters.*

23. The Third of September was a remarkable day in the Hiſtory of Oliver Cromwell. On that day, 1650, he gave the Scots, whom he hated and deſpiſed, a total overthrow at the battle of Dunbar; on that day twelvemonth he defeated Charles the Second at Worceſter; and on that day, in the year 1658, he gave up the ghoſt, in the midſt of one of the greateſt ſtorms that was ever known in England. *Hiſtory of England, by Rapin.*

CHAP. VII.

Of the Signatures and natural Marks upon the Bodies of ſome Men.

CONcerning the cauſes of thoſe impreſſions which ſome bodies bring upon them from the womb, and carry with them to their graves, there is not ſo great a clearneſs as to leave no room for doubt. For if the moſt of them are occaſioned through the ſtrength of the mother's imagination, there have been others of ſo peculiar a form, ſo remote from being likely to leave ſuch lively touches upon a woman's fancy, ſo continued to the deſcendants of the ſame family, and ſo agreeable with the after-fortunes of the perſon ſo ſigned, as leaves ample room for farther enquiries.

1. Marius Barletius reports of Scanderbeg Prince of Epirus (that moſt terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right-arm a ſword ſo well ſet on, as if it had been drawn with the pencil of the moſt curious and ſkilful Painter in the world. *Mar. Barlet. l.* 1. *Camer. Hor. Subſciſ. l.* 1. *c.* 69. *p.* 308.

2. Among the people called the Dakes, the children uſually have the moles and marks of them from whom they are deſcended imprinted upon them, even to the fourth generation. *Plin. Nat. Hiſt. l.* 7. *c.* 11. *p.* 161.

3. Laodice, the wife of Antiochus, dreamed that ſhe received a ring from Apollo, with an anchor engraven upon it: Seleucus, the child that ſhe then went with (who afterwards was remarkable for his famous exploits), was born with an anchor impreſſed upon his thigh; and ſo alſo his ſons and grand-children carried the ſame mark upon the ſame place from the time of their birth. *Schenck. Obſ. Med. l.* 4. *Obſ.* 1. *p.* 543. *Fulgoſ. l.* 1. *c.* 6. *p.* 151. *Uſſerii. Annal. p.* 475. *Juſt. l.* 15. *p.* 176.

4. It is obſerved by Plutarch, that the reſemblance of the natural properties, or corporal marks of ſome parents, are continued in their families for many deſcents; and ſometimes not appearing in the ſecond or third generation, do nevertheleſs ſhew themſelves in the fourth or fifth enſuing; whereof he brings an example of one in his time, called Python, who being deſcended of the Spartiatæ, the founders of Thebes, and being the laſt of that race, was born with the figure of a lance upon his body; which had been in former ages a natural mark of thoſe of that family, and diſcontinued in them for many years. *Plut. de Sera Numinis Vind. Zuin. vol.* 2. *l.* 2. *p.* 180. *Fitz. of Rel. and Policy, par.* 1. *c.* 27. *p.* 283.

5. "I have heard," ſaith Camerarius, "when I was young, and it is at this day the common report and publick fame (although I have not met with it in any author) that the Counts of Hapſburg (the anceſtors of the houſe of Auſtria) have each of them from the womb a golden croſs upon the back; that is to ſay, certain white hairs, after a wonderful manner formed into the figure of a croſs." It is equally remarkable, that the Houſe of Auſtria have for many generations been famous for thick lips. The Heireſs of Burgundy, who married Maximilian the Firſt, brought this mark of diſtinction into that family, according to Brantome, who had this information from Eleanor, Queen of France, ſiſter to Charles the Fifth. *Camer. Hor. Subciſ. l.* 3. *c.* 42. *p.* 145. *Johnſ. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 340

6. Marcus Venetus, who for forty-five years travelled up and down in the countries of Aſia, reports, in his *Itinerary,* "that he came into the

kingdom of the Corzani: the Kings of which place (though ſubject to the Tartars) boaſt themſelves of a nobility beyond that of all other Kings of the earth; and, upon this account, that they are born into the world with the impreſſion of a black eagle upon their ſhoulder, which continues with them to the laſt day of their lives. *Camer. Hor. Subciſ. l.* 3. *c.* 42. *p.* 145. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 5. *p.* 340.

7. "A ſiſter of mine," ſaith Gaffarel, "has the figure of a fiſh upon her left leg, cauſed by the deſire my mother had to eat fiſh when ſhe was big with child; and it is repreſented with ſo much perfection and rarity, that you would take it to be drawn by ſome excellent maſter: and the wonder is, that whenever the girl eats any fiſh, that upon her leg puts her to a ſenſible pain. *Gaffarel. Curioſities, c.* 4. *p.* 143.

8. That which I now relate to the ſame purpoſe, is very well known to all Paris. The hoſteſs of the inn in the ſuburbs of Saint Michael, at Bois de Vincenne (who died about two years ſince) had a mulberry growing upon her nether lip, which was ſmooth and plain all the year long, till the time that the mulberries began to ripen; at which time her's alſo began to be red, and to ſwell more and more, obſerving exactly the ſeaſon and nature of other mulberries, and to come at length to the juſt bigneſs and redneſs of other ripe mulberries. *Gaffarel. c.* 5. *p.* 144.

9. A woman in the ſeventh month of her being with child, longed to eat roſe-buds at a time when they were difficult to be procured. She had paſſed two days thus, when, after much ſearch, there was a bough of them found in a private garden: ſhe greedily devoured the green buds of two roſes, and kept the reſt in her boſom. In the ninth month ſhe was happily delivered of a fair babe; upon the ribs of which there appeared the repreſentations of three roſes very red: upon his forehead and on either cheek he had alſo depainted three other exact reſemblances of a red roſe, ſo that he was commonly called the Roſy Boy. *Zacut. Luſ. Prax. Admir. l.* 2. *Obſ.* 133. *p.* 251.

10. Octavius Auguſtus, the Emperor, was all ſpotted on his body, his moles being diſperſed upon his breaſt and belly, in the manner, order, and number with the ſtars of the celeſtial bear. *Sueton. in ejus vitâ, l.* 2. *c.* 80. *p.* 104.

CHAP. VIII.

Of Dreams, and what hath been revealed to ſome Perſons therein.

Although it is too great a vanity to give overmuch credit to our dreams, and to diſtreſs and diſtract ourſelves about the ſignifications and ſucceſſes of them; yet they are not altogether uſeful to us. Zeno Eleates was wont to ſay, "that any of his ſcholars might judge of their proficiency in philoſophy by their dreams: for if they neither did nor ſuffered any thing therein but what was virtuous, they had made ſome good progreſs in philoſophy. By the ſame way we may diſcover much of our own natural inclinations and the conſtitution we are of. Beſides this, there hath been ſo much of higheſt concernment revealed to ſome in their ſleep, that it is enough to make us believe there is not altogether ſo much of vanity in dreams as ſome men are of opinion.

1. Aſtyages, the laſt King of the Medes, ſaw in his dream a vine to ſpring forth from the womb of his only daughter, and at laſt ſo to flouriſh, and ſpread out itſelf, that it ſeemed to overſhadow all Aſia with its very fruitful branches. He conſults with the ſoothſayers upon this dream; who anſwer him, "that of his daughter ſhould be born a ſon, who ſhould ſeize on the empire of Aſia, and diveſt him of his throne. Terrified with this prediction, he forthwith beſtowed his daughter upon Cambyſes, a foreigner, and then an obſcure perſon. When his daughter drew near the time of her delivery, he ſends for her to himſelf, that whatſoever ſhould be born of her ſhould periſh by his own command. The infant thereſore is delivered to Harpagus to be ſlain; a man of known fidelity, and with whom he had long communicated his greateſt ſecrets. But he fearing that, upon the death of Aſtyages, Mandane his daughter would ſuceeed in the empire, ſince the King had no iſſue male; and that then he ſhould be ſure to be paid home for his obedience; doth not kill the royal babe, but delivers it to the King's chief herdſman to be expoſed to the wide world. It fell out that the wife of this man was newly brought to bed; and having heard of the whole affair, ſhe earneſtly importunes her huſband to bring the child home to her, that ſhe might ſee it. The huſband is overcome, goes to the wood where he had left

him: he finds there a bitch, that at once ſaved the babe, and kept off the beaſts and birds from it, and alſo ſuckled it herſelf. Affected with this miracle, and thus inſtructed by a brute in humanity, he takes up the child, carries it to his wife: ſhe ſees, and loves it; breeds him up, till he grew firſt to a man, and then to a king. This was the great Cyrus, who overcame Aſtyages his grandfather, and tranſlated the ſceptre from the Medes to the Perſians. *Juſt. Hiſt. p.* 16. *Val Max. l.* 11. *c.* 7. *p.* 23. *Sabellic. Ex. l.* 1. *c.* 1. *p.* 7. *Herodot. l.* 1. *p.* 46, 47. *Lonicer. Theatr. p.* 409. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 67, 68.

2. Alexander the Great, in the long and difficult ſiege of Tyrus, bordering upon Judea, ſent to the Jews for aſſiſtance; but was by them rejected, as having a more ancient league with Darius. When therefore he had taken the city, full of indignation, he led his army againſt the Jews, reſolved upon revenge, and devoting all to ſlaughter and ſpoil. But Jaddus the High-prieſt, admoniſhed by God in a dream, meets him upon the way, accompanied with a number both of Prieſts and people; himſelf with his prieſtly attire, with his mitre upon his head, and upon that the Name of God. Whom as ſoon as Alexander ſaw, with all mildneſs and ſubmiſſion he approaches him, ſalutes him, and adores that wonderful Name. Thoſe who accompanied him were ſome of them amazed, others diſpleaſed: amongſt theſe was Parmenio, who aſked the King, “wherefore he adored a man, himſelf being now almoſt every where reputed as a God?” To whom Alexander replied, “that he worſhipped not the man, but God in him; who heretofore (in that form) had appeared to him in Dio, a city of Macedonia, in his dream, encouraging him to a ſpeedy expedition againſt Aſia; which, through his divine power and aſſiſtance, he would ſubject to him.” And therefore he not only pardoned, but honoured and enriched the city and nation of the Jews, pronounced them at liberty to live after their own laws, and made choice of ſome of them to ſerve him in his own troops. *Joſ. l.* 11. *c.* 8. *p.* 285. *Lonicer. Theatr. p.* 407. *Fulgoſ. l.* 1. *c.* 5. *p.* 119. *Lipſ. Monit. l.* 1. *c.* 2. *p.* 8, 9.

3. Ertucules having ſlept after dinner, when he awaked, was confounded with the thoughts of what he had ſeemed to ſee in his dream; and therefore, according to the religion of the Turkiſh nation, he firſt bathed his body in water to purify himſelf; and then went to Edebales, a perſon in great reputation amongſt them, as well for his wiſdom as ſanctity; and thus he ſpoke: “I dreamed (venerable Sir) that the brightneſs of the moon did proceed from your boſom, and thence afterwards did paſs into mine: when it was thither come, there ſprang up a tree from my naval, which overſhadowed at once many nations, mountains, and valleys. From the roots of this tree there iſſued waters ſufficient to irrigate vines and gardens; and there both my dream and my ſleep forſook me.” Edebales, when he had heard him (after ſome pauſe) thus beſpake him: “There will be born unto you (my good friend) a ſon whoſe name ſhall be Oſman: he ſhall wage many wars, ſhall acquire to himſelf victory and glory, and your poſterity ſhall be Lords and Kings of many nations. But my daughter muſt marry to your ſon Oſman; and ſhe is that brightneſs which you ſaw come from my boſom into yours, and from both ſprang up the tree.” A ſtrange prediction, and the more remarkable for that of the moon; ſince we know that the creſcent is the prime and moſt remarkable enſign of the Turkiſh nation. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 70.

4. There was amongſt the Tartars that of old lived in Imaus (a part of the mountain Taurus) a ſort of ſhepherds, who lived after the manner of wild beaſts, without law or truth, wandering up and down in the woods. Amongſt theſe there were certain families called *Malgotz*, who kept together in one place, and at firſt choſe themſelves leaders, but yet were ſubject to their neighbour-nations, and oppreſſed with exceſſive burthens. Till at laſt there was an old blackſmith amongſt them, who was ſtirred up by a viſion, whoſe name was Cangius; and it was on this manner. There appeared to him in a dream a certain perſon in armour, ſitting upon a white horſe, who thus ſpake to him: “Cangius, it is the will of the eternal God, that thou ſhortly ſhalt be the King and Ruler of the Tartars that are called *Malgotz*: thou ſhalt free them from that ſervitude under which they have long groaned; and the neighbouring nations ſhall be ſubjected to them.” Cangius in the morning, before the ſeven Princes and Elders of the Malgotz, rehearſed what he had dreamed; which they all at the firſt looked upon as ridiculous: but the next night all of them in their ſleep ſeemed to behold the ſame perſon he had told them of, and to hear him commanding them to obey Cangius. Whereupon, ſummoning all the people together, they commanded them the ſame; and the Princes

themſelves, in the firſt place, took the oath of allegiance to him, and intitled him the firſt Emperor, in their language Chan, which ſignifies King or Emperor. All ſuch as ſucceeded him were after called by the name of Chan, and were of great fame and power. This Emperor freed his people, ſubdued Georgia, and the greater Armenia, and afterwards waſted Polonia and Hungary. *Gregor. de Repub. l.* 19. *c.* 1. §. 19. *p.* 707. *Platin. in Honorio, An.* 1225. *Herbert's Travels, l.* 1. *p.* 55. *Purchaſ. Pil. tom.* 1. *l.* 4. *c.* 11. §. 2. *p.* 455.

5. Antigonus dreamed that he ſowed gold in a large and wide field, and that the ſeed ſprang up, flouriſhed, and grew ripe: but that ſtraight after he ſaw all this golden harveſt was reaped, and nothing left but the worthleſs ſtubble and ſtalks: and then he ſeemed to hear a voice, "That Mithridates was fled into the Euxine Pontus, carrying along with him all the golden harveſt." This Mithridates was deſcended of the Perſian Magi, and was at this time in the retinue of this Antigonus, King of Macedonia; his country of Perſia being conquered, and his own fortunes ruined in that of the public. The dream was not obſcure, neither yet the ſignification of it. The King therefore being awaked, and exceedingly terrified, reſolved to cut off Mithridates, and communicated the matter to his own ſon Demetrius, exacting of him a previous oath for his ſilence. Demetrius was the friend of Mithridates, as being of the ſame age, and by accident he encounters him as he came from the King. The young Prince pitied his friend, and would willingly aſſiſt him, but he is reſtrained by the reverence of his oath. Well, he takes him aſide, and with the point of his ſpear writes in the ſand, "Fly, Mithridates:" which he looked upon; and, admoniſhed at once with thoſe words, and the countenance of Demetrius, he privily flies into Cappadocia, and not long after founded the famous and potent kingdom of Pontus, which continued from this man to the eighth deſcent: the laſt Mithridates being with much difficulty overthrown by all the power and forces of the Romans. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 99. *Plut. in Demetrio, p.* 890.

6. The night before the battle of Philippi, Artorius (or as others M. Autonius Muſa), phyſician to Octavianus, had a dream, wherein he thought he ſaw Minerva, who commanded him to tell Octavianus, "That, though he was very ſick, he ſhould not therefore decline his being preſent at the battle:" which when Cæſar underſtood, he commanded himſelf to be carried in his litter to the army; where he had not long remained before his tents were ſeized upon by Brutus, and himſelf alſo had been, had he not timely removed. *Val. Max. l.* 1. *c.* 7. *p.* 19. *Lonicer. Theatr. p.* 409.

7. Quintus Catulus, a noble Roman, ſaw (as he thought) in his depth of reſt, Jupiter delivering into the hand of a child the enſign of the Roman people; and the next night after he ſaw the ſame child hugged in the boſom of the ſame God: whom Catulus offering to pluck from thence, Jupiter charged him to lay no violent hands on him who was born for the weal and preſervation of the Roman empire. The very next morning when Q. Catulus eſpied by chance in the ſtreet Octavianus, then a child (afterwards Auguſtus Cæſar), and perceiving him to be the ſame, he ran unto him, and with a loud acclamation ſaid, "Yes, this is he whom the laſt night I beheld hugged in the boſom of Jupiter." *Xiphil. in Auguſto, p.* 21. *Fulgoſ. l.* 1. *c.* 5. *p.* 112. *Heyw. Hierarch. l.* 4. *p.* 223.

8. Arlotte, the mother of William the Conqueror, being big with him, had a dream like that of Mandane, the mother of Cyrus, the firſt Perſian Monarch: namely, that her bowels were extended and dilated over all Normandy and England. *Baker's Chron. p.* 28. *Fulgoſ. l.* 1. *c.* 5. *p.* 126.

9. "Whilſt I lived at Prague," ſaith an Engliſh gentleman, "and one night had ſat up very late, drinking at a feaſt; early in the morning the ſunbeams glancing on my face as I lay on my bed, I dreamed that a ſhadow paſſing by told me that my father was dead. At which awaking all in a ſweat, and affected with this dream, I roſe and wrote the day and hour, and all circumſtances thereof, in a paper book; which book, with many other things, I put into a barrel, and ſent it from Prague to Stode, thence to be conveyed into England. And now being at Nuremberg, a merchant of a noble family, well acquainted with me and my relations, arrived there; who told me that my father died ſome months paſt. When I returned into England four years after, I would not open the barrel I ſent from Prague, nor look into the paper book in which I had written this dream, till I had called my ſiſters, and ſome other friends, to be witneſſes: where myſelf and they were aſtoniſhed to ſee my written dream anſwer the very day of my father's death. *Morriſon's Itiner. part* 1. *c.* 2. *p.* 19. *A. B. Annot. on Relig. Med. p.* 294, 295.

10. The ſame gentleman ſaith thus alſo. "I may lawfully ſwear, that in my youth at Cambridge I had the like dream of my mother's death: where my brother Henry lying with me, early in the morning I dreamed that my mother paſſed by with a ſad countenance, and told me, "That ſhe could not come to my commencement" (I being within five months to proceed Maſter of Arts, and ſhe having promiſed at that time to come to Cambridge): when I related this dream to my brother, both of us awaking together in a ſweat, he proteſted to me that he had dreamed the very ſame: and when we had not the leaſt knowledge of our mother's ſickneſs, neither in our youthful affections were any whit moved with the ſtrangeneſs of this dream, yet the next carrier brought us word of our mother's death." *Morriſon's Itiner. part* 1. *c.* 2. *p.* 19. *A. B. Annot. on Relig. Medici, p.* 295, 296.

11. Doctor Joſeph Hall, then Biſhop of Exeter, ſince of Norwich, ſpeaking of the good offices which Angels do to God's ſervants: "Of this kind," ſaith he, "was that no leſs than marvellous cure, which, at St. Madernes, in Cornwall, was wrought upon a poor cripple: whereof, beſides the atteſtation of many hundreds of the neighbours, I took a ſtrict and impartial examination in my laſt viſitation. This man, for ſixteen years together, was obliged to walk upon his hands, by reaſon the ſinews of his legs were ſo contracted; and, upon admonitions in his dream to waſh in that well, was ſuddenly ſo reſtored to his limbs, that I ſaw him able to walk and get his own maintenance. I found here was neither art nor colluſion. The name of this cripple was John Trelille". *Biſhop Hall's Myſt. of Godlineſs, l.* 1. §. 8. *p.* 169. *Full. Worth. p.* 196.

12. The night before Polycrates, the tyrant of Samos, departed thence to go to Orætes, the Lieutenant of Cyrus in Sardis, his daughter dreamed that ſhe ſaw her father lifted up in the air, where Jupiter waſhed him, and the ſun anointed him; which came to paſs: for as ſoon as he was in his power, Orætes cauſed him to be hanged upon a gibbet, where his body ſo remaining, was waſhed of the rain, and the ſun melted the fat of it. *Herodot. l.* 3. *p.* 210. *Camerar. Oper. Subciſiv. cent.* 2. *c.* 57. *p.* 242.

13. Alexander the Philoſopher (a man known to be free of ſuperſtition) reports of himſelf, "That ſleeping one night, he ſaw his mother's funerals ſolemnized, being then a day's journey from thence: whereupon he waking in great ſorrow and many tears, told the dream to divers of his acquaintance and friends. The time being punctually obſerved, certain word was brought him the next day after, that at the ſame hour as his dream was his mother expired."

14. Jovius reports, "That, Anno 1523, in a morning ſlumber, Sfortia dreamed that, falling into a river, he was in great danger of drowning; and calling for ſuccour to a man of extraordinary ſtature and preſence, who was on the further ſide upon the ſhore, he was by him ſlighted and neglected." This dream he told to his wife and ſervants, but no further regarded it. The ſame day ſpying a child falling into the water, near the caſtle of Peſcara, he thinking to ſave the child, leaped into the river, but over-burdened with the weight of his armour, he was choaked in the mud, and ſo periſhed. *Heywood's Hierarch. l.* 4. *p.* 224.

15. The mother of Scanderbeg dreamed ſhe ſaw a ſerpent that covered all Epirus: his head was ſtretched out into the Turks dominions, where he devoured them with bloody jaws: his tail was amongſt the Chriſtians, and in the government of the Venetians: all which very exactly prefigured her ſon. *Barletii Hiſt. de Geſtis Scand. l.* 1. *c.* 82. *p.* 130.

16. A citizen of Milan was aſked for a debt, as owing by his dead father: and when he was in ſome trouble about it, the image of his dead father appeared to him in his ſleep, told him the whole proceſs of the buſineſs, "That the debt was by him paid in his lifetime; and that if he looked in ſuch a place, he ſhould find a writing under the hand of his creditor, wherein he did acknowledge himſelf ſatiſfied. Awaking therefore from his ſleep, and reflecting upon his dream, he ſearched and found all things agreeable to what he had dreamed." St. Auſtin ſaith, that this very writing was ſeen by him. *Fulgoſ. l.* 1. *c.* 5. *p.* 130.

17. When Galen had an inflammation about the diaphragma, he was admoniſhed in his ſleep, that if he purpoſed to be freed from it, he ſhould forthwith open that vein which was moſt apparent betwixt the thumb and the fore finger, and take a quantity of blood from thence: he did as he was adviſed, and was preſently reſtored to his former health. *Schott. Phyſic. Curioſ. l.* 3. *c.* 25. *p.* 501. *Cæl. Rhod. Antiq. Lect. l.* 27. *c.* 9. *p.* 1250.

18. "I remember," ſaith Cælius, "when I was twenty-two years of age, being buſied in the interpretation of Pliny, and while as yet the learned emendations of Hermolaus Barbarus upon that ex-

cellent author, had not performed to him all that was requiſite, I was reading that place which we have in his ſeventh book, concerning ſuch as grow up beyond the uſual proportion which nature hath aſſigned, and they are called by the Greeks *Ectrapeli*. That word was ſome trouble to me. I knew I had read ſomething concerning it; but could neither recal to my memory the author from whom, nor the book wherein. Fearing the cenſure of unſkilfulneſs, I laid myſelf down to reſt, the beſt remedy for a perplexed mind; where, while my thoughts were ſtill employing themſelves about it, methought I remembered the book, yea the page, and place of the page, wherein that was written I ſought for. When I awaked, I recalled what was offered to me in my ſleep, but valued it all as a mere illuſion; yet being ſtill haunted with the apprehenſions of being deemed an Ignoramus, that I might leave nothing unattempted, I caught up the book of which I had dreamed, and there found it accordingly. *Cæl. Rhod. Antiq. Lect. l.* 27. *c.* 9. *p.* 1250.

19. When St. Bernard's mother was with child of him, ſhe dreamed ſhe had a little white and barking dog in her womb; which, when ſhe had communicated to a certain religious perſon, he, as by a ſpirit of prophecy, replied, “Thou ſhalt be the mother of an excellent dog indeed; he ſhall be the keeper of God's houſe, and ſhall inceſſantly bark againſt the adverſaries of it; for he ſhall be a famous preacher, and ſhall cure many by the means of his medicinal tongue.” *Heidfeld. in Sphinge, cap.* 37. *p.* 893.

20. Francis Petrarch had a friend ſo deſperately ſick, that he had no expectation of his life; when therefore (wearied with grief and tears) he was fallen into a ſlumber, he ſeemed to ſee his ſick friend ſtand before him, and to tell him, that “he could now ſtay no longer with him; for there was one at the door that would interrupt their diſcourſe, to whom he deſired that he would recommend his weak eſtate, and that if he ſhould undertake him, he ſhould be reſtored.” Preſently after enters into Petrarch's chamber a phyſician, who came from the ſick, and had given him over as a dead man. He came therefore to comfort him; but Petrarch, with tears, recounted to him his dream, and with great importunity prevailed with him to return to the care of his friend; and ere long the ſick man was reſtored to his wonted health. *Fulgoſ. l.* 1. *c.* 5. *p.* 134.

21. Upon a ſally made upon ſome of the forces of Alexander the Great, out of Harmata, a city of the Brachmans, many of his ſoldiers were wounded with poiſoned darts; and as well thoſe that were lightly, as thoſe that were deeper wounded, daily periſhed. Amongſt the wounded was Ptolemy, a great Captain, and exceedingly dear to Alexander: when therefore in the night he had been ſolicitous about his welfare, as one whom he tenderly loved, he ſeemed in his ſleep to ſee a dragon holding a certain herb in his mouth, and withal informing him both of the virtue it had, and of the place where it grew. He aroſe, found the herb, bruiſed it, and applied it to Ptolemy's wound; and by this means that great anceſtor of the royal family in Egypt was ſpeedily reſtored. *Diodor. Sicul. l.* 17. *p.* 575. *Cic. de Divinat. l.* 1. *Juſt. Hiſt. l.* 1. *p.* 144.

22. A rich veſſel of gold being ſtolen out of the Temple of Hercules, Sophocles (by a Genius) was ſhewed the reſemblance and name of the thief, in his ſleep, which, for the firſt and ſecond time, he neglected; but being troubled a third night, he went to the Areopagi, to whom he made relation of what had paſſed. They, upon no other evidence, ſummoned the party before them, who, after ſtrict examination confeſſed the fact, and made reſtitution of the veſſel: for which diſcovery, the Temple was ever after called *Templum Herculis Indicis*, “The Temple of Hercules the Diſcoverer.” *Heywood's Hierarch. l.* 4. *p.* 224.

23. When Marcus Cicero was forced into exile by an oppoſite faction, while he abode at a village in the fields of Atinas, in his ſleep he thought, that while he wandered through deſart places, and unknown countries, he met with C. Marius, in all his conſular ornaments, and that he aſked him, “Wherefore his countenance was ſo ſad?” and, “Whither he intended that uncertain journey of his?” And when he had told him of his misfortune, he took him by the right hand, and gave him to the next Lictor, with command to lead him into his monument, inaſmuch as there was reſerved for him a more happy fortune, and change of his condition. Nor did it otherwiſe come to paſs: for in the Temple of Jupiter, erected by Marius, there it was that the Senate paſſed the decree for the return of Cicero from his exile. *Val. Max. lib.* 1. *c.* 7. *p.* 21. *Cic. de Divinat. l.* 1.

24. In the year of our Redemption 1553, Nicholas Wotton, Dean of Canterbury, being then

Ambaſſador in France, dreamed that his nephew, Thomas Wotton, was inclined to be a party in ſuch a project, that, if he was not ſuddenly prevented, would turn to the loſs of his life, and ruin of his family. The night following, he dreamed the ſame again; and knowing that it had no dependence upon his waking thoughts, much leſs on the deſires of his heart, he did then more ſeriouſly conſider it; and reſolved to uſe ſo prudent a remedy (by way of prevention) as might introduce no great inconvenience to either party. And to this end he wrote to the Queen (it was Queen Mary), and beſought her, that ſhe would cauſe his nephew, Thomas Wotton, to be ſent for out of Kent, and that the Lords of her Council might interrogate him in ſome ſuch feigned queſtions, as might give a colour for his commitment unto a favourable priſon; declaring, that he would acquaint her Majeſty with the true reaſon of his requeſt, when he ſhould next become ſo happy as to ſee and ſpeak with her Majeſty. It was done as the Dean deſired, and Mr. Wotton ſent to priſon. At this time a marriage was concluded betwixt our Queen Mary and Philip King of Spain, which divers perſons did not only declare againſt, but raiſed forces to oppoſe: of this number Sir Thomas Wyat, of Boxley-Abbey in Kent (betwixt whoſe family and that of the Wottons there had been an ancient and intire friendſhip), was the principal actor; who having perſuaded many of the nobility and gentry (eſpecially of Kent) to ſide with him, and being defeated and taken priſoner, was arraigned, condemned and loſt his life; ſo did the Duke of Suffolk and divers others, eſpecially many of the gentry of Kent, who were then in ſeveral places executed as Wyat's aſſiſtants: and of this number (in all probability) had Mr. Wotton been, if he had not been confined: for though he was not ignorant that another man's treaſon is made his own by concealing it, yet he durſt confeſs to his uncle, when he returned into England, and came to viſit him in priſon, that he had more than an intimation of Wyat's intentions; and thought he had not continued actually innocent, if his uncle had not ſo happily dreamed him into a priſon. *Iz. Walton's Life of Sir Henry Wotton, p.* 13, 14.

25. This before-mentioned Thomas Wotton, alſo, a little before his death, dreamed, that the Univerſity Treaſury was robbed by townſmen and poor ſcholars, and that the number was five; and being that day to write to his ſon Henry at Oxford, he thought it was worth ſo much pains, as by a poſtſcript in his letter to make a ſlight inquiry of it. The letter (which was writ out of Kent) came to his ſon's the very morning after the night in which the robbery was committed; and when the city and univerſity were both in a perplexed inqueſt after the thieves, then did Sir Henry Wotton ſhew his father's letter; and by it ſuch light was given of this work of darkneſs, that the five perſons were preſently diſcovered, and apprehended without putting the univerſity to ſo much as the caſting of a figure. *Iz. Walton's Life of Sir Henry Wotton, p.* 20.

26. Ariſtotle writeth of one Eudemus, his familiar friend, who travelling to Macedonia, came to the noble city of Phæcas in Theſſaly, then groaning under the barbarous tyranny of Alexander; in which place falling ſick, and being forſaken of all the phyſicians, as one deſperate of recovery, he thought he ſaw a young man in his dream, who told him, that, "in a ſhort ſpace he ſhould be reſtored to his health; that within a few days the Tyrant ſhould be removed by death; and that at the end of five years he ſhould return home to his own country." The two firſt happened accordingly; but in the fifth year, when (encouraged by his dream) he had hope to return from Sicily into Cyprus, he was engaged by the way, in a battle fought againſt the Syracuſans, and there ſlain. It ſeems the ſoul parting from the body, is ſaid to return into its own country. *Ful. goſ. Ex. l.* 1. *c.* 5. *p.* 121. *Heywood's Hierarch. l.* 4. *p.* 223.

27. Actia, the mother of Auguſtus, the day before ſhe was delivered of him, dreamed that her bowels were carried up as high as heaven itſelf, and that there they were ſpread out in ſuch manner, that they covered the whole earth: a notable pre-ſignification of the mighty empire and grandeur which her ſon afterwards attained unto. *Sabel. Ex. l.* 1. *c.* 1. *p.* 6.

28. When Themiſtocles lived in exile (far from his own country), he made his abode in a city, the name of which was Lion's Head: one night as he lay in his bed he dreamed that he ſaw the goddeſs Cybele, who adviſed him to flee the Lion's head, unleſs he intended to fall into the Lion's mouth: he aroſe, therefore, and immediately packed up, and went his way. He was no ſooner gone, but there came ſome to the place where he had lodged, with a purpoſe to kill him; being ſtirred up

thereto by Epixia the Perſian. *Fulgoſ. Ex. l.* 1. *c.* 5. *p.* 111.

29. When Flavius Veſpaſianus was yet a private man, and was with Nero in Achaia, he dreamed one night, that a perſon unknown to him told him, that his good fortune ſhould begin when Nero ſhould have a tooth drawn. Being awaked, and riſen from his bed, the firſt he afterwards met with was a phyſician, who ſhewed him a tooth that he had newly taken out of Nero's mouth. Not long after followed the death of Nero, and that of Galba, as alſo the diſcord betwixt Otho and Vitellius; which was no mean furtherance to Veſpaſian in his attainment of the empire. *Fulgoſ. Ex. l.* 1. *c.* 5. *p.* 116.

30. When Archelaus had reigned ten years in Judæa, he was accuſed by his ſubjects (at the tribunal of Cæſar) of cruelty and tyranny: by him he was immediately ſent for; and the cauſe being heard, his wealth was ſeized upon, and he himſelf ſent into baniſhment. This event and ſorrowful iſſue of his affairs was before declared to him in a dream: he ſaw ten ears of corn, ſtrong, full, and fruitful, which were eaten up of oxen. This dream of his was diverſely interpreted: but Simon an Eſſæan told him, that thereby was portended to him a change, and that an unhappy one: for oxen are the emblem of miſery, as being a creature that is burthened with work; and they ſignified mutation and change, becauſe, in ploughing, the earth is turned up by them. The ten ears did ſignify ſo many years, in which ſpace the harveſt ſhould be; and thoſe completed, there ſhould be an end of the principality of Archelaus. *Zonar. Annal. tom.* 1. *p.* 45. *Joſeph. Antiq. l.* 17, *c.* 15. *p.* 461.

31. His wife Glaphyra had alſo a notable dream: ſhe had firſt been married to Alexander, the brother of this Archelaus: he dying, ſhe married to Juba King of Libya, who had newly divorced his wife Mariamne; afterwards to Archelaus, though ſhe had children by his brother. This Princeſs did one night dream, that Alexander her firſt huſband ſtood by her bed-ſide, and ſaid to her, "Glaphyra, thou haſt eminently confirmed the truth of that ſaying, That wives are unfaithful to their huſbands. For, whereas thou wert married to me in thy virginity, and alſo hadſt children with me, thou didſt yet make trial of a ſecond match; and, not content to do me that affront, thou haſt gone into bed with a third huſband, and he my brother: but I will free thee from this reproach, and before long challenge thee for mine only." Glaphyra was troubled with this dream, told it to the ladies of her acquaintance who were near her, and not long after ſhe departed this world. *Zonar. Annal. tom.* 1. *p.* 45. *Noraman. de Miracul. Mortuor. l.* 4. *c.* 171. *p.* 70. *Joſeph. Antiq. l.* 17. *c.* 15. *p.* 461.

32. While as yet Saint Auſtin was a Manichee, his mother Monica dreamed, that ſhe ſtood upon a wooden rule; and being ſad, was by a glorious young man aſked the cauſe: when ſhe declared, "that it was for her ſon, who now was in the ready way to deſtruction:" he bad her be of good cheer, and obſerve that ſhe ſhould ſee her ſon upon the ſame rule with herſelf; and ſo ſhe ſaw him ſtanding. All this was confirmed by the after-converſion of her ſon. *Fulgoſ. Ex. l.* 1. *c.* 5. *p.* 138.

33. Pope Innocent the Fourth dreamed, that Robert Groſthead, Biſhop of Lincoln, came to him, and with his ſtaff ſtruck him on the ſide, and ſaid, *Surge, miſer, & veni ad judicium:* "Riſe, wretch, and come to judgment." After which dream within a few days the Pope ended his life. *Simpſ. Ch. Hiſt. cent.* 13. *p.* 449.

34. Alcibiades (a little before his death by Tiſmenias and Bagoas) dreamed, that he was covered with his miſtreſs's mantle: his murdered body being caſt out into the ſtreets of the city naked, his lover covered it with her mantle, to preſerve him from the deriſion and ſcorn of his barbarous enemies. *Plut. in Alcibiad. p.* 213. *Val. Max. l.* 1. *c.* 7. *p.* 24.

CHAP. IX.

Of Preſages of good or evil Fortune.

SEldom were there any remarkable revolutions in the fortunes of any conſiderable places or perſons, whether for the better or for the worſe, but that hiſtorians have taken notice of certain preſages and preſignifications thereof. Some of theſe may ſeem to be caſual, and afterwards adapted to the occaſion by the ingenuity of others: but there want no familiar inſtances of ſuch as may ſeem to be ſent on purpoſe from above, with no obſcure intimations of what Providence was about to bring to paſs in the places where they happened.

1. Joſephus ſets down this as a prodigy preſaging the deſtruction of the Jews. "There was," ſaith he, "one Jeſus, ſon of Ananias, a countryman of mean birth, four years before the war againſt the Jews, at a time when all was in deep peace and tranquillity: who coming up to the Feaſt of Tabernacles, according to the cuſtom, began on a ſudden to cry out, and ſay, "A voice from the eaſt, a voice from the weſt, a voice from the four winds, a voice againſt Jeruſalem and the Temple, a voice againſt bridegrooms and brides, a voice againſt all the people." Thus he went about all the narrow lanes, crying night and day: and being apprehended and ſcourged, he ſtill continued the ſame language under the blows without any other word. And they upon this, ſuppoſing (as it was) that it was ſome divine motion, brought him to the Roman Prefect: and by his appointment being wounded by whips, and his fleſh torn to the bones, he neither intreated, nor ſhed a tear; but to every blow, in a moſt lamentable mournful note, cried out, "Woe, woe to Jeruſalem." This he continued to do till the time of the ſiege, ſeven years together: and at laſt, to his extraordinary note of Woe to the city, the people, the temple, adding, "Woe alſo to me;" a ſtone from the battlements fell down upon him, and killed him." *Joſ. Jewiſh Wars, l.* 7. *c.* 12. *p.* 738, 739. *Euſeb. Eccl. Hiſt. l.* 3. *c.* 8. *p.* 40. *Dr. Ham. Notes on Rev.* 8. 13. *p.* 953.

2. Henrietta Maria, Queen of Great Britain, at the death of her father Henry the Fourth, was a cradle infant; and Barberino at that time Nuncio in France (and afterwards created Pope by the name of Urban VIII.) coming to congratulate her birth, and finding that the Queen-mother had been better pleaſed if ſhe had borne a male, he told her, "Madam, I hope to ſee this, though your youngeſt daughter, a great Queen before I die." The Queen anſwered, "And I hope to ſee you Pope." Both which prophetick compliments proved true, and within a ſhort time one of another. *Howel's Hiſt. of Lewis XIII. p.* 8.

3. I have ſpent ſome inquiry (ſaith Sir Henry Wotton) whether the Duke of Buckingham had any ominous preſagement before his end; wherein though ancient and modern ſtories have been infected with much vanity, yet oftentimes things fall out of that kind which may bear a ſober conſtruction, whereof I will glean two or three in the Duke's caſe. Being to take his leave of his Grace of Canterbury (then Biſhop of London), after courteſies of courſe had paſſed betwixt them; "My Lord," ſays the Duke, "I know your Lordſhip hath very worthily good ſucceſſes unto the King our Sovereign: let me pray you to put his Majeſty in mind to be good (as I no ways diſtruſt) unto my poor wife and children." At which words, or at his countenance in the delivery, or at both, my Lord Biſhop, being ſomewhat troubled, took the freedom to aſk him, "If he had never any ſecret abodement in his mind?" "No," replied the Duke; "but I think ſome adventure may kill me, as well as another man." The very day before he was ſlain, feeling ſome indiſpoſition of body, the King was pleaſed to give him the honour of a viſit; and found him in his bed: where (and after much ſerious and private conference) the Duke, at his Majeſty's departing, embraced him in a very unuſual and paſſionate manner, and in like ſort his friend the Earl of Holland, as if his ſoul had divined he ſhould ſee them no more. Which infuſions towards fatal ends have been obſerved by ſome authors of no light authority. On the very day of his death, the Counteſs of Denbigh received a letter from him; whereunto, all the while ſhe was writing her anſwer, ſhe bedewed the paper with her tears; and after a bitter paſſion (whereof ſhe could yield no reaſon, but that her deareſt brother was to be gone) ſhe fell down in a ſwoon. Her ſaid letter ended thus: "I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment; but I hope the great God of Heaven will bleſs you." The day following, the Biſhop of Ely (her devoted friend) who was thought the fitteſt preparer of her mind to receive ſuch a doleful account, came to viſit her; but hearing ſhe was at reſt, he attended till ſhe ſhould awake of herſelf; which ſhe did with the affrightment of a dream: her brother ſeeming to paſs through a field with her in her coach, where hearing a ſudden ſhout of the people, and aſking the reaſon, it was anſwered to have been for joy that the Duke of Buckingham was ſick: which natural impreſſion ſhe ſcarce had related to her gentlewoman, before the Biſhop was entered into her bedchamber, for a choſen meſſenger of the Duke's death. *Rel. Wottoniana, p.* 116, 117, 118.

4. Before and at the birth of William the Conqueror, there wanted not forerunning tokens which preſaged his future greatneſs. His mother Arlotte, great with him, dreamed her bowels were extended over all Normandy and England. Alſo,

as ſoon as he was born, being laid on the chamber-floor, with both his hands he took up ruſhes, and ſhutting his little fiſts, held them very faſt; which gave occaſion to the goſſipping wives to congratulate Arlotte on the birth of ſuch a boy; and the Midwife cried out, “ The boy will prove a King.” *Baker's Chron. p.* 28, 29.

5. Not long before C. Julius Cæſar was ſlain in the Senate-houſe, by the Julian law there was a Colony ſent to be planted in Capua, and ſome monuments were demoliſhed, for the laying of the foundations of new houſes. In the tomb of Capys, who is ſaid to have been the founder of Capua, there was found a brazen table, in which was engraven, in Greek letters, that, “ whenſoever the bones of Capua ſhould be removed, one of the Julian family ſhould be ſlain by the hands of his own party, and that his blood ſhould be revenged to the great damage of all Italy.” At the ſame time alſo, thoſe horſes which Cæſar had conſecrated after his paſſage over Rubicon, did abſtain from all kind of food, and were obſerved with drops falling from their eyes, after ſuch manner as if they had ſhed tears. Alſo the bird called Regulus, having a little branch of laurel in her mouth, flew with it into Pompey's Court, where ſhe was torn in pieces by ſundry other birds that had her in purſuit; where alſo Cæſar himſelf was ſoon after ſlain with twenty-three wounds, by Brutus, Caſſius, and others. *Sueton. in Julio, p.* 47, 48.

6. As theſe were the preſages of the perſonal end of the great Cæſar, ſo there wanted not thoſe of the end of his whole family, whether natural or adopted, which was concluded in Nero; and it was thus: Livia was newly married to Auguſtus, when, as ſhe went to her villa of Veientum, an eagle gently let fall a white hen, with a branch of laurel in her mouth, into her lap: ſhe received this as a fortunate preſage; and cauſing the hen to be carefully looked after, there came of her abundance of white pullets. The branch of laurel too was planted, of which ſprang up a number of the like trees: from which afterwards, he that was to triumph gathered that branch of laurel, which, during his triumph, he carried in his hand. The triumph finiſhed, he uſed to plant that branch alſo: when it did wither, it was obſerved to preſage the death of that Triumpher that had planted it. But in the laſt year of Nero both all the ſtock of white hens and pullets died, and the little wood of laurel was withered to the very root; the heads alſo of the ſtatues of the Cæſars were ſtruck off by lightning, and by the ſame way the ſceptre was thrown out of the hands of the ſtatue of Auguſtus. *Sueton in Galbâ, c.* 1. *p.* 269. *Raleigh's Hiſt. l.* 5. *c.* 6. § 11. *p.* 662. *Zonar. Annal. tom* 2. *Fulgoſ. l.* 1. *c.* 4. *p.* 80.

7. Before the death of Auguſtus, in Rome, where his ſtatue was ſet up, there was a flaſh of lightning, that from his name, Cæſar, took away the firſt Letter C, and left the reſt ſtanding. The Aruſpices and Soothſayers conſulted upon this, and concluded, that within an hundred days Auguſtus ſhould change this life; for *ÆSAR*, which, in the Hetrurian tongue, ſignifies a god, and the letter C amongſt the Romans ſtands for an hundred; and therefore the hundredth day following Cæſar ſhould die, and be made a God, as they uſed to deify their dead Emperors. *Zonar. Annal. tom.* 2, *p.* 94. *Heyw. Hierarch. l* 8. *p.* 544.

8. While the grandfather of Sergius Galba was ſacrificing, an eagle ſnatched the bowels of the ſacrifice out of his hand, and left them upon the branches of an oak that grew near to the place; upon which the Augurs pronounced, that “ the Empire (though late) was certainly portended thereby to his family.” He, to expreſs the great improbability he conceived of ſuch a thing, replied, that “ it would then come to paſs when a mule ſhould bring forth.” Nor did any thing more confirm Galba in the hope of the Empire (upon his revolt from Nero) than the news brought him of a mule that had brought forth, as being mindful of the ſpeech of his grandfather. *Fulgoſ. Ex. l.* 1. *c.* 4. *p.* 81.

9. In the villa of Sabinus, not far from the city of Rome, there was an huge oak, which, as Veſpaſia his wife ſucceſſively brought forth three children, ſo did this oak put forth at the root of it three young ones; the laſt of which did flouriſh and proſper exceedingly: upon which Sabinus told his mother, that “ his wife had brought her a grandchild, who in time would be Emperor.” She ſmiling, replied, that, “ ſhe wondered the grandfather ſhould have his perfect ſenſes, and that yet her ſon ſhould be in his dotage.” But the virtue of Veſpaſian, the younger ſon of Sabinus, ſerved to confirm the truth of this preſage; for he ſucceeded Vitellius in the Empire. *Fulgoſ. Ex. l.* 1. *c.* 4. *p.* 83.

10. L. Septimius Severus, when he was but a child, would play at no other ſport with the boys his equals but that of Judges: then, with his

counterfeit faſces and ax carried before him, would he aſcend the Tribunal, with a multitude of children about him, and thence he gave law to them. Not long after the ſport was turned into earneſt, and he performed amongſt men what he had begun amongſt children; for he was advanced to the Empire of Rome. *Muret. Variar. Lect. l.* 13. *c.* 9. *p.* 343.

11. Marcianus, when a private ſoldier, and the legion wherein he was being ſent upon an expedition, he fell ſick in Lycia, and being there left by his fellow-ſoldiers, he abode with two brothers, Julius and Tatianus. Upon the recovery of his health, he went out with them one day a hunting, and having wearied themſelves, they laid themſelves upon the ground about noon, to ſleep a little. Tatianus waking firſt, ſaw an eagle, that with extended wings made a ſhade for Marcianus, and kept off the heat of the ſun from his face: he ſoftly awaked his brother, and ſhewing him that unuſual thing, they both admired, believing that thereby the Empire was portended to Marcianus; which, when he awaked, they told him, deſiring, that when he had attained it, he would think of them; and having given him two hundred crowns, they ſent him away. Afterwards warring under Aſpar againſt the Vandals, he was taken with many others, and kept priſoner in a certain court. The Prince of the Vandals looking out at a window upon the priſoners, he beheld an eagle balancing herſelf with her wings, ſo as to make a ſhade for Marcianus; whereupon he alſo conjectured that the Empire was preſaged to him. He therefore ſent for him, and having agreed with him, in caſe he ſhould prove Emperor, that he ſhould make no war upon the Vandals, he gave him his liberty. Now when the Emperor Theodoſius was dead, his ſiſter Pulcheria ſent for this man, and told him, that "if he would ſolemnly ſwear he would not aſſault her virginity, (which ſhe had conſecrated to God) ſhe would accept of him for her huſband, and he ſhould have the Empire with her in dowry." It was agreed, and he made Emperor; whereupon he ſent for the two brothers with whom he before had lodged, created Tatianus Præfect of the City of Conſtantinople, and to Julianus he gave the Province of Illyricum. *Zonar. Annal. tom.* 3. *fol.* 123.

12. Timoleon by the Corinthians was declared their General againſt the Sicilians; and while he conſulted the Oracle at Delphos, from amongſt the conſecrated things and offerings that were fixed on high in the Temple, there fell down a garland ſo exactly upon his head, as if it had been ſtudiouſly placed there by ſome hand; which was then interpreted, that he ſhould carry away the victory in that war; as it accordingly came to paſs. A light ſhined before him all night upon the ſea, as he ſailed towards the enemy; and a little before the fight, there being an honourable controverſy betwixt two Centurions, which of them ſhould firſt lead up his men againſt the enemy, he, to determine the matter, called for both their ſeals, and that which he drew out firſt had a trophy engraven upon it. His army, encouraged by theſe things, fell fiercely upon the army of Icetes that marched againſt them, and overcame it. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 71. *Fulgoſ. Ex. l.* 1. *c.* 4. *p.* 86.

13. The dignity of a Biſhop was preſignified to Athanaſius. In a childiſh ſport, upon a feſtival-day, many of his equals, of like age with himſelf, playing upon the ſhores of Alexandria, in ſport created him Biſhop, and then brought to him ſome young children, as yet unbaptized, and he ſprinkled them with water, exactly obſerving all the rites of the Church. Alexander, the then Biſhop of Alexandria, had obſerved this ſport, and it diſpleaſed him from the beginning; he cauſed therefore the children to be brought before him; but underſtanding the whole matter, pronounced the children to be rightly baptized, and that it ſhould not be reiterated, only ſuch prayers to be added, as were uſual to be performed by the Prieſt in that myſtery. Athanaſius was the ſucceſſor of this Alexander in that See. *Muret. Var. Lect. l.* 13. *c.* 9. *p.* 343.

14. Paulinus, the Biſhop of Nola, writes of St. Ambroſe, that while as yet he was a little boy, he would, as in jeſt, give his hands to his ſiſters to kiſs, (perceiving they gave that honour to the Prieſts) "for," ſaid he, "I ſhall be a Biſhop." He was afterwards, contrary to his expectation, choſen Biſhop of Milan, and the choice confirmed by the Emperor. *Muret. Var. Lect. l.* 13. *c.* 9. *p.* 343.

15. When Caius Marius was yet an infant, ſeven young eagles are ſaid to have fallen into his lap: about which the Augurs being conſulted, anſwered, that "he ſhould ſeven times undergo the chief Magiſtracy in Rome." His ſeventh Conſulſhip gave a clear proof of the truth of that preſage. *Dinoth. Memorab. l.* 6. *p.* 387. *Plut. in Mario.*

16. "There was an apparition," ſaith Mr. Roſſe, "to Mr. Nicholas Smith, my dear friend, immediately before he fell ſick of that fever that killed him. Having been lately abroad in London, as he was going up ſtairs into his chamber, he was embraced (as he thought) by a woman all in white; at which he cried out: nothing appearing, he preſently ſickened, went to bed, and within a week or ten days died." *Roſſe's Arcana Microcoſm. c. p.* 217.

17. Alexius Angelus having deprived his brother of the Empire, and coming forth of the Temple of Sophia, where the cuſtom was to be crowned, the ſolemnity being over, he was to mount a gallant Arabian horſe; but the horſe bounded and reared, and by no means would ſuffer him to get on his back; but after many times ſtroaking of his neck, and with like arts, he had appeaſed him, he then got upon his back, and took the reins into his hand. The horſe (as if he found himſelf deceived in his rider) grew fierce as before: with loud neighings he raiſed his fore-feet into the air; nor did he ceaſe bounding and curvetting, till he had firſt ſhaken off the double crown from his head, which was broken in the fall, and ſoon after caſt himſelf to the ground. This was looked upon by moſt as an unfortunate omen; for after many civil and foreign wars he was depoſed, and his brother reſtored. *Dinoth. l.* 6. *p.* 422. *Nicet. Chron. Annal. fol.* 52.

18. The three ſons of Euſtachius, the Earl of Bononia, were playing together, and ran and hid themſelves under the coat of their mother Ida: the Earl came in upon the interim, and aſked his Lady what it was that ſhe had hid under her garments? "Three great Princes," replied the Lady ſmiling, "whereof the one is a Duke, the ſecond a King, and the third an Earl:" and the event made good her words; for the eldeſt of thoſe children, Godfrey of Boulogne, ſucceeded his uncle Godfrey in the Dukedom of Lorrain; the ſecond, which was Baldwin, was King of Jeruſalem; and the youngeſt, Euſtachius, was Earl of Bononia. *Cauſ. Holy Court, tom.* 2. *p.* 176.

19. Daniel Chamier, a learned Miniſter in France, being at Montaubon on a Sunday, was aſked, "Whether he preached that day?" He anſwered "No, for it was the day of his repoſe and reſt." So indeed it proved (though in another ſenſe than he meant it), for he was that day ſlain at the place before-mentioned with a cannon-bullet, which had a C upon it, as if it was marked out only for Chamier. *Leigh of Relig. & Learn. p.* 160.

20. When Philip the Landgrave of Heſſe endeavoured to reſtore Chriſtopher Duke of Wittenberg to his father's Principality, Ferdinand of Auſtria, King of the Romans (that he might preſerve what he had gotten), ſent forces by the way of Bohemia, under the command of Philip the Palatine, to oppoſe the deſign of the Landgrave. The Palatine hearing the enemy was prepared to fight, and upon their march againſt him, ſtood ſtill with his army in a valley near a place called Lauffen, and ſent out thence a party, as ſcouts, to diſcover what countenance the enemy bore. The Landgrave's ſcouts met with theſe, and ſo a ſkirmiſh was betwixt them: the Landgrave inquiring of the ſcouts that were returned, "Whereabouts the enemy was?" and they telling him "they were in Lauffen:" "My ſoldiers," ſaid he, "courage, for I take this as a fortunate omen of our aſſured victory, ſeeing that we underſtand that our enemies are in flight" (for Lauffen, in the German language, ſignifies flight). Nor was his preſage in vain; for all the forces of the King turned their backs and fled; their flight being the more ignominious and diſhonourable, in that they departed without ſtaying the trial of a battle. *Dinoth. l.* 6. *p.* 424.

21. Thomas Sarzanus went as Legate from Pope Eugenius the Fourth into Germany; and as he paſſed the Alps, he met with Æneas Picolomineus, Ambaſſador to the Emperor Frederick the Third. They lodged both in the ſame inn; and when Æneas was ſomewhat ſaving, and would diſcount of the reckoning, ſaid Thomas to him, ſmiling, "Why ſhould we be ſo ſparing in our expences, ſeeing both of us ſhall live to be Popes?" He ſpake that in ſport, which yet afterwards the fortune and virtue of them both brought to paſs; Thomas by the name of Nicholas the Fifth, and Æneas by that of Pius the Second. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 72.

22. Nero the Emperor ſpeaking in the Senate of Vindex, who had revolted from him, "Ere long," ſaid he, "ſuch lewd fellows as theſe will have the puniſhment they deſerve." The Senate, in the uſual acclamation, replied, "Thou, Auguſtus, ſhalt be he!" (meaning that ſhould inflict it) but the event proved it was he who was to undergo it. It was obſerved too, that in the

laſt Tragedy, which was that of the baniſhed Œdipus, which he ſang in Greek upon the ſtage, that he pronounced this verſe:

> My father, my mother, and my wife
> Condemn me to abandon life.

Which was underſtood as a preſage againſt himſelf, that the ghoſt of his mother Agrippina, and his wife Poppæa Sabina, whom he had killed, and Claudius whom he had poiſoned, that he might ſucceed him in the empire, were ready to cite and ſummon him to death. *Sueton. l.* 6. *cap.* 46. *p.* 263, 264. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 60, 61.

23. The conduct of the war with Perſes, King of Macedon, fell not by lot, but was decreed by the Senate to L. Paulus Æmilius the Conſul: which done, he returned (honourably attended) fromt he Senate to his houſe; in the entrance of which he found a little daughter of his called Tertia (then very young) looking ſad, as one that had been lately weeping. He aſked her wherefore ſhe looked ſo ſorrowful? She anſwered, “That Perſes was dead:” it was a little dog ſo called that the young girl delighted in. Paulus received the omen of that caſual word, and then firmly preconceived in his mind the certain hope of his future illuſtrious triumph over the conquered Perſes, which not long after fell out. *Plut. in Æmilio, p.* 260. *Val. Max. l.* 1. *c.* 4. *p.* 12.

24. When M. Craſſus was come as far as Brunduſium, with a purpoſe to paſs over his army towards the Parthian war, it was obſerved, that a ſeller of fruit, who uſed to call up and down *Cauneas* (that is a ſort of figs, ſo called from the place where they grow), inſtead of that, his cry ſeemed to all men to be *Cave-ne-eas*, “Beware of going:” and upon the very day that he fought with the Parthian (by accident, and not thinking what he did), he put upon him a black *Paludamentum*, or General's coat, whereas it is the cuſtom of the Roman Generals to put on a crimſon one in the day of battle. From this accident the army conceived an ill omen, in reſpect of the battle that was to follow. Nor did they fail in their preſage: for Craſſus himſelf and his ſon were both ſlain, and the whole army overthrown almoſt to an entire deſtruction. *Plut. in Craſſo, p.* 557. *Dinoth. l.* 6. *p.* 420. *Fulgoſ. l. c.* 3. *p.* 59.

25. In the reign of the Emperor Valentinian, Ambroſius, a citizen of Rome, was ſent Governor to Milan. Probus, the then Prefect of Rome, according to the cuſtom, was to admoniſh and adviſe him how to demean himſelf in his place Amongſt other things, he told him he was to go to his new office, not as a Judge ſo much as a Biſhop. Probus thought nothing further than to let him underſtand what chaſte and uncorrupt behaviour was requiſite for him in his juriſdiction. But it proved, that he who was ſent as their Governor, was by them elected their Biſhop: he accepted the place after much importunity, and no man did better demean himſelf therein. *Cauſ. Holy Court, tom.* 2. *p.* 176.

26. Didius Julianus (being as yet but a private man) on a time preſented the ſon of his brother to the Emperor Ælius Pertinax. The Emperor was exhorting the young man that he ſhould obey his uncle: and as he turned from him, “See,” ſaid he, “that you reverence my colleague and ſucceſſor.” Julianus and Pertinax had been Conſuls together, and he had ſucceeded Pertinax in his Proconſulſhip: but it ſeems the Emperor's words did mean ſomething yet further, for in a ſhort time after he ſucceeded him alſo in the empire. *Fulgoſ. Ex. l.* 1. *c:* 3. *p.* 63.

27. When Severus was returning from Britain to Rome, a Negro ſoldier, crowned with a garland of cypreſs, met him upon the way: Severus, troubled with this ſad aſpect, commanded them to remove him from his retinue. The ſoldier intending, with ſome facetious ſpeech, to remove that trouble he had given him by his countenance and funeral garland, inſtead of that did increaſe it; ſpeaking thus to the Emperor: “You have enjoyed all things, you have ſubdued all things, and now you ſhall be made a God.” Not long after Severus died in Britain, and his body being brought back to Rome (as 'tis uſual for the dead Emperors), he was numbered amongſt their Gods. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 64.

28. When the Emperor Julianus departed out of Antioch to march againſt the Perſians, where he loſt his life, being much diſpleaſed with that city for ſome ſeditious words and actions that had been amongſt them, turning himſelf to the people, “I will come hither no more,” ſaid he. And when he ſacrificed to Mars (near the city of Cteſiphon), and perceived, that the entrails afforded no ſign of proſperity, he ſaid, “I will ſacrifice to Mars no more:” ſuppoſing (when he ſpoke) that both theſe ſhould remain in his choice: but he was deceived; they were as preſages that he ſhould be hindered both from the one and the other by death. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 68.

29. Clodovæus, King of France, when he had determined to wage war in Spain with Alarick, King of the Goths, before ſuch time as he would begin to march againſt him, he ſent meſſengers with preſents to the ſhrine of St. Martin, commanding them, that upon their entrance of the Temple they ſhould obſerve ſuch things as might afford a conjecture touching the event of the future war. Entering therefore the temple, they heard the Monks, who were at their veſpers, ſinging thoſe words in the Pſalms; "Thou, O Lord, haſt girded me with ſtrength to the battle." They took this as a preſage of felicity to the King, and departed: who alſo, hereupon full of hope, undertook the war; and having routed the enemy, compelled him to fly. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 70.

30. Hannibal was commanded back from Italy into Africa, to look to the Carthaginian affairs nearer home, which at that time went but ill with them; and drawing near the African ſhore, he cauſed one of the mariners to aſcend the top of the maſt, and thence to diſcover in what manner the country did appear, and what he ſhould firſt obſerve therein. He tells Hannibal that he ſaw an old ruinated ſepulchre. Hannibal diſliking this anſwer (for that he thought the place ominous to land at), turned aſide, and put his forces aſhore near the town of Leptis; whence ſending a herald to Scipio, the Roman General, he demanded a perſonal treaty with him, in which he offered conditions of peace; which being refuſed by Scipio, he was conſtrained to decide the matter by battle; where he was overthrown, and the whole force and power of the Carthaginians broken with him. *Liv. Hiſt. l.* 30. *p.* 360. *Dinoth. l.* 6. *p.* 419.

31. The Emperor Domitianus (the day before he was ſlain), when ſome muſhrooms were ſent him for a preſent, commanded that they ſhould be kept for him till the next day; adding, "If I may have leave to enjoy them." Then turning to them who ſtood about him, he told them, "that the day following the moon would be in Aquarius, and that an action ſhould follow thereupon, that ſhould give occaſion to the whole world to diſcourſe upon it." In like manner, when he had ſcratched a puſtule upon his forehead, till ſuch time as the blood dropped out of it: "I could wiſh," ſaid he, "that this were all the blood that ſhall be ſhed, and that this little might ſuffice." By all theſe words preſaging that his end was not far off, whether occaſioned by ſome prediction he had met with, or ſome evil abodement of his own mind, or that they all proceeded caſually from him. *Sueton. in Domitian. c.* 16. *p.* 339.

32. Pope Paul the Second, upon the very day he had promoted Franciſcus Ruverus to a Cardinalſhip, when by accident he was ſpeaking of it, "I have this day," ſaid he, "choſen my ſucceſſor." The event made it appear that he had ſpoken the truth: for Pope Paul being dead, Franciſcus Ruverus ſucceeded him in the Popedom by the name of Sixtus the Fourth. *Fulgoſ. Ex. l.* 1, *c.* 3. *p.* 72.

33. Leonardus Ruverus was couſin to the forementioned Cardinal, being his brother's ſon, and, upon the account of his poverty and mean parts, was the mockery of his country. For when any man called him, he told them they ought to call him the Count: and if, in a way of jeſt, any man at any time propounded a wife to him, he would ſay, "that he would not marry any other than ſuch a one as was the kinſwoman of a King." And the fortune of his uncle brought all that to paſs, which he uſed to ſay of himſelf: for being honoured with the Dukedom and Earldom of the city of Sora, and eſpecially being raiſed to the dignity of a Roman Præfect, he afterwards had for his wife the niece of Ferdinando King of Naples. *Fulgoſ. Ex. l.* 1. *c.* 3. *p.* 73.

34. The day before the battle of Actium, Octavianus Auguſtus went out of his tent to take a view of the ſhips, and meeting a muleteer, he aſked him his name; who told him his name was Eutychus, or good Fortune: and being aſked his aſs's name; it was (he ſaid) Nicon, or Victory. Octavianus took it for a good omen, that the names ſeemed to favour him ſo much: and ſoon after he had that victory that made him Lord of the whole Roman Empire, without any competitor able to ſtand againſt him. *Zonar. tom.* 2. *Dinoth. l.* 6. *p.* 421.

35. Richard the Second, King of England, being at Flint Caſtle, and having received in thither Henry Duke of Lancaſter, he was by him conveyed thence to Cheſter. Being about to remove, they looſed a grey-hound of the King's, as was uſual whenſoever the King got on horſeback, which grey-hound uſed to leap upon the King's ſhoulders, and fawn upon him exceedingly. Being looſed, at this time he leaped upon the Duke of Lancaſter, and fawned upon him in the ſame manner he uſed to do upon his maſter. The Duke aſked the King, "what the dog meant or intended?" "It

is an ill and unhappy omen to me," ſaid the King; "but a fortunate one to you: for he acknowledges thee to be the King, and that thou ſhalt reign in my ſtead." This he ſaid with a preſaging mind upon a light occaſion; which yet in ſhort time came to paſs accordingly. *Dinoth. l.* 6. *p.* 223.

36. The Swiſſers being beſieged by the French in Novaria, and both parts being intent upon the approaching battle, the ſun being now ready to ſet, all the dogs of the French left the camp, and in a great body made to Novaria; where being received by the Swiſſers, they licked their legs, and ſhook their tails, as if the Swiſſers were already become their maſters. They therefore received it as a good omen, preſaging that by an unfortunate battle the French ſhould loſe the lordſhip over them; as indeed the ſucceſs was. *Dinoth. l.* 6. *p* 424.

37. There was a noted beggar in Paris called Mauritius, who uſed to ſay he ſhould be a Biſhop: and although he were ever ſo hungry or in want, yet would he not receive an alms at the hands of any man, who before-hand (as it is uſual to jeſt) went about to make him promiſe, that he would never be a Biſhop. This man, from this abject condition, came at laſt to be a Biſhop of Paris. *Fulgoſ. l.* 1. *c.* 3. *p.* 73. *Cauſ. Holy C. t.* 2. *p.* 176.

38. Doctor Heylin, in his Life of William Laud, Archbiſhop of Canterbury, mentions theſe as the ſad preſages of his fall and death. On Friday night, the twenty-ſeventh of December, 1639, there was raiſed ſuch a violent tempeſt, that many of the boats which were drawn to land at Lambeth, were daſhed one againſt another, and were broke to pieces: the ſhafts of two chimnies were blown down upon the roof of his chamber, and beat down both the lead and rafters upon his bed, in which ruin he muſt needs have periſhed, if the roughneſs of the water had not forced him to keep his chamber at Whitehall. The ſame night at Croydon (a retiring-place belonging to the Archbiſhop of Canterbury) one of the pinnacles fell from the ſteeple, and beat down the lead and roof of the Church about twenty feet ſquare. The ſame night too, at the Metropolitical Church in the city of Canterbury, one of the pinnacles upon the belfry tower, which carried a vane with this Archbiſhop's arms upon it, was violently ſtruck down (but borne a good diſtance from the ſteeple), and fell upon the roof of the cloiſter, under which the arms of the Archiepiſcopal See itſelf were engraven in ſtone; which arms being broken in pieces by the former, gave occaſion to one who loved him not to collect this inference; "That the arms of the preſent Archbiſhop of Canterbury, breaking down the arms of the See of Canterbury, not only portended his own fall, but the ruin of the Metropolitical Dignity, by the weight thereof." Of theſe he took not ſo much notice, as he did of an accident which happened on Saint Simon and Jude's Eve, not above a week before the beginning of the late Long Parliament, which drew him to his final ruin: on which day going to his upper ſtudy to ſend ſome manuſcripts to Oxford, he found his picture at full length, and taken as near unto the life as the pencil was able to expreſs it, to be fallen on the floor, and lying flat upon its face, the ſtring being broken by which it was hanged againſt the wall. At the ſight whereof he took ſuch a ſudden apprehenſion, that he began to fear it as an omen of that ruin which was coming towards him, and which every day began to threaten him, as the Parliament drew nearer and nearer to conſult about it. Theſe things occaſioned him to look back on a former misfortune, which chanced on the nineteenth of September, 1633, being the very day of his tranſlation to the See of Canterbury, when the ferry-boat tranſporting his coach and horſes, with many of his ſervants in it, ſunk to the bottom of the Thames. *Heylin's Life of Laud, Biſhop of Cant. part.* 2. *l.* 5. *p.* 450.

CHAP. VI.

Of famous Predictions of ſome Men, and how the Event has been conformable thereto.

SOcrates had a genius that was ever preſent with him, which by an audible voice gave him warning of approaching evils to himſelf or friends, by forbidding (as it always did when it was heard) from this or that counſel or deſign, by which he many times ſaved himſelf; and ſuch as would not be ruled by his counſel (when he had this voice) found the truth of the admonition by the evil ſucceſs of their affairs; as, amongſt others, Charmides did. I know not whether by ſuch way as this, or ſome other as extraordinary, the miniſtry of good or evil ſpirits, ſome men have come to the knowledge of future events, and have been able to foretel them long before they came to paſs. *Ælian. Var. Hiſt. l.* 8. *c.* 1. *p.* 212.

1. Anno Chriſti 1279 there lived in Scotland one Thomas Lermouth, a man very greatly admired for his foretelling of things to come. He may juſtly be wondered at for foretelling, ſo many ages before, the union of the kingdoms of England and Scotland, in the ninth degree of the Bruces' blood, with the ſucceſſion of Bruce himſelf to the crown, being yet a child; and many other things, which the event hath made good. The day before the death of King Alexander, he told the Earl of March, that before the next day at noon ſuch a tempeſt ſhould blow as Scotland had not felt many years before. The next morning proving a clear day, the Earl challenged Thomas as an impoſtor: he replied, that “noon was not yet paſt:” about which time a poſt came to inform the Earl of the King's ſudden death: and then, ſaid Thomas, “This is the tempeſt I foretold, and ſo it ſhall prove to Scotland:” as indeed it did. *Spotſwood's Hiſt. of Ch. of Scotland, l.* 2. *p.* 47. *Clark's Mir. c.* 101. *p.* 467.

2. Duncan, King of the Scots, had two principal men, whom he employed in all matters of importance, Macbeth and Banquo: theſe two travelling together through a foreſt, were met by three Witches (Weirds, as the Scots call them), whereof the firſt making obeiſance unto Macbeth, ſaluted him, “Thane,” that is, Earl, “of Glamis;” the ſecond, “Thane of Cawdor;” and the Third, “King of Scotland.” “This is unequal dealing,” ſaid Banquo, “to give my friend all the honours, and none unto me.” To which one of the Weirds made anſwer, that “he indeed ſhould not be King, but out of his loins ſhould come a race of Kings, that ſhould for ever rule the Scots:” and having ſaid thus, they all vaniſhed. Upon their arrival at the Court, Macbeth was immediately created Thane of Glamis, and not long after, ſome new ſervice requiring new recompence, he was honoured with the title of Thane of Cawdor. Seeing then how happily the prediction of the three Weirds fell out in the two former, he reſolved not to be wanting to himſelf in fulfilling the third. He therefore firſt killed the King, and after, by reaſon of his command amongſt the ſoldiers, he ſucceeded in his throne. Being ſcarce warm in his ſeat, he called to mind the prediction given to his companion Banquo, whom (hereupon ſuſpecting as his ſupplanter) he cauſed to be killed, together with his whole poſterity, only Fleance, one of his ſons, eſcaping with no ſmall difficulty into Wales: freed, as he thought, of all fear of Banquo and his iſſue, he built Dunſinan Caſtle, and made it his ordinary ſeat. Afterwards, on ſome new fears, conſulting with his Weirds concerning his future eſtate, he was told by one of them, that “he ſhould never be overcome, till Bernane Wood (being ſome miles diſtant) came to Dunſinan Caſtle;” and by another, that “he ſhould never be ſlain by any man which was born of a woman.” Secure then, as he thought, from all future dangers, he omitted no kind of oppreſſion and cruelty for the ſpace of eighteen years; for ſo long he tyrannized over Scotland. But having then made up the meaſure of his iniquities, Macduff, the Governor of Fife, with ſome other good Patriots, privily met one evening at Bernane Wood, and (taking every one of them a bough in his hand, the better to keep them from diſcovery) marched early in the morning towards Dunſinan Caſtle, which they took by ſtorm. Macbeth eſcaping, was purſued by Macduff, who having overtaken him, urged him to the combat: to whom the Tyrant (half in ſcorn) returned, that “in vain he attempted to kill him, it being his deſtiny never to be ſlain by any that was born of a woman.” “Now then,” ſaid Macduff, “is thy fatal end drawing faſt upon thee; for I was never born of a woman, but violently cut out of my mother's belly:” which ſo daunted the Tyrant (though otherwiſe a valiant man), that he was eaſily ſlain. In the mean time, Fleance ſo proſpered in Wales, that he gained the affection of the Prince's daughter of the country, and by her had a ſon, called Walter, who flying Wales, returned into Scotland, where, his deſcent being known, he was reſtored to the honours and lands of his houſe, and preferred to be Steward of the houſe of Edgar (the ſon of Malcolm the Third, ſurnamed Canmore) King of Scotland; the name of Steward growing hence hereditary unto his poſterity. From this Walter deſcended that Robert Steward who ſucceeded David Bruce in the kingdom of Scotland; the progenitor of nine kings of the name of Stuart, which have reigned ſucceſſively in that kingdom. *Heylin's Coſmogr. p.* 336.

3. Oliver, a Benedictine Monk of Malmeſbury, was much addicted to the Mathematicks and to Judicial Aſtrology: a great comet happened to appear in his age, which he entertained with theſe expreſſions:

Veniſti? Veniſti? multis matribus lugendum malum? Dudum te vidi, ſed multò jam terribilius, Anglicæ minans prorſus excidium.

“Art thou come? Art thou come? thou evil to be lamented by many mothers? I ſaw thee long ſince; but now thou art much more terrible, threatening the Engliſh with utter deſtruction.”

Nor did he much miſs his mark herein; for ſoon after the coming-in of the Norman Conqueror deprived many Engliſh of their lives, and more of their laws and liberties. This Oliver died in 1060, five years before the Norman Invaſion; and ſo, prevented by death, ſaw not his own prediction performed. *Fuller's Worthies of Wiltſhire, p.* 154.

4. Agrippa, the ſon of Ariſtobulus, was accuſed to Tiberius Cæſar, and by his command caſt into bonds: ſtanding thus bound amongſt others, before the Palace-gates, by reaſon of grief he leaned againſt a tree, upon which there ſat an owl. A certain German, that was alſo in bonds, beholding the bird, inquired of a ſoldier, “what Nobleman that was?” who told him that “it was Agrippa, a Prince of the Jews.” The German deſired he might be permitted to come nearer to him; it was granted, when he thus ſaid: “Young man, this ſudden and unexpected mutation of fortune doth torment and perplex thee; but in a ſhort time thou ſhalt be freed of theſe bonds, and raiſed to a dignity and power, that ſhall be the envy of all theſe who now look upon thee as a miſerable perſon: know alſo, that whenſoever thou ſhalt ſee another owl perch over thy head, after the manner of this now preſent, it ſhall betoken to thee that thy fatal end draweth nigh.” All this was fulfilled; for ſoon after Tiberius died, Caius ſucceeded, who looſed the bonds of Agrippa, and placed the crown of Judæa on his head: there he reigned in great ſplendour, when one day, having ended a royal oration he had made to the people with great acclamation and applauſe, turning back his head, he eſpied the fatal owl ſitting over his head; whereupon he was ſeized with torments of the belly, carried away, and in a few days died. *Joſeph. Antiq. l.* 18. *c.* 8. *p.* 475.

5. When Flavius Veſpaſianus made war in Judea, amongſt the noble captives there was one called Joſeph, who being caſt into bonds by his order, did nevertheleſs conſtantly affirm, that “thoſe ſhackles of his ſhould in a ſhort time be taken off by the ſame perſon who had commanded them to be put on; but by that time he ſhould, of a private man, become Emperor:” which ſoon after fell out; for Nero, Galba, Otho, and Vitellius, the Emperors, being ſlain, in a ſhort ſpace Veſpaſian ſucceeded, and commanded Joſeph's fetters not to be unlocked, but, for the greater honour, to be broken off. *Sueton. p.* 307.

6. Manahem, a Jew, an Eſſæan, beholding on a time Herod the Aſcalonite at ſchool amongſt the reſt of the youth, ſaluted him “King of the Jews:” Herod, ſuppoſing he either mocked, or knew him not, told him, “he was one of the meaner ſort.” Manahem ſmiling, and giving him a gentle blow, “Thou ſhalt reign,” ſaid he, “and proſperouſly too, for ſo is the pleaſure of God: and remember then theſe blows of Manahem, which may admoniſh thee of mutable fortune: but I foreſee thou wilt be unmindful both of the laws of God and man, though otherwiſe moſt fortunate and illuſtrious.” Herod lived to fulfil all this. *Zonar. Annal. tom.* 1. *fol.* 41. *Joſeph. Antiq. l.* 15. *c.* 13. *p.* 408.

7. Judas, of the ſect of the Eſſæans amongſt the Jews (being not uſed to fail in his predictions), when he beheld Antigonus, the brother of Ariſtobulus, to paſs by the Temple of Jeruſalem, of whom he had predicted that he ſhould that day be ſlain in the Tower of Strato, he turned to his friends, wiſhing that himſelf might die ſince Antigonus was alive. “The Tower of Strato,” ſaid he, “is ſix hundred furlongs off, ſo that my prediction is not poſſible to be fulfilled on this day, as I pronounced.” But ſcarce had he finiſhed his diſcourſe, when news came that Antigonus was ſlain in a cave that was called the Tower of Strato: and thus the prediction was fulfilled, though not well underſtood by him who was the author of it. *Zonar. Annal. tom.* 1. *fol.* 36. *Joſeph. de Bello Jud. l.* 1. *c.* 3. *p.* 562. *Joſeph. Antiq. l.* 13. *c.* 19. *p.* 340.

8. While Julius Cæſar was ſacrificing, Spurina a Soothſayer adviſed him to beware of the Ides of March: when therefore they were come, and that there was no viſible appearance of danger, Cæſar ſent for Spurina: “Well,” ſaid he, “the Ides of March are come, and I ſee nothing in them ſo formidable as thy caution to me would ſeem to import.” “They are come indeed,” ſaid Spurina, “but they are not paſt; that unhappy accident which was threatened may yet fall out:” nor was he miſtaken; for upon the ſame day Julius was

ſlain in the Senate-houſe by Brutus and Caſſius, and the reſt of their accomplices. *Sueton. p.* 48. *in Jul.*

9. When Vitellius the Emperor had ſet forth an edict that the Mathematicians ſhould at a certain day depart the city and Italy itſelf, there was a paper affixed to a certain place, wherein was writ, that "the Chaldæans did predict good fortune; for before the day appointed for their departure, Vitellius ſhould no where be found." Nor did it miſcarry in the event, Vitellius being ſlain before the day came. *Sueton. l.* 9. *c.* 14. *p.* 299.

10. Procus Larginus, having in Germany predicted that Domitian the Emperor ſhould die upon ſuch a day, was laid hold upon, and for that cauſe ſent to Rome; where, when before Domitian himſelf he had affirmed the very ſame, he was ſentenced to death, with order to keep him till the day of his prediction was paſt; and then that on the next day he ſhould die, in caſe what he had foretold of the Emperor ſhould prove falſe: but Domitian was ſlain by Stephanus upon the very day as he had ſaid; whereupon the Soothſayer eſcaped, and was enlarged with great honour. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 79. *Zonar. Annal. tom.* 2. *fol.* 100. *Suet. l.* 12. *c.* 16. *p.* 340.

11. Aſcletarion was one ſingularly ſkilled in aſtrology, and he had alſo predicted the day and hour of Domitian's death: and being aſked by the Emperor "what kind of death he himſelf ſhould die?" "I ſhall ſhortly," ſaid he, "be torn in pieces by dogs." The Emperor therefore commanded that he ſhould be ſlain forthwith, publickly burnt, and, to mock the vanity and temerity of his art, he ordered that the aſhes of his body ſhould be gathered, put into an urn, and carefully buried. But the body was no ſooner laid upon the funeral pile, in order to his burning, but a ſudden tempeſt and vehement ſhower of rain extinguiſhed the fire, and cauſed the attendants of the corpſe to betake themſelves to ſhelter; when came the dogs, and pulled in pieces the half-burnt carcaſe. Domitian being certified hereof, began to grow into more fearful apprehenſions of his own ſafety; but the irreſiſtible force of deſtiny is no way to be eluded, for he was ſlain accordingly. *Suet. p.* 399. *Zonar. Annal. tom.* 2. *fol.* 100. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 79.

12. Alexander Severus the Emperor marching out to the German wars, Thraſybulus, a Mathematician, and his friend, told him that "he would be ſlain by the ſword of a Barbarian;" and a woman Druid called out to him in the Gallic tongue, "Thou mayeſt go, but neither hope for the victory, nor truſt to the faith of thy ſoldiers." It fell out accordingly; for before he came in ſight of the enemy, he was ſlain by ſome German ſoldiers that were in his own camp. *Lamprid. in ejus Vita, p.* 588.

13. A Greek Aſtrologer, the ſame that had predicted the Dukedom of Tuſcany to Coſmo de Medicis, did alſo, to the wonder of many, foretel the death of Alexander, and that with ſuch aſſuredneſs, that he deſcribed his murderer to be ſuch a one as was his intimate and familiar; of a ſlender habit of body, a ſmall face, and ſwarthy complexion, and who, with a reſerved ſilence, was almoſt unſociable to all perſons in the Court: by which deſcription he did almoſt point out with the finger Laurence Medicis, who murdered Prince Alexander in his bed-chamber, contrary to all the laws of conſanguinity and hoſpitality. *Dinoth. Memorab. l.* 6. *p.* 394. *Jovii Elog. p.* 320.

14. Pope Paul the Third wrote to Petrus Aloiſius Farneſius his ſon, that "he ſhould take ſpecial care of himſelf on the tenth of September, for the ſtars did then threaten him with ſome ſignal misfortune." Petrus giving credit to his father's admonition, with great anxiety and fear took heed to himſelf upon that day; and yet notwithſtanding all his care, he was ſlain by thirty-ſix perſons, that had framed a conſpiracy againſt him. *Dinoth. Memorab. l.* 6. *p.* 395. *Sleid. Com. l.* 19.

15. Alexander the Great returning out of India, and being about to enter Babylon, the Chaldean Soothſayers ſent him word, that he would ſpeedily die if he entered the walls of it. This prediction was derided by Anaxarchus the Epicurean: and Alexander, not to ſhew himſelf over-timorous or ſuperſtitious in this kind, would need put himſelf within the city, where, as moſt hold, he was poiſoned by Caſſander. *Zonar. Annal. tom.* 1. *fol.* 33. *Diodor. Sicul. Bibl. l.* 17. *p.* 571.

16. The very ſame day that the forementioned Alexander was born, the Temple of Diana at Epheſus was ſet on fire; and certain Magicians, that were then preſent, ran up and down, crying, "That a great calamity and cruel ſcourge to Aſia was born that day." Nor were they miſtaken: for Alexander over-ran all Aſia with conquering arms, not without a wonderful ſlaughter of the men and deſolation of the country. *Zonar. Annal. tom.* 1. *fol.* 31.

17. When Darius, in the beginning of his empire, had cauſed the Perſian ſcimitar to be made after the manner of the Greeks, and commanded

all men to wear them ſo, forthwith the Chaldeans predicted, that the empire of the Perſians ſhould be devolved into the power of them whoſe arms and weapons they thus imitated. Which alſo came to paſs: for Darius was overcome in three battles, and in his flight left treacherouſly wounded by ſome of his own men, loſt his life, and left his empire to his conqueror the Grecian Alexander. *Q. Curtii Hiſt. l.* 3.

18. While Coſmo de Medicis was yet a private man, and little thought of the Dukedom of Florence, Baſilius, the Mathematician, foretold that a wonderful rich inheritance would certainly fall to him; inaſmuch as the aſcendant of his nativity was beautified and illuſtrated by a happy conſpiracy of ſtars in Capricorn, in ſuch manner as had heretofore fallen out to Auguſtus Cæſar, and the Emperor Charles the Fifth. Upon the fifth of the Ides of January he was advanced to the dignity of the Dukedom. *Dinoth. Memorab. l.* 6. *p.* 390.

19. Beleſus, a Babyloniſh Captain, ſkilled in aſtrology and divination beyond all the Chaldeans, told Arbaces, the Prefect of Media, "That he ſhould be Lord of all that Sardanapalus did now poſſeſs, ſince his birth was favoured, as he knew, with a lucky poſition of ſtars." Arbaces, encouraged by this hope, conſpired with the Babylonians and Arabians: but the revolt being known, the rebels were thrice overthrown by Sardanapalus. The confederates, amazed at ſo many unhappy chances, determined to return home. But Beleſus having all night made obſervation of the ſtars, foretold that a conſiderable body of friends were coming to their aſſiſtance; and that in a ſhort time their affairs would go on more proſperouſly. Thus confirmed, they waited the time ſet down by Beleſus: in which it was told them, that the Bactrians were come in aid of the King. It ſeemed good to Arbaces and the reſt to meet the Bactrians with a ſelect body, and perſwade them to the revolt, or to force them: he prevailed without blows, and they joined with his forces. In the night he fell upon the camp of Sardanapalus, who not in the leaſt expected it: twice after they overcame him in the field with great ſlaughter, and having driven him into Nineveh, after two years ſiege took that alſo, and ſo fulfilled the prediction of Beleſus. *Diodor. Sicul. l.* 2. *c.* 7. *p.* 55.

20. Junctin, an Italian of the city of Florence, foretold that himſelf ſhould die of ſome violent death: and upon the very ſame day was knocked on the head by the books in his own ſtudy falling upon him. *Gaffar. ch.* 7. *p.* 252.

21. The Duke of Biron, being then only Baron of Biron, and in ſome trouble by reaſon of the death of the Lord Cerency, and others ſlain in a quarrel, is ſaid to have gone diſguiſed like a carrier of letters unto one La Boſſe, a great Mathematician, whom they held to be ſkilful in caſting nativities, to whom he ſhewed his nativity drawn by ſome other, and diſſembling it to be his, he ſaid, "It was a Gentleman's whom he ſerved, and that he deſired to know what end that man ſhould have." La Broſſe having rectified this figure, ſaid to him, "That he was of a good houſe, and no older than you are," ſaid he to the Baron; aſking him if it were his. The Baron anſwered him, "I will not tell you: but tell me," ſaid he, "what his life, and means, and end ſhall be?" The old man, who was then in a little garret, which ſerved him for a ſtudy, ſaid unto him, "My ſon, I ſee that he whoſe nativity this is, ſhall come to great honour by his induſtry and military valour; and may be a King, but there is a *Caput Algol* which hinders it." "And what is that?" ſaid the Baron. "Aſk me not," ſaid La Broſſe, "what it is?" "I muſt know it," replied he. In the end, he ſaid to him, "My ſon, it is that he will do that which ſhall make him loſe his head." Whereupon the Baron beat him cruelly: and having left him half dead, he went down, and carried with him the key of the garret-door, whereof he afterwards bragged. He had alſo conference with one Cæſar, who was a Magician at Paris, who told him, "That only a back-blow of the Bourguignon would keep him from being a King." He remembered this prediction, being a priſoner in the Baſtile, and entreated one that went to viſit him, to learn if the Executioner of Paris was a Bourguignon; and having found it ſo, he ſaid, "I am a dead man:" and ſoon after was beheaded for his conſpiracy. *M. de Serres's General Hiſt. of France*, *p.* 1051.

22. Upon St. Nicholas day, in the year 1422, Queen Catharine, wife to King Henry the Fifth, was brought to bed of a ſon at Windſor, who was, by the Duke of Bedford, Henry, Biſhop of Wincheſter, and the Counteſs of Holland, chriſtened by the name of Henry: whereof when the King had notice, out of a prophetick rapture, he ſaid, "Good Lord! I, Henry of Monmouth, ſhall ſmall time reign, and much get; and Henry, born at Windſor, ſhall long time reign, and loſe all: but

God's will be done." *Baker's Chr. p.* 259. *Graft. vol.* 2. *p.* 490.

23. On the thirtieth day of October 1485, Henry the Seventh was, with great ſolemnity, anointed and crowned King of England; and even this was revealed to Cadwallader, laſt King of the Britons, ſeven hundred and ninety-ſeven years paſt, that his offspring ſhould reign and bear dominion in this realm again. *Baker's Chr. p.* 339.

24. Although Henry the Firſt came not to the crown of England by the gift of his father the Conqueror, as his brother William did, yet he came to it by the prophecy of his father: for when his father made his will, and divided all his eſtate in land between his two eldeſt ſons, giving to Henry, his youngeſt, only a portion in money; with which diviſion he perceived him to be much diſcontented, he ſaid unto him, "Content thyſelf, Harry, for the time will come that thy turn ſhall be ſerved as well as theirs." His prediction was accompliſhed Auguſt the fifth, Anno 1100, he being then crowned in Weſtminſter. *Baker's Chr. p.* 55.

25. The Great Cham Cublai intending to beſiege the metropolis of the province of Mangi, made one Bajan Chiuſan the General of his army, which name ſignifies the light of an hundred eyes. The Queen that was within the walls of the city, with a garriſon ſufficient, hearing the name of the General, not only delivered the city, but alſo the whole province, into the hands of Cublai: for that ſhe had before heard it predicted by the Aſtrologers, that the city ſhould be taken by him that had an hundred eyes. *Dinoth. Mem. l.* 6. *p.* 418.

26. Thraſyllus, the Mathematician, was in the retinue of Tiberius, when he lived at Rhodes as an exile; and though under that cloud, and that Caius and Lucius were both alive, whoſe pretences were before his, yet he conſtantly told him, that he ſhould be Emperor. Tiberius believed him not, but ſuſpecting he was ſuborned by his enemies to betray him into dangerous words, he determined privily to deſtroy him. He had a houſe in Rhodes, in which there was a tower built upon a rock, which was waſhed by the ſea: hither he brought him, accompanied by a ſervant of his own of great ſtrength, reſolving to caſt him headlong from thence. When therefore they were come up, "Tell me," ſaid he, "by all that is dear unto thee, if that is true which thou haſt hitherto ſo confidently affirmed to me concerning the empire?" "It is," ſaid Thraſyllus, "a certain truth, and ſuch is the pleaſure of the ſtars." "If then," ſaid Tiberius, "you have ſuch aſſurance of my deſtiny, what ſay you of your own?" Preſently he erected a ſcheme, and conſidering the ſituation and diſtance of the ſtars, he began to fear, look pale, and cried out, "I am in a doubtful and hazardous ſtate, and the laſt end of my life ſeems nearly to approach." At this Tiberius embraced him, and told him he doubted not his ſkill in predictions, acquainting him with his deſign againſt his life. The ſame Thraſyllus, not long after, walking with Tiberius upon the ſhore of Rhodes, having diſcovered a ſhip under ſail afar off, told him that ſhip came from Rome, and therein were meſſengers with letters from Auguſtus, concerning his return: which alſo fell out accordingly. *Xiphil. in Auguſto, p.* 61. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 77, 78. *Tacit.*

27. Apollonius Tyranæus was at Epheſus in Aſia, reading a lecture in a grove there, a great ſpace both of land and ſea interpoſed betwixt him and Rome: when he began to ſpeak low, and then more ſlowly, ſtraight he looked pale, and ſtood ſilent: at laſt ſtepping haſtily on ſome paces, as one tranſported, "O brave Stephanus," ſaid he, "ſtrike the Tyrant, kill the Murderer! thou haſt ſtruck him, thou haſt wounded him, thou haſt ſlain him." This ſpoke in publick, was carefully gathered up, the time diligently obſerved; and, as it was after well known, Domitian the Emperor was ſlain in Rome that day, and the ſame hour of the day, by one Stephanus that was of his bed-chamber. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 80.

28. Diocletian being in Gallia with the Roman army, and at that time but a Knight of Rome, and of a ſlender fortune, paid his quarters but indifferently: his hoſteſs upbraided him, that he paid her two ſparingly; and he, on the other ſide, jeſtingly replied, "that he would diſcharge his reckoning more bountifully as ſoon as he ſhould be Emperor." The woman, who was a witch, told him, that he ſhould be Emperor as ſoon as he had ſlain the boar. He thereupon betook himſelf to hunting, and had killed many wild boars, yet ſtill found himſelf never the nearer. At laſt, Numerianus the Emperor, being ſlain by the fraud of Aper his father-in-law, Diocletian ſlew Aper in the Council: his name in Engliſh is a Boar; and thereupon he was elected Emperor. *Fulgoſ. Exempl. l.* 1. *c* 3. *p.* 65.

29. William Earl of Holland, upon the death of Henry Landgrave of Haſſia, and King of the Romans, was choſen King in his ſtead: after which he warred upon Friſia, and ſubdued it. When (near unto a city there) he lighted upon a tomb adorned with great curioſity of workmanſhip; and aſking who was entombed there, he was told by the inhabitants, that at preſent there was not any body interred therein; but that by a ſecret fate it was reſerved for a certain King of the Romans. The King having aſſured his new conqueſt, was marching out of Friſia, and rode himſelf before with few of his attendants, to ſeek out a convenient place for the quartering of his army; when it chanced that his horſe, breaking into the ice, overthrew him. There were certain fugitive Friſons who lay in the reeds thereabouts, who obſerving his misfortune, brake out upon him, and, before any could come to his aſſiſtance, he was partly ſlain by them, and partly choaked with his helmet about him in the water. Upon this accident there was an inſurrection of the Friſons, the Hollanders were by them driven out or ſlain, and the body of King William was ſeized, and laid in the fore-mentioned tomb, according to the prediction. Twenty-ſeven years after his bones were removed by Earl Florence his ſon, and the fifth of that name, to a nunnery in Middleburg in Zealand: he was ſlain anno 1255. *Camer. Hor. Subciſ. cent.* 2. *c.* 11. *p.* 42.

30. Walter Devereux, Earl of Eſſex, having waſted his ſpirits with grief, fell into a dyſentery, whereof he died, after he had requeſted of ſuch as ſtood by him, that they would admoniſh his ſon, who was then ſcarce ten years of age, that he ſhould always propound and ſet before him the thirty-ſixth year of his life as the utmoſt he ſhould ever attain unto: which neither he nor his father had gone beyond, and his ſon never reached unto: for Robert Devereux his ſon, and alſo Earl of Eſſex, was beheaded in the thirty-fourth year of his age: ſo that his dying father ſeemed not in vain to have admoniſhed him as he did, but to ſpeak by divine inſpiration and ſuggeſtion. *Camden Annal. Rer. Angl. par.* 2. *p.* 277. *Id. par.* 4. *p.* 805.

31. Guido Bonatus ſhewed the wonderful effects of Aſtrology, when he foretold to Guido Count of Montſerrat the day wherein, if he would ſally out of Forolivium, and ſet upon his enemies, he ſhould defeat them; but withal, himſelf ſhould receive a wound in the hip. To ſhew how certain he was of the event, he would alſo himſelf march out with him, carrying along with him ſuch things as were neceſſary for the wound not yet made. The fight and victory was as he ſaid; and, which is moſt wonderful, the Count was alſo wounded in the very place predicted. *Fulgoſ. Ex. l.* 8. *c.* 11. *p.* 1081.

CHAP. X.

Of ſeveral illuſtrious Perſons abuſed and deceived by Predictions of Aſtrologers, and the equivocal Reſponſes of Oracles.

SUCH is the inveterate envy and malice of the devil which he bears to poor man, that from the creation to this day he never was without his engines and ſubtile contrivances, whereby he might undo him, or at leaſt dangerouſly deceive and delude him. In ſubſervience to theſe his deſigns, he ſet up his places of oracular reſidence; and though it was a lower way of trading, amuſed the world with Judicial Aſtrology; by both which he continually mocked and abuſed the curioſity and credulity of over-inquiſitive men, and ſtill doth (which is no wonder), notwithſtanding all ages, by their experience, have detected his falſehood.

1. Henry the Second, to whom Cardan and Gauricus, two lights of Aſtrology, had foretold a happy old age, was miſerably ſlain in the flower of his youth in games and pleaſures of a tournament. The princes his children, whoſe horoſcopes were ſo curiouſly looked into, and of whom wonders had been ſpoken, were not much more proſperous, as France well knew. *Cauſ. Holy Court, tom.* 1. *max.* 5. *p.* 360.

2. Zica, King of the Arabians, to whom Aſtrology had promiſed long life to perſecute the Chriſtians, died in the year of the ſame prediction. *Id. ibid.*

3. Albumazar, the oracle of Aſtrology, left in writing, that he found the Chriſtian Religion, according to the influence of the ſtars, ſhould laſt but one thouſand four-hundred years: he hath already belied more than three hundred, and it will be a lie to the world's end. *Id. p.* 361.

4. The year 1524, wherein happened the great conjunction of Saturn, Jupiter, and Mars, in the ſign Piſces, Aſtrologers had foretold the world ſhould periſh by water; which was the cauſe that many perſons of quality made arks, in imitation

of Noah, to ſave themſelves from the deluge: all which turned into laughter. *Id. p.* 361.

5. It was foretold to a Conſtable of France, well known, that he would die beyond the Alps, before a city beſieged, in the eighty-third year of his age; and that if he eſcaped this time, he was to live above an hundred years: which was notoriouſly untrue, this man deceaſing in the eighty-fourth year of a natural death. *Id. p.* 361.

6. Crœſus King of Lydia having determined to war upon Cyrus, conſulted the Oracle of Apollo at Delphos touching the ſucceſs; whence he received this anſwer:

Crœſus Halyn penetrans, magnam diſperdet opum vim.

"When Crœſus has the Halys paſt,
A world of treaſures ſhall be waſte."

He interpreted this of the treaſures of his adverſaries: but the event ſhewed they were his own; for he loſt his army, kingdom, and liberty, in that expedition. *Herodot. l.* 1. *p.* 20. *Dinoth. Memorab. l.* 6. *p.* 409.

7. Cambyſes, King of Perſia, was told by the Oracle, that he ſhould die at Ecbatana; he therefore concluding that he ſhould finiſh his life at Ecbatana in Media, did ſtudiouſly avoid going thither: but when, by the falling of his ſword out of its ſcabbard, and his falling upon it, he was deadly wounded in his thigh; being then in Syria, he enquired the name of the place: and being informed it was Ecbatana, he acknowledged it was his fate to die there; and that he had hitherto miſtaken the name of the place. *Herodot. l.* 3. *p.* 187. *Zonar. Annal. tom.* 1. *fol.* 29.

8. Hannibal was told by the Oracle, that the earth of Libyſſa ſhould cover the corpſe of Hannibal. While therefore he was in a foreign country, he was not very apprehenſive of any danger, as thinking he ſhould die in his own country of Libya. But there is a river in Bythinia called Libyſſus, and the fields adjoining Libyſſa: in this country he drank poiſon; and dying, confeſſed that the Oracle had told him truth; but in a different manner to what he had underſtood it. *Dinoth. Memorab. l.* 6. *p.* 410. *Plut. in Flaminio, p.* 380.

9. Pyrrhus, King of Epirus, had reſolved a war againſt the Romans; and conſulting the Oracle of Apollo about the ſucceſs, had this verſe for his anſwer:

Aio te Æacida Romanos vincere poſſe.

"Achilles' ſon the Romans may o'ercome."

The ſenſe was ambiguous, and might be conſtrued in favour of Pyrrhus, or the Romans; but he interpreted it to his own advantage, though the event proved quite otherwiſe. *Plut. in Pyrrho. Dinoth. Memorab. l.* 6. *p.* 410. *Tull. in Finibus ad Finem.*

10. There was an oracle, that ere long it ſhould come to paſs, that the Athenians ſhould be maſters of all the Syracuſans. They therefore equipped a great navy, and, in favour of the Leontines, made war upon them of Syracuſe. It ſo fell out, that when their navy drew near to Syracuſe, they ſeized a ſhip of the enemy, which carried the tables wherein were enrolled the names of all the Syracuſans that were able to bear arms; by which means the oracle was fulfilled, but not agreeable to the hopes of the Athenians; for they became not the lords of the Syracuſans, as they ſuppoſed they ſhould, but were beaten by them. *Plut. Paral. in Nicia. Dinoth. Memorab. l.* 6. *p.* 410.

11. It was a received opinion and confirmed by oracles, that out of Judea ſhould come the Lord of the Univerſe. The Jews interpreting this to their advantage, rebelled, and aſſembling in Mount Carmel, broke out into ſedition: they ſlew the Prefect, forced to flight the Legate of Syria, a Conſular perſon, who came in with forces to reduce them, and endeavoured to drive out the Roman name from Judea. To repreſs this commotion (when it was thought fit to ſend a ſtrong power and an able Leader), Flavianus Veſpaſian was pitched upon as the fitteſt perſon. He having reduced the Jews, upon the death of Otho was ſaluted Cæſar by his army; and, having overcome Vitellius, obtained the Roman empire. Thus the oracle was fulfilled; which being ill underſtood by the Jews, was the cauſe of their rebelling. *Joſeph. de Bello Jud. l.* 3. *c.* 1. *p.* 645. *Dinoth. Memorab. l.* 6. *p.* 411.

12. An Aſtrologer having viewed the nativity of Conſtans the Emperor, predicted that he ſhould die in the lap of his grandmother. Now he had been trained up by Helena, his grand-mother, his mother Fauſta being dead before: but when his grandmother was dead alſo, he looked upon the prediction as altogether vain: but there was a town in Spain, called by the name of his grandmother

Helena, there he was ſlain, and ſo after his death the obſcurity of the prediction was unriddled. *Dinoth. ib. p.* 411. *Zonar. Annal. tom.* 3. *p.* 116.

13. There were ſome ancient verſes of the Sibyls, in which was contained, "That when Africa ſhould again fall under the power of the Romans, *Mundum cum prole ſuâ interiturum.*" This prophecy of the Sybyls affrighted very many, extremely ſolicitous leſt the heavens and the earth, together with all mankind, ſhould then periſh. But Africa being reduced by the fortunate virtue of Beliſarius, it then appeared, that the death of Mundus, the then General, and of Mauritius his ſon, was predicted by the Sibyl, who, in a battle againſt the Goths, were both ſlain at Salona, a city in Dalmatia. *Dinoth. l.* 6. *p.* 412.

14. Nero Cæſar conſulted the oracle of Apollo at Delphos, touching his future fortune, and was thereby adviſed to beware of the ſixty and third year: he concluded that he ſhould not only arrive to old age, but alſo that all things ſhould be proſperous to him: and was ſo entirely poſſeſſed that nothing could be fatal till that year of his age, that when he had loſt divers things of great value by ſhipwreck, he ſcrupled not to ſay amongſt his attendants, "That the fiſhes would bring them back to him." But he was deceived in his expectation, for Galba being in the ſixty-third year of his age, was ſaluted Emperor by his ſoldiers; and Nero being forced to death, was ſucceeded by him in the empire. *Sueton. l.* 6. *c.* 40. *p.* 259. *Zuing. Theatr. vol.* 2. *l.* 1. *p.* 78.

15. Alexius, the Emperor, having long delayed the time of his return to Blachernas, at laſt choſe a proſperous time according to the poſition of the ſtars, as to the day and hour he ſet forth; but ſo ſoon as ever he began his journey, the earth opened before him, he himſelf indeed eſcaped, but Alexius, his ſon-in-law, and divers of his Nobles fell in: one of his Eunuchs alſo, that was in principal favour with him, was preſently killed by it. *Nicet. Choniat. Annal. Lipſ. Monit. l.* 1. *c.* 5. *p.* 84.

16. The Sicilians and Latins had blocked up the ſeas near to Conſtantinople, and both infamy and loſs being daily preſented before his eyes, Manuel, the then Emperor, ſent forth a navy againſt them again and again, which was ſtill repulſed with ſlaughter and ignominy. Whereupon the Aſtrologers were conſulted, election was made of a more fortunate day, and then the ſucceſs was not doubted in the leaſt. Conſtantius Angelus, an illuſtrious perſon, prepared himſelf to conduct them, and ſet out againſt the enemy; but he was called back by haſty meſſengers when he was half-way, and that upon this account; that the Emperor did underſtand that the matter had not been ſufficiently diſcuſſed amongſt the Aſtrologers, and that there was ſome error committed in the election of that time. A ſcheme therefore was erected a ſecond time, and a long diſpute held amongſt the moſt ſkilful in that art. At laſt they agreed upon a time, wherein there was a benevolent and propitious aſpect of the planets. Conſtantius ſet forth again, and now expected that the victory would be his: but it fell out otherwiſe; for ſcarce had he put forth to ſea, when both he and his forces were taken priſoners. *Nicet. Choniat. Lipſ. Monit. l.* 1. *c.* 5. *p.* 85.

17. Alexander King of Epirus conſulted the Oracle of Jupiter at Dodona, a city of Epire, about his life: he was anſwered, that "he ſhould ſhun the city of Pandoſia and the river Acheruſius, as fatal places." He knew there were ſuch places amongſt the Theſproti: warring therefore upon the Brutii, a warlike people, he was by them overthrown and ſlain, near unto places amongſt them called by the ſame names. *Alex. ab. Alexandr. Dies Genial. l.* 5. *c.* 2. *fol.* 219. *Fitzherb. of Relig. and Policy, part* 1. *c.* 36. *p.* 446.

18. "I have heard," ſaith Bodinus, "of Conſtantine, who, of all the French, is the chief Chymiſt, and of the greateſt fame in that country, that when his aſſociates had long attended upon the bellows without hope of profit, they then had recourſe to the Devil, and inquired of him 'if they rightly proceeded?' and, 'if they ſhould attain to their deſired end?' The Devil returned his anſwer in this one word, '*Travaillez,*' which is, 'Labour.' The firemen were ſo encouraged with this word, that they went on and blowed at that rate, that they melted all that they had into nothing; and had yet further proceeded, but that Conſtantine told them, that 'this was the guiſe of Satan, to make ambiguous reſponſes; that the word Labour ſignified they ſhould lay aſide alchymy, and betake themſelves to ſome honeſt art or employment; that it was the part of a man purely mad, to fancy the making of that gold in ſo ſmall a ſpace of time, ſeeing that in the making of it Nature itſelf is wont to ſpend more than a thouſand years." *Juſt. l.* 12. *p.* 134.

19. The Emperor Valens conſulted the Devil about the name of him that ſhould ſucceed him in the Empire; the Devil anſwered in his accuſ-

tomed manner, and ſhewed the Greek letters Θεοδ, *THEOD*, intimating that the name of his ſucceſſor ſhould begin with thoſe letters. Valens therefore cauſed as many as he could to be ſlain, whoſe names began in that manner; the Theodori, Theodoti, Theoduli, and, amongſt others, Theodoſiolus, a noble perſon in Spain; others, in fear of this new danger, changed their names: but, for all this, he could not prevent Theodoſius from ſucceeding him. *Socrat. l.* 4. *c.* 15. *p.* 326. *Zonar. Annal. tom.* 3. *p.* 120.

20. Pope Sylveſter the Second, before called Gilbertus, by nation a Frenchman, obtained the Popedom by evil arts; and though, while Pope, he diſſembled his ſkill in Magick, yet he had a brazen head in a private place, from which he received reſponſes as often as he conſulted the evil ſpirit. On a time he enquired of the Devil "how long he ſhould enjoy the Popedom?" The fallacious ſpirit anſwered him in equivocating terms, "If thou comeſt not at Jeruſalem, thou ſhalt live long." Whilſt therefore in the fourth year, the firſt month, and tenth day of his Papacy, he was ſaying Maſs in the Church of the Holy Croſs in Jeruſalem, he was ſuddenly ſeized with a fever, and then knew he ſhould die, by the buſtle of the Devils, who expected what they had contracted with him for. He was made Pope Anno 1000, or, as others ſay, 997. *Wieri Oper. l.* 1. *de Præſtig. Dæm. c.* 5. *p.* 475. *Platina, de Vit. Pontif. p.* 160. *Heyw. Hierarch. p.* 226. *Prideaux Introd. Hiſt. Interv.* 7. § 8. *p.* 112.

21. Crœſus ſent to Delphos, to know of the Oracle "if his Empire and government ſhould be durable or not?" The anſwer he received was,

Regis apud Medos mulo jam ſede potito,
Lyde, fugam mollis, ſcrupoſum corripe ad Hermum
Néve mane, ignavus, poſito ſis Lyde pudore.

When the verſes came to Crœſus, he took great pleaſure therein, hoping it would never come to paſs, that amongſt the Medes a mule inſtead of a man ſhould reign, and that therefore he and his poſterity ſhould preſerve their Empire unaboliſhed. But when, after he was overcome, he had got leave of Cyrus to ſend to Delphos, to upbraid the Oracle with the deceit, Apollo ſent him word, that, "by the mule he meant Cyrus, becauſe he was born of parents of two different nations, of a more noble mother than father; for ſhe was a Mede, the daughter of Aſtyages, King of the Medes, the father a Perſian, and ſubject to the Medes; and though a very mean perſon, had yet married Mandane, the daughter of his King." *Herod. l.* 1. *p.* 21. & 39.

22. Pompey the Great was called Agamemnon, becauſe he ruled over a thouſand ſhips: he died within thoſe eight days wherein he had triumphed over Mithridates and the pirates. This is wonderful, that when he held all the family of the Caſſii (amongſt the Romans) ſuſpected, none ever conſpired againſt him. Though he was warned to take heed of Caſſius, it was not meant of a man, but he died near the Mount Caſſius, and was buried in it. *Xiphil. in Julio, p.* 3.

23. In the reign of King Henry the Eighth a Friar Obſervant, called Friar Forreſt, who had taken the Oath of Supremacy himſelf, yet privily perſuaded others that the King was not Supreme Head of the Church, was examined, convicted, and condemned, and on a pair of gallows prepared for him in Smithfield, he was hanged by the middle and arm-holes alive, and under the gallows was made a fire, wherewith he was conſumed. A little before his execution, a huge great image was brought to the gallows, brought out of Wales, which the Welchmen had in great reverence, called Dawel Gatheren; of which there went a prophecy, that "this image ſhould ſet a whole foreſt on fire;" which was thought to take effect in ſetting this Friar Forreſt on fire, and conſuming him to nothing. *Bak. Chron. p.* 410, 411.

24. There was a prophecy of Merlin, that "Leoline Prince of Wales ſhould be crowned with the diadem of Brute:" this ſo overweighed him, that he had no care for peace with King Edward the Firſt, though offered; and therefore ſhortly after had no head: for when the Earl of Pembroke had taken Bere Caſtle, the ſeat of Leoline, he was himſelf ſlain in battle, and his head cut off, by a common ſoldier, was ſent to King Edward, who cauſed the ſame to be crowned with ivy, and to be ſet upon the Tower of London. *Bak. Chron. p.* 140.

25. Philip King of Macedon was admoniſhed to preſerve his life from the violence of *Quadriga*, which is, a coach with four horſes: the King upon this cauſed the chariots and carts throughout his whole realm to be unharneſſed, and drawn only with two horſes. He alſo very carefully ſhunned that place in Bœotia which is called Quadriga; and yet for all this he could not avoid that kind of fate which was predicted to him: for Pauſanias, who ſlew him, had a coach and four

horſes engraven upon the hilt of that ſword which he lift up againſt him. *Val. Max. l.* 1. *c.* 8. *p.* 31.

26. Daphida was one of thoſe whom they call Sophiſts, and out of a fooliſh inſolency he went to Delphos, to conſult the Oracle of Apollo, for no other purpoſe but to deride it. He inquired therefore, “ if he ſhould find his horſe ?” whereas indeed he had none of his own. Apollo anſwered, that “ he ſhould undoubtedly find his horſe, but ſhould be ſo troubled with him, that it would be his death.” The Sophiſt returned back jeſting, as ſuppoſing that he had deluded the Deity; but in his way fell into the hands of King Attalus, one whom he had often bitterly provoked by his abuſive ſpeeches in his abſence: the King therefore gave order that they ſhould take him to the top of that rock which is called *Equus*, or the Horſe, and caſt him down headlong from thence. *Val. Max. l.* 1. *c.* 8. *p.* 31.

27. Alexander Bala, King of Syria, being in Cilicia, conſulted the Oracle of Apollo touching his deſtiny and death; whence he is ſaid to have received this anſwer: that “ he ſhould beware of that place which had brought forth ſuch a rare ſight to be ſeen, a thing having two ſhapes. This was thought to refer to Abas, a city in Arabia, whither he fled when he was defeated by Ptolemæus Philometor, in a fight near the river Oenopara; there he was ſlain by the Commanders of his own party, his head cut off by Zabdiel, a powerful Arabian (to whom he had fled for protection), and by him preſented to Ptolemy, who was exceedingly delighted with the ſight; but being at that time ſore wounded, died upon the third day after. Now herein lay the equivocation of the Oracle; for that in this city Abas there was a certain woman called Herais (having Diophantes a Macedonian for her father, and an Arabian woman her mother, and married to one Samjades) who changed her ſex, and of a woman became a man, taking upon her her father's name, Diophantus. *Uſher's Annals, p.* 473. *A. M.* 3859.

28. The Emperor Julianus while at Antioch, is ſaid to have ſeen in his ſleep a young man with yellow hair, who told him, that “ he ſhould die in Phrygia :” when therefore he was wounded in Perſia, he demanded of them that ſtood by, “ what the place was called ?” who told him Phrygia: upon which he cried out, *O Sol, Julianum perdidiſti:* “ O Apollo, thou haſt undone Julianus.” *Zonar. Annal. tom.* 3. *p.* 119.

29. Johannes Martinus, born in Belgia, was a very good painter, and being in Italy, he was told by an aſtrologer, that “ When he came to Geneva, he ſhould then die.” He gave not much credit to this prediction; but it ſo fell out, that he was ſent for to Bern by Thomas Schopſius a phyſician, on purpoſe to illuſtrate the juriſdiction of Bern by chorographical tables. He had now almoſt finiſhed the deſigned tables, and was entered upon that which contains Geneva: when, while he was laying down the ſituation, and writing the name of that city, he was ſuddenly ſeized upon with the plague, which at that time furiouſly raged thereabouts, and died Anno 1577, in the month of Auguſt. *Zuin. Thea. vol.* 5. *l.* 3. *p.* 1270.

30. C. Caligula conſulted Sylla the Mathematician, about his nativity; who told him, that “ A certain death was now near unto him.” He was alſo admoniſhed by the Sortes Antiatinæ, that “ he ſhould beware of Caſſius;” upon which he gave order for the killing of Caſſius Longinus, the then Proconſul of Aſia, being altogether unmindful that Chærea the Tribune was alſo called Caſſius, by whoſe conſpiracy and ſword he died. *Zuin. Theat. vol.* 5. *l.* 3. *p.* 1269. *Sueton. l.* 4. *c.* 57. *p.* 198.

31. Alvaro de Luna, who had been thirty years favourite to John King of Caſtile, fell at laſt into diſgrace, was condemned and beheaded. An Aſtrologer or a Wizard had told him, that he ſhould die in Cadahalſo. Now the King had given him a county ſo called, which for that reaſon he would never enter into, not remembering that Cadahalſo ſignifies a ſcaffold, on which indeed he ended his life. *Chetwind's Hiſt. Collect. cent.* 5. *p.* 143. *Marian. Hiſt. de Eſp. p.* 340.

32. Walter, Earl of Athol, conſpired the murder of James I. King of Scotland, in hopes to be crowned, being encouraged by certain Sorcerers whom he kept about him, that he ſhould be crowned; and crowned he was, but not with the crown of the kingdom, but of red-hot iron clapped upon his head: which was one of the tortures by which at once he ended his wicked days and traiterous deſigns. *Speed's Hiſt. p.* 672.

33. Stephen, Procurator of Anjou under King Richard the Firſt, conſulted with a Necromancer, who ſent him to inquire his mind of a brazen head, that had a ſpirit incloſed: he therefore aſked it, “ Shall I never ſee King Richard ?” The ſpirit anſwered, “ No.” “ How long,” ſaid he, “ ſhall I continue in my office ?” “ To thy life's end,” replied the ſpirit. “ Where ſhall I die ?” “ *In*

plumâ," ſaid the other. Hereupon he forbad his ſervants to bring any feathers near him; but he proſecuting a nobleman, the nobleman fled to his caſtle called Pluma: and Stephen following, was there killed. *Polychron. fol.* 296.

34. Albericus, Earl of Northumberland, not contented with his own eſtate, conſulted with a Wizard, who told him he ſhould have Græcia; whereupon he went into Greece, but the Grecians robbed him of what he had, and ſent him back. He after (weary of his travel) came to King Henry in Normandy, who gave him a noble widow to wife, whoſe name was Græcia. *Polychron. fol.* 296.

CHAP. XI.

Of the magnificent Buildings, and admirable Works of the Ancients, and thoſe of later Times.

AUguſtus Cæſar had ſeveral ways adorned and fortified the city of Rome, and (as much as in him lay) put it in a condition of defencee and ſecurity for after-times: whereupon he gloried, that he found Rome of brick, but he left it of marble. Certainly nothing makes more for the juſt glory of a Prince, than to leave his dominions in a better ſtate than he received them. The vaſt expences of ſome of the following Princes had been more truly commendable, and their mighty works more really glorious, had they therein conſulted more of the public good, and leſs of their own oſtentation.

1. Immediately after the univerſal Deluge, Nimrod the ſon of Chus, the ſon of Cham, perſuaded the people to ſecure themſelves from the like after-claps, by building ſome ſtupendous edifice, which might reſiſt the fury of a ſecond deluge. The counſel was generally embraced, Heber only and his family (as the tradition goes) contradicting ſuch an unlawful attempt. The major part prevailing, the Tower of Babel began to rear a head of majeſty five thouſand one hundred and forty-ſix paces from the ground, having the circumference of its circular baſis equal to its height. The paſſage to go up went winding about the outſide, and was of an exceeding great breadth; there being not only room for horſes, carts, and the like means of carriage to meet and turn, but lodgings alſo for man and beaſt; and (as Verſtegan reports) graſs and corn-fields for their nouriſhment. But God, by the confuſion of tongues, hindered the proceeding of this building, one being not able to underſtand what another called for. *Heyl. Coſm. p.* 785.

2. On the bank of the river Nilus ſtood that famous labyrinth, built by Pſammiticus (King of Egypt), ſituate on the South-ſide of the Pyramids, and North of Arſinoe: it contained within the compaſs of one continued wall, a thouſand houſes (three thouſand and five hundred, ſaith Herodotus) and twelve royal palaces all covered with marble, and had only one entrance, but innumerable turnings and returnings, ſometimes one over another, and all (in a manner) ixexplicable to ſuch as were not acquainted with them. The building was more under ground than above; the marble-ſtones were laid with ſuch art, that neither wood nor cement was employed in any part of the fabrick: the very chambers ſo diſpoſed, that the doors upon their opening did give a report, no leſs terrible than a crack of thunder; the main entrance was all of white marble, adorned with ſtately columns and moſt curious imagery. The end at length being attained, a pair of ſtairs of ninety ſteps conducted into a gallant portico, ſupported with pillars of Theban marble, which was the entrance into a fair and ſtately hall (the place of their general convention) all poliſhed marble, ſet out with the ſtatues of their gods. A work which afterwards was imitated by Dædalus in the Cretan Labyrinth, though that fell as ſhort of the glory of this, as Minos was inferior unto Pſammiticus in power and riches. *Herod. l.* 2. *p.* 147. *Sandys's Relat. l.* 2. *p.* 113. *Heyl. Coſm. p.* 925.

3. Babylon was ſituate on the banks of the river Euphrates, and was the moſt ancient city of the world, on this ſide of the flood: the compaſs of its walls was three hundred and eighty-five furlongs, or forty-eight miles; in height they were fifty cubits, and of ſo great breadth, that carts and carriages might paſs on the top of them. It was finiſhed in one year by the hands of two hundred thouſand workmen employed in it: Ariſtotle ſaith, "It ought rather to be called a country than a city." *Dinoth. l.* 2. *p.* 43. *Heyl. Coſm. p.* 785.

4. In the iſland of Rhodes was that huge Coloſſus, one of the ſeven wonders of the world. It was made by Chares of Lindum, and compoſed of braſs: its height was ſeventy cubits, every finger of it being as big as an ordinary man. It was twelve years in making, and having ſtood but ſixty-ſix years, was thrown down in an inſtant by

an earthquake, which terribly ſhook the whole iſland. It was conſecrated to the Sun: and therefore the braſs and other materials of it, were held in a manner ſacred, nor meddled with, till Mnavias, the General of Oſman, the Mahometan Caliph, after he had ſubdued this iſland, made it his prey: loading nine hundred camels with the very braſs thereof. *Heyl. Coſm. p.* 676.

5. Epheſus was famous amongſt the Gentiles for that magnificent Temple there conſecrated to Diana; which, for the largeneſs, furniture, and workmanſhip of it, was worthily accounted one of the wonders of the world: the length thereof is ſaid to be four hundred and twenty-five feet, two hundred and twenty feet in breadth, ſupported with one hundred and twenty-ſeven pillars of marble, ſeventy feet in height, of which twenty-ſeven were moſt curiouſly engraven, and all the reſt of marble poliſhed. The model of it was contrived by one Cteſiphon, and that with ſo much art and curioſity of architecture, that it took up two hundred years before it was finiſhed. When finiſhed, it was fired ſeven times; the laſt by Eroſtratus, only to get himſelf a name amongſt poſterity thereby. *Heyl. Coſm. p.* 658. *Plin. Nat. Hiſt. l.* 36. *c.* 14. *p.* 580.

6. Nineveh, as it was more ancient than almoſt any other city, ſo in greatneſs it excelled all thoſe that were famous in old time. The ground-plan of it is ſaid to be four hundred and eighty furlongs; the walls were in height one hundred feet, and the breadth of them ſuch, that three carts might meet upon the top of them. On the walls there were one thouſand five hundred towers, each of them two hundred feet high. It was called Tetrapolis, as being divided (as it were) into four cities, Nineveh, Reſena, Forum, and Cale. *Diodor. Rer. Antiq. l.* 2. *c.* 1. *p.* 46. *Dinoth. l.* 2. *p.* 43.

7. The Pyramids of Egypt are many in number, but three of them the moſt celebrated; the principal of all is ſituated on the ſouth of the city of Memphis, and on the weſtern banks of Nilus. It is accounted the chief of the world's ſeven wonders; its baſe is ſquare at the bottom, and is ſuppoſed to take up eight acres of ground. Every ſquare is three hundred ſingle paces in length: it is aſcended by two hundred and twenty-five ſteps, each ſtep above three feet high, and a breadth proportionable, growing by degrees narrower and narrower, till we come to the top, and at the top conſiſting of but three ſtones only, yet large enough for ſixty men to ſtand upon. No ſtone (in the whole) is ſo little as to be drawn by any of our carriages, yet they were brought thither from the Arabian Mountains; how brought, and by what engine mounted, is an equal wonder. It was built for the ſepulchre of Cheops, an Egyptian King, who employed in it day by day (twenty years together) no fewer than three hundred and ſixty ſix thouſand men continually working on it. The charges which they put him to (in no other food than garlick, radiſhes, and onions) being computed at a thouſand and eight hundred talents. Diodorus Siculus ſaith of this pyramid, "That it ſtands an hundred and twenty furlongs from Memphis, and forty-five furlongs from Nilus. It hath now ſtood near three thouſand years, and is at this day the admiration of all travellers who viſit that part of the world. *Herod. l.* 2. *p.* 137. *Heyl. Coſm. p.* 923. *Lithgow's Travels, p.* 311. *Diod. Sicul. Rerum Antiq. l.* 1. *c.* 2. *p.* 29. *Sandy's Relat. l.* 2. *p.* 128, 129. *Bellon.*

8. Wales anciently extended itſelf eaſtward to the river Severn, till, by the puiſſance of Offa, the great King of the Mercians, the Welſh or Britons were driven out of the plain country beyond that river, and forced to betake themſelves to the Mountains, where he cauſed them to be ſhut up, and divided from England with an huge ditch, called in Welſh Claudhoffa, that is, 'Offa's Dike.' Which Dike beginning at the influx of the Wey into the Severn, not far from Chepſtow, extendeth eighty-four miles in length, even as far as Cheſter, where the Dee is mingled with the ſea. Concerning this ditch, there was a law made by Harold, that if any Welſhman was found with a weapon on this ſide of it, he ſhould have his right hand cut off by the King's officers. *Heyl. Comſ. p.* 322.

9. The bridge of Caligula was a new and unheard-of ſpectacle, it reached from Putzol to Bauli, three miles and a quarter: he built it upon ſhips in a few days, and in emulation of Xerxes. Over this he marched with the Senate and ſoldiery in a triumphant manner, and in the view of the people. Upon this he feaſted, and paſſed the night in dalliance and gaming. A marvellous and great work indeed: but ſuch as the vanity thereof deprived it of commendation; for to what end was it raiſed but to be demoliſhed? "Thus ſported he," ſaith Seneca, "with the power of the empire, and all in imitation of a foreign, frantick, unfortunate and proud King." *Xiphil. in Caligulâ, p.* 99. *Sueton. l.* 4. *c.* 19. *p.* 175.

10. The Capitol of Rome, ſeated on the Tarpeian rock, ſeemed to contend with Heaven for height: and no doubt but the length and breadth were every way anſwerable. The exceſſive charge that Domitian was at in the building of it, Martial (after his flattering manner) hath wittily deſcribed, and which I may thus tranſlate:

So much has Cæſar to the gods decreed,
That ſhould he call it in, or payment need;
Though Jove himſelf ſhould barter Heav'n away,
This mighty debt he never could repay.

We may (in part) give a gueſs at the riches and ornaments of it by this, that there were ſpent only upon its gilding above twelve thouſand talents; it was all gilded over, not the inner roof only, but the outward covering which was of braſs or copper, and the doors of it were overlaid with thick plates of gold, which remained till the reign of Honorius, *Martial. l. 9. Epiſt. 4. p. 347.*

11. Suetonius thus deſcribes that houſe of Nero's, which Nero himſelf called *Domum Auream*, "The golden houſe." In the porch was ſet a Coloſſus, ſhaped like himſelf, of one hundred and twenty feet high. The ſpaciouſneſs of the houſe was ſuch, that it had in it three galleries, each of them a mile long; a ſtanding pool like a ſea, beſet with buildings in the manner of a city; fields in which were arable grounds, paſtures, vineyards, and woods, with a various multitude of tame and wild beaſts of all kinds. In the other parts thereof all things were covered with gold, and diſtinguiſhed with precious ſtones, or mother-of-pearl. The ſupping-rooms were roofed with ivory planks that were moveable, for the caſting down of flowers, and had pipes in them, for the ſprinkling of ointments. The roof of the principal ſupping-room was round, which, like the Heavens, perpetually day and night wheeled about. This houſe when he had it thus finiſhed and dedicated, he ſo far approved of it, that he ſaid he had began to live like a man. *Sueton. l. 6. c. 31. p. 250.*

12. Ptolomæus Philopater built a ſhip (ſaith Pancirollus) that the like was never ſeen before or ſince. It was two hundred and eighty cubits in length, fifty-two cubits in height from the bottom to the upper decks. It had four hundred banks or ſeats of rowers; four hundred mariners, and four thouſand rowers; and on the decks it could contain three thouſand ſoldiers. There were alſo gardens and orchards on the top of it, as Plutarch relates in the life of Demetrius. *Plut. in Demetr. Panciroll. de Rebus nuper inventis, tit. 38. p. 51.*

13. China is bounded on the north with Altay, and the eaſtern Tartars, from which it is ſeparated by a continual chain of hills, and where that chain is broken off, with a great wall extended four hundred leagues in length, built, as they ſay, by Zaintzon, the hundred and ſeventeenth King thereof: it is twelve yards high, and twelve yards thick, and was twenty-ſeven years erecting by the continual labour of 70,050,000 men. *Heyl. Coſmog. p. 864. Herbert's Trav. l. 3. p. 377.*

14. M. Scaurus (the ſon-in-law to Sylla) when he was Ædile, cauſed a wonderful piece of work to be made, exceeding all that had ever been by man's hand: it was a theatre: the ſtage had three heights one above another, wherein were three hundred and ſixty columns of marble; the middle was of glaſs, an exceſſive ſuperfluity never heard of before or after. As for the uppermoſt part, the boards, planks, and floors were gilded. The columns beneath were thirty-eight feet high, and between theſe columns there ſtood of ſtatues and images of braſs to the number of three thouſand. The theatre itſelf was able to receive eighty thouſand perſons to ſit well and at eaſe. The furniture of this theatre, in rich hangings, which were of cloth of gold, painted tablets, the moſt exquiſite that could be found, players apparel, and other ſtuff meet to adorn the ſtage, was in ſuch abundance, that there being carried back to his houſe of pleaſure at Tuſculum the ſurplus thereof, his ſervants and ſlaves there (upon indignation for this waſte and monſtrous ſuperfluity of their maſter) ſet the ſaid country-houſe on fire, and burnt as much as came to an hundred millions of ſeſterces. Yet was this magnificent piece of building (by the teſtimony of Pliny) but a temporary theatre, and intended only for a month's duration. *Plin. Nat. Hiſt. l. 36. c. 15. p. 583. Hakew. Apol. l. 4. c. 8. § 2. p. 393.*

15. The Temple of Peace was built by Veſpaſian three hundred feet in length, and in breadth two hundred; ſo that Herodian deſervedly calls it the greateſt and faireſt of all the works in the city of Rome, and the moſt ſumptuous in ornaments of ſilver and gold. Joſephus writes, that upon this Temple were beſtowed all the rarities which (before) men travelled through the world to ſee: and Pliny ſaith, "Of all the choice pieces I have ſpoken of in the city, the moſt excellent are laid

up, and dedicated by Veſpaſian in the Temple of Peace, which were before in the Golden Houſe of Nero. *Herodian. Joſeph. of the Deſtruct. l.* 7. *Plin. Nat. Hiſt. l.* 34. *c.* 8. *p.* 503.

16. The Ampitheatre, begun by Veſpaſian, but finiſhed and dedicated by Titus, was moſt famous; the height of which was ſuch (ſaith Ammianus) that the eye of man could hardly reach it. "It was reared," ſaid Caſſiodore, "with rivers of treaſure poured out." The ſteps alone were ſufficient and eaſy ſeats for eighty-ſeven thouſand perſons. Martial prefers it before all the rare and great works at Rome: it ſtood in the place where Nero's ponds were ſituated. *Hakew. Apol. l.* 4. *c.* 8. § 3. *p.* 394.

17. The Eſcurial, or Monaſtery of Saint Laurance, in New Caſtile, was built by Philip the Second: "A building," ſaith Quade, "of that magnificence, that no building in times paſt, or the preſent, is comparable to it. The front towards the weſt is adorned with three ſtately gates, the middlemoſt whereof leadeth into a moſt magnificent Temple, a monaſtery (in which are one hundred and fifty Monks of the order of Saint Jerome) and a College. The gate on the right hand openeth into divers offices belonging to the Monaſtery; that on the left hand, into ſchools, and outhouſes belonging to the College. At the four corners there are four turrets of excellent workmanſhip, and for height majeſtical. Towards the north is the King's Palace; on the ſouth part divers beautiful and ſumptuous galleries; and on the eaſt ſide ſundry gardens and walks very pleaſing and delectable. It containeth in all eleven ſeveral quadrangles, every one encloiſtered; and is indeed ſo fine a ſtructure, that a voyage into Spain were well employed, were it only to ſee it, and return. *Heyl. Coſm. p.* 271.

18. The aqueduct, vaulted ſinks, and drains of Tarquinius Priſcus, King of the Romans, were the greateſt works of all his other which he deviſed, by undermining and cutting through the ſeven hills whereupon Rome is ſeated, and making the city hang, as it were, in the air, between heaven and earth (like unto the ancient city of Thebes in Egypt), ſo that a man might paſs under the ſtreets and houſes with boats. And if this was wonderful of men in thoſe days, how would they be aſtoniſhed now, to ſee how M. Agrippa in his Edilſhip (after he had been Conſul), cauſed ſeven rivers to meet together under the city in one main channel, and to run with ſuch a ſwift ſtream and current, that they take all before them, whatſoever there is in the way, and carry it down into the Tyber; and being ſometimes increaſed with ſudden ſhowers and land-floods, they ſhake the paving above them, they drive againſt the ſides of the walls about them; ſometimes alſo they receive the Tyber water into them, when it riſeth extraordinarily; ſo that a man may perceive the ſtream of two contrary waters charge one another with great force and violence within and under ground: and yet, for all this, theſe water-works aforeſaid yield not a jot, but abide firm and faſt, without any ſenſible decay occaſioned thereby. Moreover, theſe ſtreams ſometimes carry down huge and heavy pieces of ſtones within them, and mighty loads are drawn over them continually: yet theſe arched conduits neither ſettle nor ſtop under the one, nor are damaged by the other. Many a houſe falleth of itſelf upon them, many are made to fall by frequent fires, and ſometimes terrible earthquakes ſhake the whole earth about them; yet for all the injuries, they have continued ſince the days of Tarquinius Priſcus inexpugnable, and that is almoſt eight hundred years. *Plin. Nat. Hiſt. l.* 37. *c.* 15. *p.* 582.

19. Of all the aqueducts that ever were before this time, thoſe which were begun by Caligula, and finiſhed by Claudius his ſucceſſor, ſurpaſſed in ſumptouſneſs; for they commanded the two fountains Curtius and Ceruleus, whoſe heads were forty miles diſtant; and theſe they carried with ſuch a force before them, and to ſuch a height, that they mounted up to the higheſt hills in Rome, and ſerved them that dwelt thereupon. This work coſt three hundred millions of ſeſterces. Certainly if a man conſiders the abundance of water that is brought thereby, and how many places it ſerveth, as well public as private, the baths, ſtews, and fiſh-pools, kitchens, and other houſes of office; for pipes and little rivulets to water gardens, as well about the city, as in manors, and houſes of pleaſure in the fields, near unto the city, beſides the mighty way that theſe waters are brought; the number of arches that muſt of neceſſity be built to convey them, the mountains that are pierced and wrought through, the valleys that are raiſed, and made even and level, he will confeſs that there never was any deſign in the whole world enterpriſed and effected more admirable than this. *Plin. Nat. Hiſt. l.* 36. *c.* 15. *p.* 586.

CHAP.

CHAP. XII.

Of the choiceſt Libraries in the World, their Founders, and Number of Books contained in them.

AS treaſures both publicly and privately are collected and laid up in the Republic, to be made uſe of when neceſſity requires; and the greater and rarer they are, the more precious they are accounted: ſo the treaſures of learning and of all good arts and ſciences, which are contained in books, as ſo many ſilent teachers, are worthily collected by public and private perſons, and laid up amongſt the choiceſt goods of the Commonwealth, where they may be made uſe of by all ſorts of perſons as their ſtudies incline them, or as neceſſity ſhall require at any time, whether in peace or war. The moſt famous repoſitories of books were as follow:

1. By Ptolomæus Philadelphus (the ſon of Ptolomæus Lagus) reigning in Egypt, and alſo by the concurrent and laborious endeavours of Demetrius Phalereus, there was an excellent library founded in Alexandria, the nobleſt city of all Egypt, in the year before Chriſt's birth 280. "This library," ſaith Baronius, "was enriched with more than two hundred thouſand volumes, brought out of all places in the world, with exquiſite care and diligence. Amongſt theſe were alſo the books of the old Teſtament, tranſlated by the Seventy: after which tranſlation the King alſo procured ſo many Greek, Chaldee, and Egyptian books, and Latin ones tranſlated into Greek, as alſo of divers other nations, that at laſt he had heaped up (ſaith Gellius) ſeven hundred thouſand volumes." But alas! in how ſhort a time did the ſplendour of ſo much virtue ſuffer an eclipſe! for in the one hundred and eighty-third Olympiad from the building of the city, Cæſar fighting in Alexandria, that fire which burnt up the enemy's navy, took hold alſo of this, and burnt the greateſt part of the city, together with four hundred thouſand books: ſo that from the founding of it to its deſtruction there were elapſed only two hundred and twenty-four years. *Terzag. Muſæum Septal. p.* 156. *Oroſ. l.* 6. *c.* 15. *Gell. l.* 6. *c.* 17. *Pet. Gregor. de Repub. l.* 46. *c.* 7. *p.* 670.

2. Eumenes, the ſon of Attalus (and father of that Attalus who was the laſt King of Pergamus, and who dying made the people of Rome his heir), was the founder of that excellent library at Pergamus, in the year from the creation 3810, wherein were contained about twenty thouſand choice books. *Terzag. Muſ. Sept. p.* 157. *Petr. Greg. de Repub. l.* 76. *c.* 7. *p.* 670.

3. Queen Cleopatra, about the year of the world 3950, and thirty years before the birth of Chriſt, gathered together ſuch books as had eſcaped the fire of Cæſar in Alexandria, built a place for them in the Temple of Serapis, near to the Port, and transferred thither two hundred thouſand books from the Attalick or Pergamenian Library. *Terzag. Muſ. Sept. p.* 157.

4. M. Varro, by the appointment of Julius Cæſar, had the pecular care committed to him of erecting a public library; but it had come to nothing but for the helping hand of Auguſtus, who ſucceeded him. It was he that erected a famous repoſitory for books in the Hill Aventine, adorned it with porticos and walks, for the greater convenience of ſtudents, and enriched it with the ſpoils of conquered Dalmatia: this was a little before the birth of Chriſt, and in the year of the world 3970. Nor did the bounty of this great Prince reſt there, but always aſpiring to greater things, he opened two others, little inferior to that in the Aventine, one whereof he called the Octavian, from the name of his ſiſter, and the other the Palatine, from the Mount or Hill on which it was erected. Over the Keepers of which (by his imperial order) was C. Julius Hyginnius, an excellent Grammarian. *Petr. Greg. de Repub. l.* 16. *c.* 7. *p.* 669. *Terzag. Muſ. Sept. p.* 158.

5. F. Veſpaſianus, about the ſixth year of his empire, the ſeventy-ſeventh from the birth of Chriſt, and of the world 4050, founded a library in the Forum at Rome, and contiguous to the Temple of Peace, as if he thereby intended to ſhew that nothing was ſo requiſite to advance men in learning as times of peace. *Terzag. Muſ. Sept. p.* 158.

6. The Emperor Trajanus, in the tenth year of his reign, one hundred and eight years after the birth of Chriſt, and from the creation of the world 4092, built a ſumptuous library in the Market place of Trajan, which he called after his own ſurname, the Ulpian Library. Diocleſian afterwards being to erect ſome, and adorn other baths, tranſlated this library unto the Viminal Hill, which at this day hath the gate of St. Agnes opening upon it. *Terzag. Muſ. Sept. p.* 159.

7. Domitianus, the Emperor, erected another near to his own houſe, which he had built upon the Capitoline Hill, which yet ſoon after it was reduced to aſhes in the reign of Commodus, which

happened, as Euſebius, Dion, and Baronius witneſs, in the eighth year of Commodus's empire; the one hundred and eighty-ninth year from the nativity of Chriſt, and from the creation of the world about 4163. *Terzag. Muſ. Sept. p.* 159.

8. Gordianus Senior, about the two hundred and fortieth year after Chriſt, built a library which contained ſixty-two thouſand books, the greater part whereof were left as a legacy to the Emperor by Geminicus Gammonicus. *Terzag. Muſ. Sept. p.* 159.

9. Conſtantinus the Emperor, by the teſtimony of Baronius, erected a moſt ſumptuous library in the province of Thrace, at Byzantium, called New Rome, which was enriched with an hundred and twenty thouſand volumes. He called that city Conſtantinople; in the year 324 from the birth of Chriſt, but through the diſcord of his ſons (about the year of the world 4321, and from the birth of Chriſt 340), to wit, of Conſtantinus, Conſtantius, and Conſtance the Emperors, in the deplorable declination of the empire, and much more by fire, it loſt its fame and name, being burnt by the people, in hatred of Baſilius the Emperor (as Zonaras and Cedrenus ſays), which happened about the year from the nativity of Chriſt 476; but being repaired and increaſed by the acceſſion of three hundred and three volumes, Leo Iſaurus, in hatred of ſacred images, burnt both it and its keepers, who were Counſellors of great renown. This happened about the year of Chriſt 726, as witneſſeth Zonaras, Cedrenus, and others. In this library was (as is reported) the gut of a dragon one hundred and twenty feet long, upon which was written Homer's Iliad and Odyſſeys in letters of gold. *Zonar. Annal. tom.* 3. *Zuing. Theatr. vol.* 3. *l.* 2. *p.* 650. *Cedren.*

10. The Septalian Library contains ſeven thouſand, two hundred and ninety volumes, amongſt which are many Greek authors, and ſix hundred manuſcripts: they are ſet upon three hundred ſhelves, fitly diſpoſed, with that peculiar order as the ſtudy of every particular ſcience doth require. Firſt, ſuch as teach the firſt elements of human life, and the more polite learning. Secondly, thoſe that contain the Greek, Latin, and Italian hiſtories, and thoſe of other nations. Thirdly, ſuch as contain the precepts of ethics, the politics, and the axioms of moral philoſophy. Fourthly, ſuch as pertain to aſtronomy, geometry, muſic, arithmetic, and the mathematics. Fifthly, philoſophy and phyſic, the prints of living creatures, the hiſtory of minerals, and ſuch like. Sixthly, the books of both laws. Seventhly, ſchool and practical divinity, Greek and Latin fathers, commentaries upon Scripture, and the general and provincial councils and ſynods of the church. *Terzag. Muſ. Sept. p.* 151.

11. The Vatican Library taking its beginning by very mean degrees (through the propenſity of ſome Popes to learning, who enjoyed peace), has ſo increaſed, that now it even labours under its own greatneſs and ſingularity. For Sixtus the Fourth, and eſpecially Sixtus the Fifth, did ſtudiouſly endeavour the increaſe of it, and eſpecially Clemens the Eighth ſhewed his great clemency and love of virtue, when he took care (upon the intreaties of the moſt learned Cardinal Baronius) that the precious library which Andreas Fulvius Urſinus, a moſt learned perſon, had heaped together; as alſo all thoſe manuſcripts collected by the moſt eminent Odoardus Farneſius, ſhould be transferred to the Vatican. Pope Paulus the Fifth alſo brought hither the ſelect manuſcripts of Cardinal Altemps, to which he adjoined the library of Heidelberg. At ſuch time as the Palatine of the Rhine was expelled, it then received an acceſſion of three hundred Greek volumes in manuſcript. Alſo Pope Urban the Eighth enriched it with divers Greek copies, and when he had appointed Leo Allatius, a man exactly ſkilled in the Greek learning, to be keeper thereof, there were numbered ſix thouſand manuſcripts: an abſolute index of which was expected at the intimation of Cardinal Ruſticutius, but by what chance or misfortune it came not to light, is yet altogether uncertain. *Terzag. Muſ. Sept, p.* 161.

12. The Eſcurial, whereof Philip the Second, King of Spain, was the Founder, hath in it a moſt noble library, in which there are to be numbered ſeven thouſand Greek and Latin manuſcripts, which he had collected from ſeveral libraries in Spain and Italy. To this library Cardinal Sirletus, a moſt learned perſon, gave all his books. It is alſo reported, that two other libraries did conſpire to enrich this, that of Antonius Auguſtus, Archbiſhop of Tarracon; and the other of Don N. the Ambaſſador of the King of Spain to the Republic of Venice; for this laſt diſpoſed all his books to the King by his will. It hath alſo three thouſand Arabic books, teaching the ſecrets of phyſic, aſtrology, and chirurgery, and ſuch as repreſent the inſtruments ſubſervient to the two laſt-mentioned faculties, graphically deſcribed:

which books it fell to the lot of Philip the Third, by his ſhips, to take from the King of Tunis. *Terzag. Muſ. Sept. p.* 162.

13. Milan hath a ſumptuous library, the firſt founding of which it owes to Cardinal Charles Borromæus, who gave his own noble library unto it; which was valuable for the annotations upon divers books of the Fathers, which he left to it, written with his own hand. Soon after Cardinal Frederick Borromæus, Archbiſhop alſo of the ſame Milan, aſſiſted it with his endeavours, and gave it not the name of his family, but from St. Ambroſe, who was once Archbiſhop there, and the patron of Milan, he gave it the title of the Ambroſian Library: and being reſolved to repleniſh it with foreign books, he ſent forth divers learned men, furniſhed with chalices, patens, and ſuch other things as were for church-furniture, into Aſia to the Monks and Greek Biſhops, that by exchange, or other price, they might purchaſe Greek and Arabic copies, thoſe eſpecially of the Fathers; nor was he diſappointed. In this library were twelve thouſand manuſcripts, and forty-ſix thouſand printed volumes in the year 1645. Afterwards, being yet increaſed, and the former place too ſtrait, another was added as a ſupplement to it, *Anno* 1660.

14. In the higher part of the Palace of the Barberini in Rome, the Cardinal Franciſcus Barberini, nephew to Pope Urban the Eighth by his brother, erected a library, in which is contained twenty-five thouſand choice books, of which number there are no leſs than five thouſand manuſcripts. *Terzag. Muſ. Sept. p.* 165.

15. The Auguſtan Library is enriched with a multitude of books, and contains almoſt innumerable Greek copies in manuſcript, if, at leaſt, we may believe that index of it, which was imprinted at Auguſta, *Anno* 1595.

16. That at Paris was founded by the moſt eminent Cardinal Julius Cæſar Mazarini, in the endowing of which, with a moſt precious furniture of books, he neither ſpared gold or diligence. Hither he cauſed to be transferred from the Archbiſhop of Trevers forty cheſts replete with manuſcripts, beſides thoſe other books which he brought thither from the library of Cardinal Richlieu, and from ſome provinces of France. Of this library there is an imprinted index that gives a diſtinct account both of the number of the books, and names of the authors, in a very faithful relation. *Terzag. Muſ. Sept. p.* 166.

17. At Florence, near to the church of St. Laurence, there is a library that owes its founding to the Medicæan family, the nurſe of all kind of virtues. It was built by that Laurence De Medicis, who (in his ſon) gave the world that mild and meek Paſtor of the Catholick flock, Pope Leo the Tenth. The ſingularity of the books in this library may make amends for their multitude, as will appear by the index of it, printed at Antwerp. *Terzag. Muſ. Sept. p.* 166.

18. At the Univerſity of Leyden, the choiceſt monument of it is the library there, enriched with many manuſcript copies, brought thither out of the Eaſt. To this ſo flouriſhing academy, Joſeph Scaliger, the ſon of Julius Cæſar Scaliger (who was called the very Soul of ſciences) left his own manuſcripts: amongſt which were divers Hebrew, Syriac, Greek and Latin ones, the index of which was publiſhed at Paris, *Anno* 1630, by Jacobus Golius, a moſt excellent linguiſt in that Univerſity. *Terzag. Muſ. Sept. p.* 166.

19. The famous library at Oxford (now called the Bodleian) had a good benefactor in King Henry the Eighth, who employed perſons in divers parts of the world to collect books, and from Conſtantinople (by means of the Patriarch thereof) he received a ſhip laden with Arabick and Greek books, together with divers epiſtles of the Fathers; amongſt which was that epiſtle of St. Clement to the Corinthians, which Baronius, in the ſecond volume of his Annals ſo lamented as loſt, and which, *Anno* 1657, was printed and illuſtrated with notes by the Prefect of this Library. The great founder of it was Sir Thomas Bodley, formerly a Fellow of Merton College: he began to furniſh it with deſks and books about the year 1598, after which it met with the liberality of divers of the nobility, prelacy, and gentry. William Earl of Pembroke procured a great number of Greek manuſcripts out of Italy, and gave them to this library. William Laud, Archbiſhop of Canterbury, beſtowed one thouſand and three hundred choice manuſcripts upon it, moſt of them in the Oriental tongues. At laſt, to complete this ſtately and plentiful manſion of the Muſes, there was an acceſſion to it of above eight thouſand books, being the library of that moſt learned Antiquary Mr. John Selden. By the bounty of theſe noble benefactors and many others, it is improved in ſuch a manner, that it is a queſtion, whether it is exceeded by the Vatican itſelf, or any other library in the world. *Terzag. Muſ. Sept. p.* 166.

CHAP. XIV.

Of ſuch Perſons who, being of a mean and low Birth, have yet attained to great Dignity, and conſiderable Fortune.

IT was the dream of ſome of the followers of Epicurus, that, if there were any Gods, they were ſo taken up with the fruition of their own happineſs, that they mind not the affairs or miſeries of poor mortals here below, no more than we are wont to concern ourſelves with the buſineſs of ants and piſmires in their little mole-hills. But when we ſee, on the one ſide, pompous greatneſs laid low as contempt itſelf, and on the other hand baſeneſs and obſcurity raiſed up to amazing and prodigious heights; even theſe, to a conſidering mind, are ſufficient proofs of a ſuperior and divine power, which viſibly exerts itſelf amongſt us, and diſpoſes of men as it pleaſes, beyond either their fears or hopes.

1. The great Cardinal Mazarini, who not long ſince governed the French affairs, was by birth a Sicilian, by extraction ſcarce a Gentleman: his education ſo mean, as that he might have wrote man before he could write at all: but being in Nature's debt for a handſome face, a ſtout heart, and a ſtirring ſpirit, he no ſooner knew that Sicily was not all the world, but he left it for Italy, where his engaging behaviour preferred him to the ſervice of a German Knight, who played as deep as he drank, while his ſkill in the one maintained his debauches in the other. The young Sicilian deemed this ſhaking of the elbow a leſſon worth his learning, and practiſed his art with ſuch ſucceſs amongſt his companions, that he was become the maſter of a thouſand crowns. Hereupon he began to entertain ſome aſpiring thoughts; ſo that his maſter taking leave of Rome, he took leave of his maſter: after which, being grown intimate with ſome gentlemen that attended the Cardinal, who ſteered the helm of the Papal intereſt, he found means to be made known to him, and was by him received with affection into his ſervice: after his Cardinal had worn him a year or two at his ear, and inſtilled his ſtate-maxims into his fertile ſoul, he thought fit the world ſhould take notice of his pregnant abilities. He was therefore ſent coadjutor to a Nuncio, who was then diſpatched to one of the Princes of Italy, whence he gave his Cardinal a weekly account of his tranſactions. Here the Nuncio's death let fall the whole weight of the buſineſs upon his ſhoulders, which he managed with that dexterous ſolidity, that his Cardinal interceded with his Holineſs to declare him Nuncio. His commiſſion being expired, and the affairs that begot it happily concluded, he returned to Rome, where he received, beſides a general grand repute, the careſſes of his Cardinal, and the applauſe of the Pope. About this time Cardinal Richelieu had gotten ſo much glory by making his maſter, Lewis the Thirteenth, of a weak man a mighty Prince, as he grew formidable to all Chriſtendom, and drew ſuſpicion and envy from Rome itſelf: this made the Conclave reſolve upon the diſpatch of ſome able inſtrument to countermine and give check to the career of his dangerous and prodigious ſucceſs. This reſolved, they generally concurred in the choice of Mazarini, as the fitteſt head-piece to give their fears death in the others deſtruction. To fit him for this great employment, the Pope gave him a Cardinal's hat, and ſent him into France with a large Legantine commiſſion; where being arrived, and firſt complying with that grand fox, the better to get a clue to his labyrinth, he began to ſcrew himſelf into intelligence; but when he came to ſound his plots, and perceive he could find no bottom, and knowing the other never uſed to take a leſs vengeance than ruin for ſuch doings, he began to look from the top of the enterprize, as people do from precipices, with a frighted eye; then withal conſidering his retreat from Rome would be neither honourable nor ſafe, he reſolved to declare himſelf Richelieu's creature, and, to win the more confidence, unrips the boſom of all Rome's deſigns againſt him. This made the other take him to his breaſt, and acquaint him with the ſecret contrivance of all his Dedalæan policies, and when he left the world, declared him his ſucceſſor: and this was that great Cardinal that umpired almoſt all Chriſtendom, and that ſhone but a while ſince in the Gallick court with ſo proud a pomp. *Heyl. Coſm. p.* 1071.

2. There was a young man in the city of Naples, about twenty-four years old: he wore linen ſlops, a blue waiſtcoat, and went barefoot, with a mariner's cap upon his head: his profeſſion was to angle for little fiſh with a cane, line and hook, and alſo to buy fiſh, and to carry and retail them to ſome that dwelt in his quarter. His name was Tomaſo Anello, but vulgarly called Maſſaniello

by contraction; yet was this deſpicable creature the man that ſubjugated all Naples; Naples, the head of ſuch a kingdom, the metropolis of ſo many provinces, the queen of ſo many cities, the mother of ſo many glorious heroes, the rendezvous of ſo many princes, the nurſe of ſo many champions and ſprightly cavaliers. This Naples, by the impenetrable judgment of God, though having ſix hundred thouſand ſouls in her, ſaw herſelf commanded by a poor, abject fiſher-boy, who was attended by a numerous army, amounting in a few hours to one hundred and fifty thouſand men. He made trenches, ſet centinels, gave ſigns, chaſtiſed the banditti, condemned the guilty, viewed the ſquadrons, ranked their files, comforted the fearful, confirmed the ſtout, encouraged the bold, promiſed rewards, threatened the ſuſpected, reproached the coward, applauded the valiant, and marvellouſly incited the minds of men, by many degrees his ſuperiors, to battle, to ſpoil, to burnings, to blood, and to death. He awed the Nobility, terrified the Viceroy, diſpoſed of the Clergy, cut off the heads of Princes, burnt palaces, rifled houſes at his pleaſure, freed Naples from all ſorts of taxes, reſtored it to its ancient privileges, and left not until he had converted his blue waiſtcoat into cloth of ſilver, and made himſelf a more abſolute Lord of that city, and all its inhabitants, and was more exactly obeyed in all his orders and commands, than ever Monarch had the honour to be in his own Kingdom. This moſt aſtoniſhing revolution in the city of Naples began upon Sunday the ſeventh of July, Anno 1647, and ended with the death of Maſſaniello, which was upon July the ſixteenth, 1647, the tenth day from its beginning. *Hiſtory of late Revolutions in Naples, tranſlated by J. Howel, p.* 8. *& p.* 76. *Jani Nicii Pinocath. Tertia, p.* 304, *&c.*

3. In the reign of King Henry the Second one Nicholas Breakſpear, born at St. Alban's, or (as others write) at Langley in Hertfordſhire, being a bondman of that Abbey (and therefore not allowed to be a Monk there), went beyond ſea, where he ſo profited in learning, that the Pope made him firſt Biſhop of Alva, and afterwards Cardinal, and ſent him as his Legate to Norway, where he reduced that nation from paganiſm to chriſtianity; and returning back to Rome, was choſen Pope, by the name of Adrian the Fourth. *Bak. Chron. p.* 83.

4. The war betwixt the Chineſe and the Tartars began in the year 1206; which laſting ſeventy-ſeven years, at laſt the Tartars, in the year 1288, having totally ſubdued all that mighty Empire, extinguiſhed the imperial Family of the Sungas, and erected a new Royal Family, which they called Juena; of which Tartarian race, nine Emperors by deſcent ruled the Kingdom of China for ſeventy years in peace and quietneſs. In this tract of time (the Tartars declining from their ancient vigour, and having their warlike ſpirits ſoftened by the pleaſures and delights of the country) there was a contemptible perſon, called Chu, who was ſervant to one of thoſe that were deputed to offer ſacrifice to their idols (a native of China), and this man preſumed to rebel againſt them. At the firſt he acted the part of a thief or highwayman; and being of a generous nature, bold, quick of hand and wit, he gathered ſuch a multitude in a ſhort time, that they made up the body of a large army: thence he commenced a General, ſet upon the Tartars, and fought many battles with them, with ſuch fortune and ſucceſs, that in the year 1368, he drove them quite out of the Empire of China, receiving, for ſo illuſtrious an action, the whole Kingdom of China, as a worthy reward of his heroical exploits. It was he that firſt erected the Imperial Family of the Taminges, and was the firſt Emperor of that race, ſtyling himſelf by the name of Hunguus, which is, the Famous Warrior. He placed his Court at Nanking, near the great river of Kiang; and having ſpeedily ordered and eſtabliſhed that Empire, he made an irruption into Tatary itſelf, and ſo followed the courſe of his victories, that he defeated them ſeveral times, waſted their territories, and finally brought the Oriental Tartars to ſuch ſtraits, that he forced them to lay down their arms, to pay tribute, and to beg an inglorious peace. *Martin. in Bello Tartaric. p.* 256.

5. Sinan, that great Baſſa in the Court of Selymus the Firſt, was born of baſe parentage: as he, being a child, was ſleeping in the ſhade, he had his genitals bit off by a ſow. The Turkiſh Officers, who uſually provided young boys for the ſervice of the Grand Signior, being in Epirus (for that was Sinan's country), and hearing of this ſo extraordinary an eunuch, took him, amongſt others, with them to the Court, where, under Mahomet the Great, Bajazet the Second, and his ſon Selymus, he ſo exceedingly thrived, that he was made the chief Baſſa of the Court; and ſo well deſerved it, that he was accounted Selymus's right-hand; and was indeed the man to whoſe valour the Turks owe their Kingdom of Egypt; in which Kingdom, then not fully ſettled, he was alſo ſlain. *Heyl. Coſm. p.* 1072. *Knowles's Turk. Hiſt. p.* 538.

6. Eumenes, being a poor carrier's ſon, attained to ſuch an ability in the art of war, that after the death of Alexander the Great, under whom he ſerved, he ſeized on the provinces of Cappadocia and Paphlagonia, and ſiding (though a ſtranger to Macedon) with Olympias and the Blood Royal againſt the Greek Captains, he vanquiſhed and ſlew Craterus, and divers times drove Antigonus (afterwards Lord of Aſia) out of the field; but being by his own ſoldiers betrayed, he was by them delivered to Antigonus, and by him ſlain. *Heyl. Coſm. p.* 609.

7. When Alexander the Great had taken the city of Tyre, he permitted Epheſtion, his chief favourite, to chooſe whom he would to be King there. Epheſtion proffered it to him with whom he had lodged, a rich and honourable perſon; but he refuſed it, as not touching the blood of their Kings in any degree. Then being aſked by Epheſtion, "if he knew of any of the Royal Lineage yet living?" he told him, that "there was a wiſe and honeſt man remaining, but that he was in extreme poverty." Epheſtion went to him forthwith with the royal robes, and found him in a garden lading water out of a pit for a little money, and in ragged apparel. Epheſtion told him the intent of his coming, clothed him in all the royal ornaments, and brought him into the Forum, where the people were convened, and gained him the ſovereignty over them. The people cheerfully accepted of a perſon that was ſo accidentally and wonderfully found out to rule over them. His name was Abdolonymus, or, as others, Ballonymus. *Curt. Hiſt. l.* 4. *Diodor. Sicul. Bibl. l.* 17. *p.* 548.

8. Licungzus, at firſt a common thief, then a captain of a troop of robbers, by degrees arrived to that force and power in China, that he took all the province of Honan, ſubject to the province of Xenſi, and gave Sigan, the metropolis of it, as a prey to his ſoldiers. Theſe, and many other his fortunate exploits, cauſed him to take the name of King, with the addition of Xungvan, which ſounds as much as Licungzus the proſperous: and at laſt, thinking himſelf ſecure of the empire, he took the name of Emperor upon him, and ſtyled the family wherein he thought to eſtabliſh this dignity, Thienxunam, as much as to ſay, Obedient to Heaven. By which he endeavoured to perſuade the ſoldiers and people, that it was by the diſpoſition of the heavens that he ſhould reign. He beſieged Peking, the metropolis of all China, and with his victorious army he entered and took it, Anno 1644, and coming into the palace, ſat him down in the imperial throne; though it was obſerved, in this firſt act of royalty, he ſat ſo totteringly, as if even the royal chair itſelf could foretel the ſhort durance of his felicity. *Martin. Bel. Tartaric. p.* 271, 275.

9. Agilmond the Second, King of the Lombards, one morning went a hunting; and as he was riding by a fiſh-pond, he eſpied ſeven children ſprawling for life, which one ſaith (Paulus Diaconus) it may be many harlots had been delivered of, and moſt barbarouſly thrown into the water. The King, amazed at this ſpectacle, put the end of his boar-ſpear or hunting pole amongſt them: one of the children's hands faſtened upon the ſpear, and the King ſoftly drawing back his hand, wafted the child to the ſhore. This boy he named Lamiſſus, from Lama, which, in their language, ſignifies a fiſh-pond. He was in the King's court carefully brought up, where there appeared in him ſuch tokens of virtue and courage, that, after the death of Agilmund, he was by the Lombards choſen to ſucceed him in the kingdom. *Heyl. Coſm. p.* 546. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 377.

10. Roger Walden was at firſt a poor ſcholar of Oxford; and the firſt ſtep of his riſing was, to be a Chaplain in their College of Saint Mary's; from thence, by degrees, he got to be Dean of York; and after this a higher ſtep, to be Treaſurer of England; and yet a higher after that (upon the baniſhment of Thomas Arundel) to be Archbiſhop of Canterbury. He died in the ninth year of King Henry the Fourth. *Baker's Chron. p.* 240.

11. Franciſco Pizarro, who ſubdued the moſt potent and flouriſhing kingdom of Peru (and made it a member of the Spaniſh empire) was born at Truſiglio, a village in Navarre, and by the poor whore his mother laid in the Church-porch, and ſo left to God's providence; by whoſe direction (there being none found who would give him the breaſt) he was nouriſhed for certain days by ſucking a ſow. At laſt one Gonſalles, a ſoldier, acknowledged him for his ſon, put him to nurſe, and when he was ſomewhat grown, ſet him to keep his ſwine; ſome of which being ſtrayed, the boy durſt not for fear return home, but betook himſelf to his heels, ran to Seville, and there ſhipped himſelf for America; where he attended Alphonſo de Oreda in the diſcovery of the countries beyond the Gulph of Uraba; alſo Balboa, in his voyage to the South-Sea; and Pedro de Avila, in the

conqueſt of Panama. Grown rich by theſe adventures, he aſſociated himſelf with Diego de Almagro and Fernando Luquez, a rich Prieſt, who betwixt them raiſed two hundred and twenty ſoldiers, and in the year 1525 went to ſeek their fortunes on thoſe Southern Seas which Balboa had before diſcovered. After divers repulſes at his landing, and ſome hardſhips which he endured, Pizarro at length took ſome of the inhabitants of Peru, of whom he learned the wealth of the country; and returning thereupon to Spain, obtained the King's commiſſion for the conqueſt of it, excluding his companions out of the Patent, but taking in Almagro of his own accord. Thus furniſhed, he landed in Peru again, at ſuch time as the wars grew hot betwixt the two brethren for the kingdom; and taking part with the faction of Guaſcar, marched againſt Atabaliba, whom he met with in the plains of Caxamalca; but rather prepared for a parley, than to fight a battle. Pizarro taking the advantage, picked a quarrel with him, and ſuddenly charged upon him with his horſe and ordnance, ſlaying his guard without reſiſtance; and coming near the King's perſon, who was then carried on men's ſhoulders, pulled him down by the clothes, and took him priſoner: with him he took as much gold as amounted to eighty thouſand Caſtellans, and as much ſilver as amounted to ſeven thouſand marks (each mark weighing eight ounces) of his houſehold plate, and in the ſpoil of Caxamalca almoſt infinite riches. This, with the King's ranſom, came to ſo great a ſum, that, beſides the fifth part which Pizarro ſent to the King of Spain, and that which he and his brethren kept to themſelves, every footman had ſeven thouſand two hundred ducats, and every horſeman twice as much, for their part of the ſpoil, beſides what they had got in plunder. Pizarro, in regard of ſo great ſervice, was made the firſt Viceroy of Peru, and created Marquis of Anatilla. *Heyl. Coſm. p.* 1071.

12. There was one Chinchilungus, a Chineſe, born in the province of Fokien: he firſt ſerved the Portugueze in Macao; then he ſerved the Dutch in the iſland Formoſa, where he was known to all ſtrangers by the name of Iquon. After this he became a pirate; and being of a quick and nimble wit, he grew, from this ſmall and ſlender fortune, to ſuch a height and power, as he was held, if not ſuperior, yet equal to the Emperor of China. For he had the trade of India in his hand, and he dealt with the Portugueze in Macao, with the Spaniards in the Philippines, with the Dutch in the iſlands Formoſa and New Holland, with the Japoneſe, and with all the Kings and Princes of the eaſtern parts, in all manner of rich commodities. He permitted none to tranſport the wares of China, but himſelf or his, to whom he brought back the riches and the ſilver of Europe and the Indies. For, after he had rather extorted than obtained a pardon of the King of China for his piracies, he became ſo formidable and potent, that he had no leſs than three thouſand ſhips, of all which he was lord and maſter. Not content with this fortune, he aſpired privately to the empire: but knowing he ſhould never be accepted with the Præfects and people, ſo long as any of the imperial family of the Taminges were alive, he hoped by the Tartars means to extinguiſh them wholly: that done, he reſolved to diſplay his banners and enſigns, to the driving out of the Tartars, which he knew would cauſe him to be well followed of the people. The Tartars made him King of Pingnan; that is, Pacifier of the South; and many other dignities and offices of truſt they heaped upon him; but all to illude him: for they ſuſpecting his power, ſoon found means to make him a priſoner in Peking, though his fleet was ſeized upon by his brothers and kindred. *Martin. in Bello Tartaric. p.* 286.

13. Agathocles was the ſon of a potter: his childhood he ſpent in the filth of the clay, his youth in intemperance and unchaſtity, infamous in every reſpect; and, through the hatred of the citizens and his own poverty, he was forced to become a robber on the highway, ſoon after a ſoldier, and then a General; and that too with infamy, on account of marrying the widow of Damaſcon, the former General, with whom before he had lived in whoredom. But having gained great riches by this match, twice he endeavoured to ſeize upon the ſovereignty of Syracuſe, and twice was repelled, and at laſt forced into exile. He then joined with the Sicilians, the enemies of Syracuſe, and with them beſieged it; but through the ſuccours ſent in by the Carthaginians, it was ſtoutly defended againſt him: at laſt he agreed with Hamilcar that he ſhould depart and leave Syracuſe to him. It was done accordingly: he entered Syracuſe, ſlew many of the princes and people, and ſo obtained the kingdom. Which done, he turned his arms againſt the Carthaginians themſelves, and warred with them in Africa, with ſuch ſucceſs, that he became very formidable to that re-

publick. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 46, 47. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 371, 372.

14. C. Marius came of parents that were of the loweſt and meaneſt of the people; ſo that at firſt he was a private ſoldier of foot, afterwards a Centurion, and then a Tribune; and when he aſſayed to get up to ſome honour and office in the city, he was frequently rejected with ſcorn: at laſt he rather broke into the Senate, than came in. And yet this low and loathed Marius was the man that ſubdued Africa, led King Jugurtha (that dreadful enemy of the Romans) in triumph; and (as if this was little) when the city and all Italy trembled at the invaſion of the Cimbrians, this was the man that defended both, overthrew the enemy, was Conſul (that is, chief Magiſtrate in Rome) ſeven times, and died in the ſeventh Conſulſhip. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 48.

15. Iphicrates, that noble General of the Athenians, who overcame the Spartans in battle, and repreſſed the fierce courage of the great Captain Epaminondas, was arrived to that height of reputation, that when Artaxerxes the King of Perſia had a purpoſe to war upon Egypt, he beſought him to be General in that expedition; and yet this man, who was thus highly courted by one of the greateſt Monarchs of the world, is well known to have been the ſon of no other than a poor cobler. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 369.

16. Aurelius Diocleſianus was choſen Emperor both by the Senate of Rome and alſo by the joint ſuffrage of the whole army: he ſwayed the ſceptre of the Roman empire long, was a Prince of great ſpirit, and exceedingly fortunate: yet was he of ſo low and abject a parentage, that ſome have ſaid he was the ſon of a notary or ſcrivener, and others, of a freed-man. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 374.

17. Bonoſus the Emperor was not only no citizen of Rome, but a ſtranger, born in Britain: his father was poor, and kept a ſmall ſchool to maintain him; yet the ſon of this man, of ſo low a degree, was advanced to a dignity comparable with that of the greateſt Princes in the world. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 375.

18. Pope John, the twenty-ſecond of that name, aſcended to the Papacy by a juſt eſtimate of his learning and virtue: he broke the fierce courage and pride of the Emperor Ludovicus Bavarus: and after he had performed many notable exploits, dying, he left the Church much increaſed in its riches, and equally improved in its reputation; and yet it is well known, that this man, a Frenchman by nation, had no other than a currier for his father, and who in ſo mean a way provided a livelihood for himſelf and family. *Fulgoſ. Ex. l.* 3. *c.* 4. *p.* 384.

CHAP. XV.

Of wonderful and ſudden Changes in the Fortunes of many illuſtrious Perſons.

THE Emperors of Conſtantinople had in their Palace a ſecret chamber, which they called *The Purple*, in which the Empreſſes, for a ceremonious formality, were brought to-bed and delivered; thinking by this means to aboliſh the acerbities, which are, as it were, affixed to our condition. But theſe pretty *Porphyrogenitæ* (ſo theſe children of the Emperors were called) were notwithſtanding born with a croſs, ſaluted life with tears and groans, as well as others; and many of them were ſo overwhelmed with diſaſters both in their own perſons and families, that he who was of the meaneſt birth in all their Empire, would have been very loth to have exchanged conditions with them. Upon the top of the mountain Potoſi in India there always hangs a cloud (it riſes in form of a pyramid, and is three leagues high); there is a cloud over pyramidical fortunes too, with which they are oftentimes fatally overcaſt. When Conſtantine had ſhewed all the glory and ſplendour of Rome to a certain Perſian King, *Mira quidem hæc* (ſaid he), *ſed ut video ſicut in Perſia ſic Romæ homines moriuntur.* "Theſe are brave things, but yet I ſee men die at Rome as well as in Perſia." The mightieſt poſſeſſions cannot ſecure their owners from the moſt unexpected revolutions.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu quæ valuere ruunt.

All human things on ſlender threads depend,
And ſudden chance brings greatneſs to its end.

Cauſ. Holy Court, tom. 1. *l.* 2. *p.* 52.

1. A favourite of Ptolemy King of Egypt was mounted to ſo high a degree of honour, that he had but two diſcontentments in this life; the one, that he could grow no more, ſo great was he already become; the other, that the King, with all his revenues, ſeemed to him too poor to add any

increaſe of riches. A few days after this, this miſerable creature was ſurprized by King Ptolemy courting a miſtreſs of his; for which contempt, in that inſtant the Lady was forced to drink poiſon, and the unfortunate Courtier was hanged before his own lodging. *Cauſ. Holy Court, tom.* 1. *l.* 2. *p.* 58.

2. Henry the Fourth, Emperor of Germany, having been often worſted in battle, was at laſt reduced to ſuch exigencies, that he had not wherewith to buy him bread, but was forced to come to the great church at Spires, which he himſelf had built, and there beg to be a Choriſter, that ſo he might get a ſmall ſtipend to keep him from ſtarving, but could not obtain it; which repulſe cauſed him to ſpeak to the ſtanders-by in the words of lamenting Job, chap. xix. 21. "Have pity upon me, O my friends, for the hand of God hath touched me." The weight of theſe miſeries brought him ſhortly after to his grave, but he found none ſo humane as to put him in; for he lay five years unburied, no man daring to do it, becauſe the Pope had forbidden it to be done. This wonderful change in the ſtate of ſo great a perſon fell out about the year 1106. *Caryl. Expoſit. on Job. xii.* 28. *p.* 282. *Joh. Læti. Hiſt. Univ. Period. Ger. c.* 9. § 1. *p.* 252.

3. The great King Henry the Fourth of France was as remarkable an example of the unſtableneſs of mundane affairs, and of the ſandy foundation whereon the higheſt pomp and purpoſes of men are grounded, as almoſt any age can parallel. For this illuſtrious Prince having a moſt potent and irreſiſtible army, compoſed of forty thouſand combatants, all choice men, led by veteran Commanders, and the moſt expert Europe could afford, in a perfect equipage, having alſo a mount of gold as high as a lance, eſtimated at ſixteen millions, to maintain this army; having aſſured his confederates abroad, ſettled all things at home, cauſed his Queen to be crowned in the higheſt magnificence that could be, and appointed her Regent in his abſence: behold, this mighty King, amongſt theſe triumphs, being to go next day to his army, when his ſpirits were at the higheſt elevation, and his heart ſwelling with aſſurances, rather than hopes of ſucceſs and glory; going one afternoon to his arſenal, he was ſtopped in a ſmall ſtreet by ſo contemptible a thing as a collier's cart, and there, from amidſt the arms of his own Nobles, he was thruſt out of the world by the meaneſt of his own ſubjects, Ravilliac, who, with a prodigious hardineſs, putting his foot upon the coach-wheel, reached him over the ſhoulders of one of his greateſt Lords, and ſtabbed him to the very heart, and, with a monſtrous undauntedneſs of reſolution, making good his firſt ſtab, with a ſecond inſtantly deprived him of life.

Sic parvis pereunt ingentia rebus.

And thus the ſmalleſt things
Can ſtop the breath of Kings.

Howell's Hiſt. of Louis XIII. p. 3, 4.

4. While the Emperor Charles the Fifth, after the reſignation of his eſtate, ſtaid at Fluſhing, for wind to carry him to his laſt journey into Spain, he conferred on a time with Seldius, his brother Ferdinand's Ambaſſador, till the dead of the night; and when Seldius ſhould depart, the Emperor calling for ſome of his ſervants, and nobody anſwering him (for thoſe that attended upon him were ſome gone to their lodgings, and all the reſt to ſleep), the Emperor took up the candle himſelf, and went before Seldius, to light him down ſtairs, notwithſtanding all the reſiſtance he could make; and when he was come to the ſtairs foot, he ſaid thus unto him; "Seldius, remember this of Charles the Emperor, when he ſhall be dead and gone; that him, whom thou haſt known in thy time environed with ſo many mighty armies and guards of ſoldiers, thou haſt alſo ſeen alone, abandoned and forſaken, yea even of his own domeſtic ſervants, &c. I acknowledge this change of fortune to proceed from the mighty hand of God, which I will by no means go about to withſtand." *Raleigh's Pref. to Hiſt. of the World.*

5. Darius intituled himſelf King of Kings, and Kinſman to the Gods. Having knowledge of Alexander's landing in Aſia, he ſo much ſcorned him and his Macedonians, that he gave order to his Lieutenants of the Leſſer Aſia, "that they ſhould take Alexander alive, whip him with rods, and then convey him to his preſence; that they ſhould ſink his ſhips, and ſend the Macedonians (taken priſoners) beyond the Red Sea." In this ſort ſpake the glorious King, in a vain confidence of the multitudes over whom he commanded. But obſerve here a wonderful revolution; his vaſt armies were ſucceſſively routed by the Macedonians; his riches (that were even beyond imagination) ſeized; his mother, wife and daughters made priſoners;

ſoners; and himſelf, by the treachery of Beſſus his vaſſal, taken from the ground, where he lay bewailing his misfortune, and bound in a cart covered with hides of beaſts; and to add deriſion to his adverſity, he was thereunto faſtened with a chain of gold, and thus drawn on amongſt the moſt ordinary carriages. The traitor Beſſus being haſtily purſued by Alexander, he brought a horſe to the cart where Darius lay bound, perſuading him to mount thereon. But the unfortunate King refuſing to follow thoſe that had betrayed him, they caſt darts at him, wounded him to death, wounded the beaſts that drew him, and ſlew his two ſervants that attended him: which done, they all fled. Polyſtratus, a Macedonian, being by purſuit preſſed with thirſt, while he was refreſhing himſelf with water, eſpied a cart with wounded beaſts breathing for life, and not able to move: he ſearched the ſame, and there found the miſerable Darius bathing in his own blood: impatient death preſſing out his few remaining ſpirits, he deſired water, with which Polyſtratus preſented him: after which he lived but to tell him, "That of all the beſt things which the world had, which he had lately in his power, he had nothing remaining but his laſt breath, wherewith to deſire the Gods to reward his compaſſion." *Raleigh's Hiſt. of the World, l. 4. c. 2. § 13. p. 162. Pezel. Mellif. tom. 1. p. 343, 344.*

6. Charles the Eighth, King of France, had conquered Naples, and cauſed himſelf to be crowned King thereof: but the eighth of April, 1498, upon Palm Sunday, the King being in the height of his glory as touching this world, departed out of the chamber of Queen Anne, Ducheſs of Britain, his wife, leading her with him to ſee the tennis players in the trenches of the caſtle, whither he had never led her before, and they two entered into a gallery called Haqueleback's Gallery It was the filthieſt, uncleaneſt place in or about the Caſtle; for every man made water there, and the entry into it was broken down: moreover the King, as he entered, knocked his brow againſt the door, though he was of very ſmall ſtature. Afterwards he beheld the tennis-playing a great while, talking very familiarly with all men. The laſt words that he ſpake, being in health, were, "That he hoped never after to commit deadly ſin, nor venial, if he could:" in the uttering of which words he fell backwards, and loſt his ſpeech about two of the clock in the afternoon, and abode in this gallery till eleven at night. Every man that choſe entered into the gallery, where he lay upon an old mattraſs of ſtraw, from whence he never aroſe till he gave up the ghoſt, which was nine hours from his firſt lying upon it. Thus departed out of this world this mighty Prince, in this miſerable place, not being able to recover one poor chamber to die in, notwithſtanding he had ſo many goodly houſes of his own, and had built one ſo very ſumptuous immediately before. *Philip de Comin. l. 8. c. 18. p. 345.*

7. In a bloody fight betwixt Amurath, third King of the Turks, and Lazarus, Deſpot of Servia, many thouſands fell on both ſides; but in the concluſion the Turks had the honour of the day, and the Deſpot was ſlain. Amurath, after that great victory, with ſome few others of his chief Captains, went to take a view of the dead bodies, which, without number, lay on heaps in the field, piled one upon another, as little mountains. While this happy victor was beholding with delight this bloody trophy of his ſoldiers, valour, a Chriſtian ſoldier, ſore wounded, and weltering in blood, ſeeing Amurath, in a ſtaggering manner aroſe as if it had been from death, out of an heap of the ſlain, and making towards him (for want of ſtrength) fell down many times by the way as he came. At length drawing near to him (when they that guarded the King's perſon would have ſtaid him), he was by Amurath himſelf commanded to come nearer, ſuppoſing that he would have craved his life of him; but this reſolute half-dead Chriſtian preſſing nearer to him, as he would for honour's ſake have kiſſed his feet, ſuddenly ſtabbed him in the bottom of his belly, with a ſhort dagger which he had under his coat; of which wound that great King and conqueror ſuddenly died, when the victory was his, in the place where he had newly gained it; while his heart ſwelled with glory, when a thouſand ſwords, lances, and darts had miſſed him; when he might now ſeem ſecure as to death, then fell he as a great ſacrifice to the ghoſts of thoſe thouſands he had in that battle ſent to their graves. The ſoldier, by whoſe hand this glorious action was performed, was called Miles Cobelitz. *Knowle's Turk. Hiſt. p. 200.*

8. Alexander, the ſon of Perſeus King of Macedon, being carried away captive, together with his father, to the city of Rome, was reduced to that poverty and miſerable want, that, Prince as he was, he was forced to learn the art of a turner and joiner, whereby he got his living. *Lipſ. Monit. l. 2. c. 14. p. 345. Plut. in Vit. Æmyl.*

9. My father hath told me from the mouth of Sir Robert Cotton, how that worthy Knight met in a morn-

a morning a true and undoubted Plantagenet holding the plough in the country. Thus gentle blood fetcheth a circuit in the body of a nation, running from yeomanry through gentry to nobility, and ſo retrograde, returning through gentry to yeomanry again. *Full. Ch. Hiſt. p.* 170, *in the Roll of Battel Abbey.*

10. Philip King of Macedon, after many famous exploits by him performed, and being choſen by all Greece as their General in the Aſiatic expedition (an honour he had long thirſted after), conſulted the oracle of Apollo; and from thence received, as he did interpret it, a very favourable anſwer touching his ſucceſs againſt the Perſians. He therefore ordains great and ſolemn ſacrifices to the gods, marries his daughter Cleopatra to Alexander King of Epirus; and, that he might appear amongſt the Greeks in his greateſt glory and magnificence, he invites throughout all Greece divers great perſons to his nuptial feaſt, and deſires them to bring with them as many as they pleaſed, whom he would alſo entertain as his gueſts. There was therefore a marvellous confluence of people from all parts to theſe royal nuptials, and the muſical conteſts which he had alſo ordained. At Ægis, a city in Macedonia, was this great ſolemnity, where he then received crowns of gold from ſeveral illuſtrious perſons, as alſo others who were ſent to him from the moſt famous cities in Greece, even from Athens itſelf. Now was the feaſt over; and the muſical concertation being deferred to the next day, a multitude of people were aſſembled in the theatre, while it was yet night; and at the firſt appearance of day then began the pomp to ſet forth; in which, beſides other glorious preparations, there were twelve ſtatues of the gods carried upon triumphant arches, and, together with theſe, a thirteenth, which was the ſtatue of Philip himſelf, adorned with divine habiliments, by which he would it ſhould be underſtood, that he was in dignity equal with the gods themſelves. The theatre being now crowded, Philip himſelf appears all clothed in white, having ordered his guards to keep at a diſtance from him, that the Greeks might know he thought himſelf ſufficiently guarded with their love. At this his glorious appearance, he was openly extolled, and looked upon as the happieſt perſon amongſt all other mortals. But this his dazzling brightneſs was ſoon overcaſt with a black cloud, and all this pageant of his glory wrapped up in the ſables of death. For, while his guards kept at their commanded diſtance, there ran up to him one Pauſanias, one of thoſe who had the neareſt charge of his body, and with a ſhort Gallick ſword he had hid about him for that purpoſe, ſmote him into the ſide, and laid him dead at his feet in the ſight of thouſands of his ſoldiers and friends. *Diod. Sicul. l.* 16. *p.* 126. *Lipſ. Monit. l.* 2. *c.* 14. *p.* 346.

11. Polycrates, the tyrant of Samos, was ſo fortunate, that not ſo much as a light touch of adverſity had for a long time befallen him: he was allied with Amaſis King of Egypt; who, hearing of the great proſperity of his friend, feared (like a wiſe Prince) that it would not continue long; wherefore he wrote unto him to this effect: "I am glad to underſtand that my friend fareth ſo well; nevertheleſs, I hold this great felicity in ſuſpicion, knowing how envious fortune is. For my part, I had rather that my affairs, and the affairs of my friends, went in ſuch ſort, as that ſome adverſity might croſs them in this life, than that they ſhould go always to our liking. If herein thou wilt believe me, carry thyſelf in thy proſperity as followeth: Look what thou haſt about thee that thou holdeſt moſt dear, and wouldeſt be moſt ſorry to loſe, and caſt that away ſo far, and in ſuch ſort, as none may ever ſee it. If thy proſperity change not for all that, apply thereunto from time to time, for thy eaſe, ſome ſuch remedy as this is which I have propoſed to thee." Polycrates liked this counſel; and having a gold ring ſet with an emerald engraven, which he uſed for his ſeal, he caſt it into the ſea; but within a while after this ring was found in a fiſh's belly, and brought again to Polycrates. Of which when Amaſis heard, he renounced, by an expreſs meſſage, the right of friendſhip and hoſpitality which he had contracted with Polycrates; alleging, for his reaſon, that he feared he ſhould be forced to ſorrow and lamentation for the miſeries that would overwhelm his friend. It happened that, after certain days, Orætes, Lieutenant of Cyrus in the city of Sardis, drew unto him, by crafty means, this minion of fortune, Polycrates, whom he cauſed to be hanged upon a gibbet, and his body left there to the heats of the day, and the dews of the night. *Herodot. l.* 3. *p.* 178, 179. *Camer. Oper. Subciſiv. l.* 1. *c.* 12. *p.* 38. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 55.

12. Henry Holland, Duke of Exeter and Earl of Huntingdon, who married the ſiſter of Edward the Fourth, was driven to ſuch want, that paſſing into Flanders, Philip de Comines ſaith, "that he

ſaw him run on foot, bare-legged, after the Duke of Burgundy's train, begging his bread for God's ſake; whom the Duke of Burgundy at that time not knowing (though they had married two ſiſters), but hearing afterwards who he was, allotted him a ſmall penſion to maintain him; till, not long after, he was found dead upon the ſhore of Dover, and ſtripped all naked; but how he came by his death could never, by any inquiry, be brought to light. This was about the thirteenth year of the reign of Edward the Fourth. *Bak. Chron. p.* 305.

13. In the reign of King James the Lord Cobham was condemned for high treaſon; but yet reprieved by the King, though, notwithſtanding, he came to a miſerable end. For, before his death, he was extremely louſy for want of apparel and linen; and had periſhed for hunger, had not a trencher-ſcraper at court, who had been his ſervant, relieved him with ſuch ſcraps as he could ſpare. In this man's houſe he died, being ſo poor a place, that he was forced to creep up a ladder through a little hole into his chamber: which was a ſtrange change, he having been a man of ſeven thouſand pounds per annum, and of a perſonal eſtate of thirty thouſand pounds, his Lady alſo being rich, who yet, in this his extremity of miſery, would not give him of the crumbs that fell from her table. *Court of K. James, p.* 37. *by A. W. Clark's Mir. c.* 131. *p.* 676.

14. Hugolin Giradeſca of Piſa was the chief of the faction of the Guelphs that ſtuck to the Pope, having foiled a part of the Gibbelines, who affected the Emperor, and having ſtruck a fear into the reſt, became ſo great amongſt thoſe of his party, that he commanded with a white wand; was both in name and in deed Lord of his city, a rich and noble perſonage, learned, magnificent, married to a great Lady, had goodly children and grandchildren, abounding in all manner of wealth, more than he could wiſh; living happy in all pleaſure, both in the judgment of himſelf and all his citizens. He made a ſolemn feaſt upon his birth-day, and having invited all his friends, he ſet himſelf to the diſplaying of all his proſperity, and magnifying his exploits: and, at laſt, he aſks one of his boſom friends, if there wanted any thing to make his felicity complete? Who, conſidering what little ſtay there is in worldly matters, and how they roll and fly away in a moment (or, rather, inſpired from above) made this anſwer: "Certainly the wrath of God cannot be long from this thy ſo great proſperity." Soon after, the forces of the Guelphs beginning to decay, the Gibbellines run to arms, beſet the houſe of this proſperous Hugolin, broke down the gates, ſlew one of his ſons, and a grandchild that oppoſed their entrance, laid hold on Hugolin himſelf, and impriſoned him, with two other of his ſons, and three grandchildren, in a tower; ſhut all the gates upon them, and threw the keys into the river Arne, that ran near the tower. Here Hugolin ſaw thoſe goodly youths of his dying between his arms, himſelf alſo at death's door. He cried, and beſought his enemies to be content that he might endure ſome human puniſhment, and to grant that he might be confeſſed and communicate before he died. But their hearts were all flint; and all he requeſted with tears they denied with deriſion: ſo he died pitifully, together with his ſons and grandchildren that were incloſed with him. So ſudden, and oftentimes ſo tragical, are the revolutions of that life, which ſeems moſt to promiſe a continuance of proſperity. *Fulgoſ. l.* 3. *c.* 2. *p.* 1171. *Camer. Oper. Subciſiv. cent.* 1. *c.* 12. *p.* 77.

15. Amongſt all thoſe that have been advanced by the favour of mighty Princes, there was never ſo great a minion, nor a more happy man in his life, until his death, than was Ibraim Baſſa, Chief Vizir to Solyman the Great Turk. This Baſſa finding himſelf thus careſſed by his Lord and Maſter, he beſought him on a day (as he talked with him with great familiarity) that he would forbear to make ſo much of him, leſt being elevated too high, and flouriſhing beyond meaſure, it ſhould occaſion his Lord to change his ſentiments, and plucking him from the top of Fortune's wheel, to hurl him into the loweſt of miſery. Solyman then ſwore unto him, that "while he lived he would never take away his life." But afterwards moved againſt him, by the ill ſucceſs of the Perſian war, by him perſuaded; and ſome ſuſpicion of treachery, yet feeling himſelf tied by his oath, he forbore to put him to death; till being perſuaded and informed by a Taliſman, or Turkiſh Prieſt, that a man aſleep cannot be counted amongſt the living, in regard the whole life of man is a perpetual watch, Solyman ſent one night an Eunuch, who with a ſharp razor cut his throat, as he was quietly ſleeping upon a pallet in the Court. And thus this great Favourite had not ſo much as the favour to be acquainted with his Maſter's diſpleaſure, but was ſent out of the world unawares; his dead body was reviled and curſed by Solyman; after which a weight was tied to it,

and it was caſt into the ſea. *Camer. Oper. Subciſ. cent.* 2. *c.* 78. *p.* 308. *Knowle's Turk. Hiſt. p.* 654.

16. George Villiers was the third ſon of Sir George Villiers, Knight: he was firſt ſworn ſervant to King James, then his Cup-bearer at large; the ſummer following admitted in ordinary; the next St. George's day he was knighted, and made Gentleman of the King's Bed-chamber, and the ſame day had an annual penſion of a thouſand pounds given him out of the Court of Wards. At New-year's tide following the King choſe him Maſter of the Horſe. After this he was inſtalled of the Moſt Noble Order of the Garter. In the next Auguſt he created him Baron of Whaddon, and Viſcount Villiers. In January of the ſame year he was advanced Earl of Buckingham, and ſworn of his Majeſty's Privy Council. The March enſuing he attended the King into Scotland, and was likewiſe ſworn a Counſellor in that Kingdom. At New-year's tide after, he was created Marquis of Buckingham, and made Lord Admiral of England, Chief Juſtice in Eyre of all the parks and foreſts on the ſouth ſide of Trent, Maſter of the King's Bench Office, Head Steward of Weſtminſter, and Conſtable of Windſor Caſtle; choſen by the King the Chief Concomitant of the Heir-apparent in his journey into Spain; then made Duke of Buckingham, and his patent ſent him thither. After his return from thence, he was made Lord Warden of the Cinque-ports, and Steward of the Manor of Hampton-Court. But in the midſt of all theſe honours of the Duke, upon Saturday the twenty-third of Auguſt, when after breakfaſt he came out of the room (into a kind of lobby ſomewhat darker, and which led to another chamber, where divers waited) with Sir Thomas Fryer cloſe at his ear, in the moment as the ſaid Knight withdrew himſelf from the Duke, one John Felton (a younger brother of mean fortune in Suffolk) gave him with a back-blow a deep wound into his left ſide, leaving the knife in his body; which the Duke himſelf pulling out, on a ſudden effuſion of ſpirits, he ſunk down under the table in the next room, and immediately expired. One thing in this enormous accident is, I muſt confeſs, to me beyond all wonder, as I received it from a Gentleman of judicious and diligent obſervation, (and one whom the Duke well favoured) that within the ſpace of not many minutes after the fall of the body, and removal thereof into the firſt room, there was not a living creature in either of the chambers with the body, no more than if it had lain in the ſands of Ethiopia: whereas commonly in ſuch caſes, you ſhall note every where a great and ſudden conflux of the people unto the place, to hearken and to ſee; but it ſeems the horror of the fact ſtupified all curioſity. Thus died this great Peer, in the thirty-ſixth year of his age, in a time of great recourſe unto him, and dependance upon him; the houſe and town full of his dependants and ſuitors, his Dutcheſs in an upper room, ſcarce yet out of her bed; and the Court at this time not above ſix or nine miles from him, which had been the ſtage of his greatneſs. *Reliq. Wottoniana, p.* 78, 93, 114, *&c.*

17. Charles the Groſs, the twenty-ninth King of France, and Emperor of the Weſt, began to reign in the year 885. The eyes of the French were fixed upon him, as the man that ſhould reſtore their Eſtate, after many diſorders and confuſions. He went into Italy, and expelled the Saracens that threatened Rome. Being returned, he found the Normans diſperſed in divers coaſts of his realm; Charles marched with his army againſt them, but at the firſt encounter was overthrown. This check, though the loſs was ſmall, ſtruck a great terror, and at laſt cauſed an apparent impoſſibility to ſuccour Neuſtria, and recover it from ſo great forces. He was therefore adviſed to treat with them, to make them of enemies friends, and to leave them that which he could not take from them. He yielded Neuſtria to them by his own authority, without privity of the Eſtates; ſo theſe Normans called it Normandy. By this and ſome other things he fell into a deep hatred with the French; upon which Charles fell ſick, and that ſickneſs was accompanied with a diſtemper of the mind, through jealouſy conceived againſt his Queen Richarda. After this the French and Germans diſpoſſeſſed him of the Empire, and gave it to Arnold; and the French ejected him from the Regency of that realm, ſubſtituting in his room Eudes, or Odo, Duke of Angiers. This poor Prince, depoſed from all his dignities, abandoned by every man, in his proſperity had ſo ill provided for himſelf, that he had not a houſe wherein to ſhelter him: being baniſhed the Court, he was driven to a poor village in Suevia, where he lived ſome days in extreme want, without any means of his own, or relief from any man. In the end he died, neither pitied nor lamented, in a corner unknown, ſave for this, to have been the theatre of ſo extraordinary a tragedy. And ſurely, for one of the greateſt Monarchs in the world thus to die,

without houſe, without bread, without honour, without mourning, and without memory, is a ſignal inſtance of the world's vanity and inconſtancy. *M. de Serres' Hiſt. France, p.* 72, 73.

18. Valerianus the Roman Emperor, after he had reigned fifteen years, commenced a war againſt Sapores King of Perſia; of which, ſuch was the unfortunate ſucceſs, that the Emperor was not only overthrown, but alſo was brought alive into the hands of his enemy: Sapores carried him about with him in chains as a common ſlave, and joining deriſion to his adverſity, he made him his footſtool; for as oft as he mounted his horſe, he cauſed the miſerable Emperor to bow down, that he might tread upon his back, for his more commodious aſcent into the ſaddle; and after this he was flead alive. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 56. *Herb. Trav. l.* 2. *p.* 211.

19. Bajazet, Emperor of the Turks, for his fierceneſs was ſurnamed Gilderun, that is, Lightning; a Prince of great ſpirit, and who, for ten years ſpace, had been exceeding fortunate in his enterpriſes. This great Monarch was invaded by Tamerlane, the great Chan of Tartary, overthrown in battle, his ſon Muſtapha ſlain, and he himſelf made priſoner. At firſt the victor gave him a civil reception, and ſitting together, he thus ſaid to him: “O Chan, we are each of us exceedingly indebted to the Divine bounty; I, that thus lame, have received thence an Empire, extending from the borders of India to Sebaſte; and thou, who from the ſame hand haſt another, reaching from the ſame Sebaſte to the confines of Hungary; ſo that we almoſt part the world itſelf betwixt us: we owe therefore our praiſes to Heaven, which I both have, and will always be ready to render accordingly: thou poſſibly haſt been leſs mindful, and of a more ungrateful diſpoſition; and therefore thou art brought into this calamity. But let that paſs; and now tell me freely and truly what thou would'ſt have done with me, in caſe I had fallen into thy power?” Bajazet, who was of a fierce and haughty ſpirit, is ſaid thus to have replied: “Had the gods given unto me the victory, I would have encloſed thee in an iron cage, and carried thee about with me, as a ſpectacle of deriſion to all men.” Tamerlane hearing this, paſſed the ſame ſentence upon him. Three years almoſt the miſerable creature lived in this manner: at laſt, hearing he muſt be carried into Tartary, deſpairing then to obtain his freedom, he ſtruck his head with that violence againſt the bars of his cage, that he beat his brains out. *Knowle's Turk. Hiſt. p.* 220, 221. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 57, 58.

20. Jugurtha was a great and powerful King of Numidia, and had long withſtood all the power of the Roman arms; but at laſt was taken by C. Marius, and led in triumph; wherewith he was ſo affected, that he began to doat and turn fooliſh. After the triumph was ended, he was thruſt into priſon: and when ſome had tore off his clothes and ſhirt, others ſnatched at the rich ear-ring he had, with that inſolence and violence, that they tore off, together with it, the tip of his ear that it hung by; at laſt, thus naked, he was thruſt into a dungeon, where he lived ſix days, till he was ſtarved to death in a miſerable manner. *Plut. in Mario, p.* 412. *Muret. Var. Lect. l.* 2. *c.* 10. *p.* 39. *Lipſ. Monit. l.* 2. *c.* 14. *p.* 345.

21. Never was there a more notable example of the vanity and inconſtancy of all earthly things, than in the Earl of Morton, Anno 1581, who was Regent in Scotland in the minority of King James, and was reverenced of all men, feared as a King, abounding in wealth, honour, and a multitude of friends and followers; whereas not long after he was forſaken of all, and made the very ſcorn of all men; and being, by the malice of his adverſaries, accuſed, condemned, and executed at Edinburgh, had his corpſe left on the ſcaffold, from the hour of execution to ſun-ſetting, covered with a beggarly cloak, every man fearing to ſhew any kindneſs, or ſo much as to expreſs a ſign of ſorrow. His corpſe was afterwards carried by ſome baſe fellows to the common place of burial, and his head fixed on the Tolbooth. *Archbiſhop Spotſwood's Hiſt. of Scotland, p.* 314. *Clark's Mir. cap.* 131. *p.* 679.

22. Beliſarius, a noble and famous General under the Emperor Juſtinian, having with great ſucceſs fought many battles againſt the Perſians, Goths, and Vandals, in his old age, by the malice and cruelty of the Empreſs, had his eyes put out, and fell into ſuch extreme want, that he was forced to beg by the highway ſide; *Date obolum Beliſario:* “Give a halfpenny to poor Beliſarius, whom virtue raiſed, and envy hath thus made blind.” *Fulgoſ. Ex. l.* 5. *c.* 3. *p.* 612. *Clark's Mir. c.* 131. *p.* 677.

23. King William the Second, on the morrow after Lammas-day, hunting in the New Foreſt of Hampſhire, in a place called Chorengham, was unhappily ſlain in the midſt of his ſport. For Sir Walter Tyrrel ſhooting at a deer, his arrow glanced upon a tree, and hit the King full in the breaſt;

who haſtily taking hold of ſo much of the arrow as ſtuck out of his body, broke it off, and with one only groan fell down, and died: whereupon the Knight, and moſt of the King's followers, haſted away; and thoſe few that remained, laid his body in a Collier's cart; which being drawn by one poor beaſt, in a foul and filthy way the cart broke; where lay the ſpectacle of worldly glory, both pitifully gored and filthily bemired; till thus drawn into the city of Wincheſter, on the morrow after his death he was buried under a plain marble ſtone. *Speed's Chron. p.* 449. *Stowe's An. p.* 134.

24. King Edward II. ſurnamed Caernarvon, being deprived of his royal crown and dignity, remained with Henry Earl of Leiceſter his kinſman: but the Queen ſuſpecting his eſcape, wrought ſo with her ſon King Edward the Third, that by his commandment the King was delivered thence into the hands of Thomas of Gurney, and John Maltravers, Knights, who brought him from Kenelworth to the caſtle of Corffe, from thence to Briſtol, and thence to Berkely. Many cruelties they exerciſed upon this poor Prince; they permitted him not to ride but by night, neither to ſee any man, nor to be ſeen by any; when he rode, they forced him to be bare-headed: when he deſired to ſleep, they would not ſuffer him; neither when he was hungry, would they give him ſuch meat as he deſired, but only ſuch as he loathed: every word that he ſpake was miſrepreſented by them, and they gave out that he was mad. All this was done, that either by cold, watching, unwholeſome food, melancholy, or ſome other infirmity, he might languiſh and die: but in vain was their expectation; yea even the poiſons they gave him were diſpatched away by the benefit of nature. In their journey to Berkley from Briſtol, the wicked Gurney making a crown of hay, put it on his head, and the ſoldiers that were preſent ſcoffed, and mocked him beyond meaſure. Fearing to be known as they travelled, they deviſed to diſfigure him, by ſhaving his head and beard; wherefore, by a little water that ran into a ditch, they commanded him to alight from his horſe to be ſhaven; to whom, being ſet on a mole-hill, a barber came with a baſon of cold water, taken out of a ditch, ſaying to the King, "that water ſhould ſerve for that time." To whom Edward anſwered, that "in ſpite of them he would have warm water for his beard;" and thereupon began to weep and ſhed tears plentifully. At length they came to Berkley Caſtle, where Edward was ſhut up cloſe as an Anchorite, in a room where dead carcaſes were laid on purpoſe in the cellar under it, that the ſtench might ſuffocate him: but this being perceived not ſufficient, one night, being the twenty-ſecond of September, they came ruſhing in upon him ſuddenly, as he lay in his bed, and with great and heavy feather-beds, being in weight as much as fifteen ſtrong men could bear, they oppreſſed and ſtrangled him. Alſo they thruſt a Plumber's ſoldering iron (being made red-hot) into his bowels, through a certain inſtrument, like to the end of a trumpet or clyſtering-pipe, put in at the fundament; burning thereby his inward parts, leſt any outward wound ſhould be found. His cries were heard within and without the Caſtle, and known to be the cries of one that ſuffered a violent death. And this was the ſorrowful and tragic end of Edward of Caernarvon. *Stowe's Annals, p.* 225, 226. *Baker's Chronicle, p.* 163, 164, 165.

25. Dionyſius the younger had his kingdom in good condition and ſufficiently fortified: he had no leſs than 400 ſhips of five and ſix oars in a ſeat, he had one hundred thouſand foot, and nine thouſand horſe; his city of Syracuſe had ſtrong gates, and was encompaſſed with high walls; he had in readineſs all manner of warlike proviſions to furniſh out 500 more ſhips: he had granaries wherein were laid up 100 myriads of that meaſure which contains ſix buſhels of bread-corn; he had a magazine replete with all ſorts of arms offenſive and defenſive; he was alſo well fortified with confederates and allies, ſo that he himſelf thought, that the government was faſtened to him with chains of adamant. But being invaded by Dion (in his abſence) his people revolted, and behold what a fatal revolution fell out in his family; himſelf had before ſlain his brother, and in this inſurrection againſt him, his ſons were cruelly put to death; his daughters were firſt raviſhed, then ſtript naked, and in that manner ſlain; and in ſhort none of his progeny obtained ſo much as a decent burial: for ſome were burnt, others cut in pieces, and ſome caſt into the ſea, and he himſelf died old, in extreme poverty. Theopompus ſaith, "that by the immoderate uſe of wine he was become purblind; that his manner was to ſit in barbers ſhops, and as a jeſter to move men unto laughter: living in the midſt of Greece in a mean and low faſhion, he wore out the miſerable remainder

of a wretched life." *Ælian. Var. Hiſt. l. 6. c. 12. p. 194.*

26. King Edward the Third, that glorious conqueror, after he had reigned fifty years and four months, being in the fifty-ſixth year of his age, An. Dom. 1377, fell into his laſt ſickneſs at his manor of Richmond, where, when he was obſerved to be drawing on towards his end, his concubine Alice Peirce came to his bed-ſide, and took the rings from his fingers, which for the royalty of his majeſty he uſed to wear, and having left him gaſping for breath, fled away. The knights and eſquires and officers of his court, each of them fell to rifle and make prey of all they could meet with, and alſo haſted away, leaving the King alone in this ſorrowful ſtate and condition. It happened, that a prieſt lamenting the King's miſery, that amongſt all his counſellors and ſervants, there was none to aſſiſt him in his laſt moments, entered his chamber, exhorting the King to lift up his eyes and heart unto God, to repent him of his ſins, and to implore the mercy of Heaven, and its forgiveneſs. The King had before quite loſt his ſpeech; but at theſe words (taking ſtrength) uttered his mind (though imperfectly) in thoſe matters, and made ſigns of contrition, wherein his voice and ſpeech failed him, and ſcarce pronouncing this word Jeſu, he yielded up the ghoſt. *Bak. Chron. p. 192. Stowe's Annals, p. 269.*

27. Gilimer was King of the Vandals in Africk: long had he lived happy, increaſing his riches and dominions by his victories; when his felicity began to alter. Beliſarius, ſent by the Emperor Juſtinian againſt him, overthrew him; he fled out of the battle unto Pappus, a high mountain in Numidia, whither he was purſued and beſieged: he had endured the ſiege a while, when he ſent word that he would yield up himſelf, only deſired there might be ſent him a piece of bread, a ſponge, and a harp; the bread to relieve his hunger, the ſponge to dry his eyes, and the harp to eaſe his afflicted mind: they were ſent him, and he yielded. Being brought into the preſence of Beliſarius, he did nothing but laugh; being led in triumph to Conſtantinople, and preſented to Juſtinianus and Theodora his Empreſs, he cried out, "Vanity of vanities, all is vanity." He afterwards died private in a corner of Gaul. *Lipſ. Monit. l. 2. 14. p. 344.*

28. Crœſus, that rich King of Lydia, ſhewed Solon all his riches and treaſures: "and what thinkeſt thou," ſaid he, "is there any man thou knoweſt more happy than myſelf? "There is," ſaid he, and named one Tellus, "a man of mean fortune, but content with it." And then he named two others, who having lived well, were now dead. Crœſus laughed: "And," ſaid he, "what ſtate take you me to be in?" "I cannot tell," ſaid Solon; "nor can we reaſonably account that man happy, who is toſſed in the waves of this life, till he is arrived at the haven, ſeeing a tempeſt may come, that my overturn all." Crœſus made little of this at the time, but being overcome by Cyrus, bound, and laid upon a pile, to be burnt alive, Crœſus cried out, "O Solon! Solon!" Cyrus admiring, cauſed him to be aſked "What God or man it was he invoked in this his extremity?" He replied, "that Solon came into his mind, who had wiſely admoniſhed him not to truſt to his preſent fortune, nor to think himſelf happy, before he came to his end. I laughed," ſaid he, "at that time; but now I approve and admire that ſaying." So did Cyrus alſo, who commanded Crœſus to be freed, and made him one of his friends. *Herod. l. 3. p. 11, 12. 36. Lipſ. Monit. l. 2. c. 14. p. 342.*

CHAP. XVI.

Of ſuch as have left Places of higheſt Honour and Employment for a private and retired Condition.

GREAT travellers, who have fed their eyes with variety of proſpects, and pleaſed themſelves with the converſation of perſons of different countries, are oftentimes obſerved upon their return to retire themſelves, and more to delight in ſolitude than other men. The like ſometimes befals men of great honours and employments: they retreat unto a private life, as men that are full, and have taken a kind of ſurfeit of the world; and when they have done ſo, have enjoyed more of contentment and ſatiſfaction of mind, than all their former noiſe and ſplendor could afford them.

1. Doris the Athenian having governed the Commonwealth ſix-and-thirty years with much ſincerity and juſtice, became weary of publick negociations: he therefore left Athens, and went to a country-houſe or farm, which he had in a village not far diſtant, and there reading books of huſbandry in the night-time, and practiſing thoſe rules in the day-time, he wore out the ſpace of fifteen years. Upon the frontiſpiece of his

houſe theſe words were engraven, "Fortune and hope, adieu to you both, ſeeing I have found the entrance to reſt and contentment." *Treaſury of Antient and Modern Times*, *l.* 8. *c.* 2. *p.* 340.

2. The Emperor Charles the Fifth, after he had reigned as King forty years, and had thirty-ſix of thoſe years been poſſeſſed of the empire of Germany: that Charles, who (from the ſixteenth year of his age, wherein he firſt bore a ſceptre, to the fifty-ſixth year of his age, wherein he ſurrendered all) had been a great and moſt conſtant favourite of fortune; after he had made three hundred ſieges, and gained the victory in more than twenty ſet battles; he whoſe life and adventures were nothing elſe but a ſeries of victories and triumphs, and a glorious continuation of moſt renowned ſucceſſes; after he had made nine journies into Germany, ſix into Spain, ſeven into Italy, four into France, ten into the Low-Countries, two into England, two into Africa, and eleven times traverſed the main ocean; who yet in all theſe his various and great enterpriſes met with no check nor frown of fortune, except in the ſiege of Marſeilles and the buſineſs of Algiers: I ſay this illuſtrious Prince, in the pitch and height of all his glory, did freely and of his own accord deſcend from his thrones, reſigned his kingdom of Spain to his ſon Philip, his Empire to his brother Ferdinand, withdrew from a royal palace, and retired firſt to a private houſe at Bruſſels, and then deſcended to an humble hermitage, in the monaſtery of St. Juſtus, ſeven miles from Placentia, attended only with twelve ſervants, forbidding that any ſhould call him other than Charles, diſclaiming, together with the affairs, the pompous names of Cæſar and Auguſtus. *Curia Polit. by M. Scudery*, *p.* 1, 2, *&c. Lipſ. Monit. l.* 2. *c.* 14. *p.* 340.

3. Diocletian, the Emperor of Rome, being filled and laden with worldly honours, which he had acquired to himſelf both in peace and war, even to the making himſelf to be worſhipped for a god. This great perſon ſeeing no conſtancy in human affairs, and feeling how full his Imperial charge was of cares and perils, left off the managing and government of the empire; and chooſing a private life, retired himſelf to Salona, where he ſpent his time in gardening and huſbandry: and although after he had continued there ſome years, he was earneſtly importuned by Maximianus and Galerius his ſucceſſors, to reſume his empire; yet he could never be perſuaded to quit his ſolitude, till he parted with that and his life together. *Camer. Oper. Subciſ. l. c.* 14. *p.* 209.

4. Suatacopius, King of Bohemia and Moravia, having received an overthrow in a battle by the Emperor Arnolphus, withdrew himſelf ſecretly out of the fight, and, unknown as he was, ſaved himſelf by the ſwiftneſs of his horſe. Being come alone to a mountain called Sicambri, he left there his arms and horſe, and began to walk on foot: when entering into a vaſt wilderneſs, he framed himſelf like a poor pilgrim to feed upon apples and roots, until he had met with three other hermits, to whom he joined himſelf, abiding with them unknown till his laſt. When he drew near his death, he called the three hermits: "you know not yet," ſaid he, "who I am; the truth is, I am king of Bohemia and Moravia, who being overthrown in a battle, have ſought my refuge here with you. I die, having tried both what a royal and a private life is. There is not any greatneſs of a king to be preferred before the tranquillity of this ſolitarineſs. The ſafe ſleeps which we enjoy here make the roots ſavoury, and the water ſweet unto us; on the contrary, the care and dangers of a kingdom make all meat and drink taſte bitter to us. That part of my life which remained, I have paſſed happily with you; that which I led upon my regal throne, deſerveth more the title of death than life. As ſoon as my ſoul hath parted from my body, ye ſhall bury me here in this place; and then going into Moravia, ye ſhall declare theſe things to my ſon, if he yet lives." And having thus ſaid, he departed this life. *Camer. Oper. Subciſiv. l.* 1. *c.* 45. *p.* 209.

5. The Captain Similis was Prefect of the Palace to Adrian the Emperor; and after he had procured leave at laſt to quit himſelf of his employment, and to retire into the country, he lived there in reſt, with privacy and content, for the ſpace of ſeven years; and when he found himſelf near unto his death, he ordained, by his laſt will, this epitaph to be inſcribed upon his tomb:

Similis hic jacet cujus ætas quidem multorum annorum fuit, ſeptem tamen duntaxat annis vixit.

That is,

"Here lieth Similis, who was indeed of a great age, yet lived only ſeven years."

Fulgoſ. Ex. l. 4. *c.* 1. *p.* 436. *Camer. Oper. Subciſiv. l.* 1. *c.* 45. *p.* 211.

6. Lucius Sylla having, with great labours and infinite perils arrived unto the Dictatorſhip in Rome, than which there is no power more abſolute, and having therein governed with ſuch ſeverity, as to put to death two thouſand ſix hundred Roman Knights, ſlain ten Conſuls, forced thouſands from their country into exile, and prohibited unto many all funeral honours: yet, without fear of accounting for any of his vaſt actions, and not being in the leaſt enforced thereunto by any neceſſity of his affairs, he voluntarily depoſed himſelf from that high ſeat of magiſtracy, and retired to a life of privacy in Rome: and whereas, one day as he paſſed along in the maket-place, he was reproached and inſolently treated by a young man, he contented himſelf to ſay, with a low voice, to ſome that ſtood near him, "This young man will be the occaſion that no man hereafter will reſign a Dictatorſhip." *Fulgoſ. Ex. l.* 4. *c.* 4. *p.* 435.

7. Ramirus lived a Monk in a Monaſtery, from whence, upon the death of his brother, he was called by the Nobles and people of Arragon to ſucceed his brother in the kingdom. The Pope alſo diſpenſed with his vow, and he had leave to accept of the Kingdom. Ramirus therefore left the Monaſtery, married a wife, by whom he had a daughter, called Urraca; after which, neither conjugal affection, nor the deſire of a Kingdom (two of the ſtrongeſt bonds amongſt men) were able to retain him, but that he would return unto that eccleſiaſtical humility which he had experienced in the Convent where he formerly had lived. *Camer. Oper. Subciſiv. cent.* 3. *cap.* 92 *p.* 346.

8. The Parthians, by civil diſcords, had rejected Artabanus their King, who endeavoured his reſtoration to his kingdom by the arms of Jazates King of the Adiabeni. The Parthians, not only upon the account of an impending war, but moved alſo with other reaſons, repented that they had expelled Artabanus. They ſent therefore Ambaſſadors both to him and to Jazates, giving them to underſtand, that they would moſt willingly do what they did require them: but that, upon the expulſion of Artabanus, they had ſet up Cynamus in his ſtead; and having ſworn allegiance unto him as their King, they durſt not recede from their oath. Which when Cynamus underſtood, he wrote to Artabanus and Jazates, that they ſhould come; for he would reſign up the kindom of Parthia to Artabanus. When they were come, Cynamus went forth to meet them, adorned in royal robes, and the diadem upon his head. As ſoon as he drew near to Artabanus, diſmounting from his horſe, he ſpake thus: "When the Parthians had driven thee, Artabanus, from the kingdom, and were reſolved to confer it on another, at their intreaty I received it; but ſo ſoon as I knew it was their deſire to reſtore it to thee their true and lawful King, and that the only hindrance of it was, that they ſhould do it without my conſent, I not only forbare to oppoſe them; but, as thou ſeeſt, of my own accord, and without any other reſpect, I reſtore it to thee." And having ſo ſaid, he took the diadem from his own head, and with his own hands he fitted it to that of Artabanus, and freely returned to his former privacy. *Fulgoſ. Ex. l.* 6. *c.* 5. *p.* 768, 769. *Joſeph. Antiq. l.* 20. *c.* 2. *p.* 516.

9. Albertus was a Dominick Friar, and for his great learning ſurnamed Magnus: he was made Biſhop of Ratiſbon by Pope Alexander the Fourth; but he freely left his Biſhoprick, and returned home again to Cologn, that he might retire, and enjoy the greater quiet of reading and writing. *Symſ. Ch. Hiſt. l.* 2. *cent.* 13. *p.* 376.

10. In the year of our Lord 1179, and the reign of King Henry the Second, Richard de Lucy, Lord Chief Juſtice of England, reſigned his office, and became a Canon in the Abbey of Weſtwood. And in the reign of King Henry the Third, upon the twenty-ninth of June, Anno 1276, Walter Maleclarke, Biſhop of Carliſle, renounced the pomp of the world, and took upon him the habit of a preaching Friar. *MS. penes M. Humfr. Burt. Id. ibid.*

11. In a preliminary diſcourſe before the *Monaſticon Anglicanum*, we have an account of divers Kings in this our iſland, who, for devotion's ſake, left their crowns, and took upon them the habit and profeſſion of Monks: ſuch were Pertocus King of Cambria, Conſtantius King of Cornwall, Sebby King of the Eaſt Saxons, Offa King of the Eaſt Saxons, Sigebert King of the Eaſt Angles, Etheldredus King of the Mercians, Kynred King of the Mercians, Ceolwolphus King of the North Humbers, and Edbricthus King of the North Humbers. Whereupon one hath wrote theſe metrical verſes:

Nomina ſanctorum rutilant cum laude piorum
Stemmate regali cum veſtitu monachali,
Qui Reges facti ſpreverunt culmina regni
Electi Monachi, ſunt cœli munera digni.

Præfat. ad Monaſtic. Angl. p. 7.

12. Prince Lewis, the eldeſt ſon of Charles, King of Naples, at the age of twenty-one years, and juſt when he ſhould have been married to the youthful Princeſs of Majorca, did ſuddenly at Barcelona put on the rough and ſevere habit of the Franciſcans. The Queens and Princeſſes there met to ſolemnize the marriage of his ſiſter Blanch with James, King of Arragon, employed their rhetorick to diſſuade him from it; but to no purpoſe: he loved his ſackcloth more than their ſilks; and, as Monſieur Mathieu (alluding to the young Princeſs) ſpeaks of him, left roſes to make a conſerve of thorns. *Vaugh. Flor. Sol. in Epiſt. to the Reader.*

13. King Agrippa took the High Prieſthood from Simon Canthara, and gave it again to Jonathan the ſon of Anani, whom he eſteemed more worthy than the other. But Jonathan declared that he was not worthy of this dignity, and refuſed it, ſaying, "O King, I moſt willingly acknowledge the honour you are pleaſed to beſtow upon me, and know you offer me this dignity of your free will; notwithſtanding which, God judgeth me unworthy. It ſufficeth that I have once been inveſted with that ſacred habit: for at that time I wore it with more holineſs than I can now receive it at this preſent: yet, notwithſtanding, if it pleaſe you to know one who is more worthy of this honour than myſelf, I have a brother, who towards God and you is pure and innocent, whom I dare recommend to you as a moſt fit man for that dignity." The King took great pleaſure in theſe words, and leaving Jonathan, he beſtowed the Prieſthood on Matthias his brother, as Jonathan had deſired and adviſed. *Joſ. Antiq. l. 19. c. 6. p. 508.*

14. Conſtantine the Third, King of Scotland, being wearied with the troubles of publick life, renounced his temporal dignities and kingdom, and betook himſelf to a private life amongſt the Culdees in St. Andrew's, with whom he ſpent his five laſt years, and there died about the year 904. *Spotſw. Hiſt. p. 310. Clark's Mir. c. 113. p. 557.*

15. Celeſtine the Fifth, an Italian, and formerly an Anchorite, was choſen Pope: he was a man of pious ſimplicity, though unſkilful in the management of affairs: this man was eaſily perſuaded by his Cardinals, that the employment he had was too great for his capacity; ſo that he had thoughts of reſigning, and was furthered therein by the crafty device of Boniface, who ſucceeded him. For this man, feigning himſelf to be an angel, ſpake through a trunk in a wall, where the Pope lodged, ſaying, "Celeſtine, Celeſtine, give over thy chair; for it is above thy ability." The poor man was deluded this way; and though the French King perſuaded him to keep his ſeat, yet he decreed, that a Pope might quit his place to turn Hermit again, as he did; though his voluntary reſignation proved no ſecurity to him from the jealouſy of his ſucceſſor, but that he was by him taken, and impriſoned till his death. *Prid. Inſtit. Hiſt. Interv. 7. § 9. p. 130. Petr. Greg. de Repub. l. 13. c. 12. p. 548.*

CHAP XVII.

Of Perſons advanced to Honour through their own Subtilty, ſome Accident, or for ſome ſlight Occaſion.

AMongſt the Romans the temple of Honour was ſo contrived, that there was no way of paſſage into it, but through that other of Virtue: by which they intended to declare, that the entrance and aſcent unto Honour ought to be only by virtuous actions. But things are oftentimes far otherwiſe than they ought to be. Virtue is as familiarly perſecuted as rewarded; nor have perſons of worth been always barely beholden to their merit for their preferment, but perhaps to ſome petty accident, or ſome inconſiderable circumſtance that ſerved to ſet the wheels of their advancement a-going.

1. Some Kings, to make a jeſt, have advanced a man in earneſt. When, amongſt many articles exhibited to King Henry the Seventh by the Iriſh againſt the Earl of Kildare, the laſt was, "Finally, all Ireland cannot rule this Earl:" "Then," ſaith the King, "ſhall this Earl rule all Ireland; and made him Deputy thereof. *Full. Holy State, l. 4. c. 1. p. 231. Camd. Remains, p. 271.*

2. Cambyſes King of Perſia dying without iſſue, the Princes agreed amongſt themſelves, that at an hour appointed they ſhould meet in a certain place on horſeback, and that he whoſe horſe ſhould neigh firſt after they were upon the place, ſhould be choſen King. Oebarus, the groom of Darius's horſe, having underſtood thus much from Darius, told him he would give him the kingdom. Whereupon over-night he led the horſe of Darius to that place, and ſuffered him there to cover a mare; and the next morning, when they were all met,

Darius's horſe knowing the place, and miſſing the mare, neighed: and ſo Darius was preſently ſaluted King. *Juſt Hiſt. l.* 1. *p.* 26. *Raleigh's Hiſt. of the World, l.* 3. *c.* 4. § 4. *p.* 38.

3. Guymond, Chaplain to King Henry the Firſt, obſerving that (for the moſt part) unworthy men were advanced to the beſt dignities in the Church, as he celebrated Divine Service before the King, and was to read theſe words out of Saint James; "It rained not upon the earth three years and ſix months;" he read it thus; "It rained not upon the earth one, one, one years and five one months." The King obſerved his reading, and afterwards blamed him for it. But Guymond anſwered, "That he did it on purpoſe: for ſuch readers were ſooneſt preferred by his Majeſty." The King ſmiled, and in a ſhort time after preferred him to the government of Saint Frideſwid's in Oxford. *Bak. Chron. p.* 60. *Speed's Hiſt. p.* 448.

4. I find it related in the Commentaries of the Greeks, that Semiramis was the concubine of one of the King's ſlaves. As ſoon as Ninus had taken notice of her, he was ſo taken with her beauty and wit, that he ſeized her for himſelf: by degrees ſhe had gained ſuch an empire over him, that he could deny her nothing: nor was there any thing but ſhe durſt aſk. When once ſhe had let fall in diſcourſe, that there was one thing which ſhe did earneſtly deſire, and he had bid her freely and openly ſpeak it whatſoever it was; "I have deſired," ſaid ſhe, "to ſit for one day in your throne, and do juſtice; and that for that whole day all ſhould obey me in the ſame manner as they do you." The King ſmiled, granted her requeſt, and forthwith ſent forth his edict, "that on ſuch a day all men whatſoever ſhould obey the commands of Semiramis; for ſuch was the King's pleaſure." When the day came, the Lady aſcends the throne in her royal apparel, a mighty concourſe there was: ſhe at the firſt (as matter of trial of their obedience) commands ſomething to be done of no great moment. When ſhe perceived that ſhe was exactly obeyed in all her precepts, ſhe commands the guards of the King's body that they ſeize the King himſelf. When he was brought, ſhe ordered them to bind him; and when bound, that they ſtrike off his head: which was done. And by this means, from a day ſhe prolonged the date of her empire many years, which ſhe ruled with great wiſdom, ſucceſs, and glory. *Muret. var. Lect. l.* 6. *c.* 17. *p.* 146. *Ælian. var. Hiſt. l.* 7. *c.* 1. *p.* 199. *Petr. Gregor. de Repub. l.* 7. *c.* 18. *p.* 296.

5. Sir Walter Raleigh was born at Budely in Devonſhire; his introduction to the court was upon this occaſion. This Captain Raleigh coming out of Ireland into the Engliſh court in good habit (his clothes being then a conſiderable part of his eſtate) found the Queen walking, till meeting with a dirty place, ſhe ſeemed to ſcruple going over it: preſently Raleigh caſt and ſpread his new pluſh cloak on the ground, whereon the Queen trod gently, rewarding him afterwards with many ſuits for his ſo free and ſeaſonable tender of ſo fair a foot-cloth. An advantageous admittance into the firſt notice of a Prince, is more than half a degree to preferment. When Sir Walter found ſome hopes of the Queen's favour reflecting on him, he wrote in a glaſs window obvious to the Queen's eye,

"Fain would I climb, but that I fear to fall."

Her Majeſty, either eſpying, or elſe being ſhewed it, did under-write,

"If thy heart fail thee, do not climb at all.

How great a perſon in that court this Knight did afterwards prove to be, is ſcarcely unknown to any. *Full. Worth. p.* 262.

6. There was in the city of Capua an ambitious Nobleman called Pacuvius Calavius: his credit grew, and was upheld by furthering all popular deſires. There was at this time a plebeian faction in the town, and that ſo prevalent, as that all was governed by the pleaſure of the multitude, which alſo wholly followed the direction of this Pacuvius. The people had promiſed to yield up the town to Hannibal, and to meet him on the way to them with ſo many of their Nobility; but they were unable to maintain any ſuch negotiation without the advice of the Senate, and the Senate mainly oppoſed it. The people, therefore, were incenſed againſt the Senate, as having occaſioned them to diſappoint their new friend: and withal, ſince by their promiſe they had diſcovered themſelves, they feared leſt their own Senate, together with the Romans, ſhould hold them in a ſtraiter ſubjection than before. This fear being ready to break into ſome outrage, Pacuvius made uſe of to ſerve his own ambition thus. He diſcourſed unto the Senate as they ſat in council about theſe mo-

tions troubling their city, and ſaid, "That he himſelf had both married a Roman Lady, and given his daughter in marriage to a Roman. But that the danger of forſaking the Roman party was not now the greateſt: for that the people were violently bent to murder all the Senate, and after to join themſelves with Hannibal, who would countenance the fact, and ſave themſelves harmleſs." This he ſpoke as a man well known to be beloved by the people, and privy unto their deſigns. Having thoroughly terrified the Senate by laying open the danger hanging over them, he promiſed them nevertheleſs to deliver them all, and to ſet things in quiet, if they would freely put themſelves into his hands, offering his oath (or any other aſſurance they ſhould demand) for his faithful meaning: they all agreed. Then ſhutting up the court, and placing a guard of his own followers about it, that none might enter or iſſue forth without his leave, he called the people to aſſembly, and ſpeaking as much evil of the Senate as he knew they would be glad to hear, he told them, "That theſe wicked Governors were ſurprized by his policy, and all faſt, ready to abide what ſentence they would lay upon them. Only thus much he adviſed them (as a thing which neceſſity required) that they ſhould chooſe a new Senate before they ſatisfied their anger upon the old." So rehearſing to them the names of two or three Senators, he aſked what their judgment was of thoſe? all cried out, "That they were worthy of death." Chooſe then," (ſaid he) "firſt of all ſome new ones into their places." Hereat the multitude, unprovided for ſuch an election, was ſilent, until at laſt ſome one or other adventured to name whom he thought fit. The men ſo nominated were generally diſliked by the whole aſſembly, either for ſome fault, baſeneſs, and inſufficiency, or elſe even becauſe they were unknown, and therefore held unworthy. The difficulty of the new election appearing more and more, whilſt more were yet to be choſen, (the fitteſt men to be ſubſtituted having been named amongſt the firſt, and not thought fit enough) Pacuvius intreated, and eaſily prevailed with the people, that the preſent Senate might for this time be ſpared, in hopes of amendment hereafter, (which doubtleſs would be) having thus obtained pardon for all offences paſt. Henceforth not only the people, as in former times, honoured Pacuvius, and eſteemed him their patron, but the Senators alſo were wholly governed by him, as a perſon to whom they acknowledged themſelves indebted for the ſafety of their lives. *Raleigh's Hiſt. World. l.* 5. *c.* 3. § 9. *p.* 390, 391.

7. John Ruſſel's father was an Eſquire, and he was bred beyond ſea, arrived at great accompliſhments, and returned home about the time when Philip, King of Caſtile (father to the Emperor Charles the Fifth) was forced by foul weather into the Haven of Weymouth. But it is an ill wind that blows nobody profit: this accident proved the foundation of Mr. Ruſſel's preferment. For when Sir Thomas Trenchard bountifully received this royal gueſt, Mr. Ruſſel was ſent for to complete the entertainment: King Philip taking ſuch delight in his company, that, at his departure, he recommended him to King Henry the Seventh, as a man fit to ſtand before Kings, and not before mean men. Indeed he was a man of ſpirit, carrying as a badge of valour, the loſs of an eye he had ſuſtained at the ſiege of Montrule. King Henry the Eighth much favoured him, making him Comptroller of the houſehold, and Privy Counſellor: and in 1538 he created him Lord Ruſſel, and made him Keeper of the Privy Seal. A good ſhare of the golden ſhower of abbey-lands fell into his lap, two mitred ones, Taviſtock and Thorney. King Edward the Sixth made him Earl of Bedford. He died 1554. *Full. Worthies, page* 281.

8. Tiberius the Emperor advanced a vulgar and mean perſon to the dignity of Queſtorſhip, and preferred him before all the noble perſons that were candidates for the office, and that only for taking off an amphora of wine, at a feaſt which he had made, at one draught. *Hak. Apol. l.* 4. *c.* 6. *p.* 371.

9. There was amongſt the Medes a wiſe man named Dejoces, the ſon of Phraortes, who aſpiring to a ſovereignty over them, dealt in this manner: When the Medes dwelt up and down in villages, Dejoces, obſerving great licence amongſt them, managed all things that came before him with ſtudious and affected equity. Upon which the Medes that dwelt in the ſame village, made him the Judge of all their controverſies, which he compounded with great juſtice, and grew popular amongſt ſuch as lived near him. This being underſtood by others that lived in other villages, they alſo aſſembled to Dejoces upon all occaſions, as being the perſon alone that judged without corruption: and in concluſion would ſuffer none elſe to determine their cauſes in the whole province but Dejoces. He, now finding all to attend upon him, refuſed any longer to ſit in judicature, ſaying, "He could

not attend upon cauſes all day long as he had done, without apparent neglect of his own affairs." Upon this there followed much more rapine and villainy than before; ſo that the Medes entered into council about their affairs, and (by agreement) the friends of Dejoces adviſed to chooſe a King, ſaying, "Elſe they could not long abide in their country, by reaſon of the unbridled liberty of the people." It was reſolved upon; then the queſtion was, who ſhould be the man they ſhould elect? Dejoces was extolled by all, and by general ſuffrage elected. Being brought amongſt them and approved, he commanded that a palace ſhould be built worthy of a Prince, and that guards ſhould be allotted him for the ſecurity of his perſon; this was performed: which done, he compelled them to build one city, and this to be well fortified and adorned: it was ſo, and called Ecbatana. And Dejoces having thus firmly fortified himſelf and his palace, he cauſed the reſt of the Medes to dwell up and down as before. Then made he a law, that none ſhould enter in to the King, but ſhould tranſmit his buſineſs by ſuch as were appointed on purpoſe, and no other ſhould ſee the King: and that no man ſhould laugh or ſpit in his preſence. When he had thus eſtabliſhed himſelf, he was ſevere in his juſtice: for they ſending in their cauſes, they were ſent back to them decided. Thus Dejoces got the kingdom of Media, in which were theſe nations, the Buſæ, Paretaceni, Struchates, Arizanti, Budii, and the Magi: and having reigned fifty-three years, left Phraortes his ſon his ſucceſſor. *Herod. l. 1. p. 43, 44. Plut. de Herod. malign. p. 632.*

10. In the reign of King William the Second, an Abbey being vacant, two Monks of the Convent became ſuitors to him for the place, offering great ſums of money, and each of them out-bidding the other. Whereupon the King looking about, and eſpying another Monk ſtanding not far off, aſked him what he would give for the place? who anſwered, "That he neither had any thing to give, nor would give any thing if he had it; but came only to wait upon him back whom it ſhould pleaſe the King to appoint the Abbot." Well," ſaid the King, "thou haſt ſpoken honeſtly: thou art fitter to be Abbot than either of theſe:" and ſo beſtowed the place upon him gratis. *Polyd. Verg. l. 10. Bak. Chron. p. 49. Zuing. Theatr. vol. 3. l. 4. p. 732.*

11. Novellius Torquatus, a Millanois, was highly honoured amongſt the Romans, and eſpecially by Tiberius: for by him he was advanced to the Proconſulſhip of Syria, a government of great honour and large command in the empire. The cauſe of his advancement was, for that he could drink three gallons of wine at a draught, without taking his breath, and he fairly drank off his liquor, and left no dregs behind him: and after he had drank ſo very much, he neither ſtammered in his ſpeech, nor unburdened his ſtomach by vomiting: and how late ſoever he ſat up at the wine over-night, he would be ſure to relieve the morning-watch and Centinels. For theſe rare qualities he was dubbed Knight by the ſurname of Tricongius, that is, the Three Gallon Knight. *Sueton. l. 3. c. 42. p. 145. Plin. Nat. Hiſt. l. 14. p. 427.*

12. For the like quality, C. Piſo did firſt riſe, and afterwards was advanced to the Provoſtſhip of the city of Rome by the ſame Tiberius: namely, for that in his court (being now Emperor) he ſat two days and two nights drinking continually, and never ſtirred foot from the table. *Plin. Nat. Hiſt. l. 14. p. 427.*

13. In the time of William Rufus, King of England, there was one Roger, a poor Prieſt, ſerving a cure in a village near Caën in Normandy. It chanced that Henry, the King's youngeſt brother, paſſing that way, made ſome ſtay in the village, and being deſirous to hear maſs, this Roger (then Curate) was the man to ſay it: which he diſpatched with ſuch celerity, that the ſoldiers, who commonly love not long maſſes, commended him for it, telling their Lord, "That there could not be found a fitter prieſt for men of war than he." Whereupon Henry appointed him to follow him: and when he came to be King, preferred him to many great places, and at laſt to be Chancellor of England, and Biſhop of Saliſbury. When King Stephen came to the crown, he held this man in as great account as his predeceſſor King Henry had done, and perhaps in greater. He arrived to ſuch wealth, that he built the caſtles of Saliſbury, the Vize, Sherburn, Malmſbury, and Newark, to which there were no ſtructures comparable in the kingdom. He had alſo forty thouſand marks in money: which, together with his caſtles, the King ſeized into his own hands upon diſpleaſure. *Bak. Chron. p. 71.*

14. Claudius, upon the report of C. Caligula's being ſlain, was ſo extremely terrified, and ſo doubtful and ſolicitous of his own ſafety, that he ſlily crept forth out of a parlour at the Court wherein he then was, and conveyed himſelf up

into a garret near thereabouts, and there hid himſelf betwixt the hangings that hung before the door. Whilſt he lurked cloſe there, a private ſoldier chancing to run to and fro that way looking for plunder, eſpied his feet, and by earneſt inquiry, aſking who he was, happened to take knowledge of him. He drew him forth out of the place, and (when Claudius for fear fell down humbly at his feet, and took hold of his knees to move his compaſſion) ſaluted him Emperor. From thence he immediately brought him to his fellow-ſoldiers, who as yet ſtood wavering: by them was he beſtowed in a litter; and becauſe his own ſervants were fled, they by turns ſupported the litter upon their ſhoulders, and ſo he was brought into the Pretorian camp, all ſad, and amazed for fear: pitied alſo by the multitude that met him upon the way, as if ſome innocent had been led to execution. Being received within the intrenchments, he lodged in the camp all night, and in the morning the ſoldiers ſwore allegiance to him. Thus was he unexpectedly made Emperor in the fiftieth year of his age. *Suet n. l.* 5. *c.* 10. *p.* 207. *Lipſ. Monit. l.* 2. *c.* 3. *p.* 164. *Joſ. Antiq. l.* 19. *c.* 2. *p.* 502

15. Regillianus was General in Illyricum, and the ſoldiers (being ill-affected to Galienus the Emperor) were buſying themſelves upon new deſigns. It fortuned that many of them ſupped together, and Valerianus a tribune, in his wine and mirth, was aſking, "Whence may we believe the name of Regillianus did firſt come?" *A regno* (from reigning) replied one: "Then," ſaid all the ſoldiers there preſent, "he may be a King." And thus, upon the ſole occaſion of this one word, ſpoken by chance, he was fetched out of his tent, and ſaluted Emperor, and behaved himſelf with great gallantry againſt the Sarmatians. *Lipſ. Monit. l* 3. *c.* 5. *p.* 167. *Zuing. Theat. vol.* 3. *l.* 4. *p.* 722. *Pezel. Mellific. Hiſt. tom.* 2. *p.* 233.

16. Tacitus the Emperor was dead, and Florianus his brother aſpired to the Empire; but while the election was depending, the Oriental armies were reſolved to have an Emperor of their own choice. They were aſſembled together on purpoſe to pitch upon ſome one; when the Tribunes (as it was fit in that caſe) adviſed them to chooſe *fortem, clementem, probum Imperatorem:* they catched at the word, and ſuddenly cried out, *Probus Auguſtus,* the gods preſerve thee. So they clad Probus in purple, and the other imperial ornaments, and proclaimed him Emperor, *Lipſ. Monit. l.* 2. *c.* 3. *p.* 166.

17. Piſiſtratus came this way to the chief rule and ſole power in the city of Athens: he ſhewed himſelf very affable and courteous to the citizens, and liberal where occaſion required it; ſo that he was looked upon as the ſure refuge and ſanctuary of ſuch as were oppreſſed with injury or poverty. The Nobility held this courſe of his ſuſpected, and he was well aware thereof; and therefore he bethought himſelf which way he might cajole the Nobility, and procure a guard about his own perſon. To this purpoſe he gave himſelf ſeveral wounds, and then, all wounded and bloody, came into the market-place, and told the Citizens, that "theſe were the rewards of his goodneſs to them and theirs, which he had now newly received at the hands of the men of power in the city:" as alſo that "his life was in perpetual hazard, unleſs they would take ſome courſe to ſecure it, unto whom alone he had devoted himſelf and life." The people were moved with indignation; they decreed him a guard about his perſon; by which means he ſuppreſſed the Nobility, made himſelf the Tyrant of that city, and oppreſſed the people. *Lipſ. Monit. l.* 2. *c.* 5. *p.* 186.

18. Phrynichus was choſen General by the Athenians, not becauſe of any grace or favour he was in with them, nor for any Nobility in his deſcent, nor that he had the reputation of a rich man, for which reaſons they had often preferred others; but in a certain Tragedy, having framed his Poem and Muſick ſo much unto military motion; for this reaſon alone, the whole theatre cried out, that "they would have him for their General;" ſuppoſing that he could not be ignorant of military ſkill, who had compoſed a Poem that had in it a ſpirit ſo agreeable to the condition of men of war. *Ælian Var. Hiſt. l.* 3. *c.* 8. *p.* 95.

19. Alfredus, King of the Weſt Saxons, went out one day a hunting, and paſſing by a certain wood, he heard, as he ſuppoſed, the cry of an infant from the top of a tree; he diligently inquired of the huntſman "what that was?" commanding one of them to climb the tree; where, in the top of it, was found an eagle's neſt, and therein a pretty ſweet-faced infant, wrapped up in a purple mantle, and upon each arm a bracelet of gold, a ſign of the Nobility of his parents. This child the King carried with him, cauſed him to be baptiſed, and from the neſt wherein he was found, he

gave him the name of Neſting. After he had given him noble education, he advanced him to the dignity of an Earl. *Monaſticon Anglic. tom.* 1. *p.* 256.

20. Louis XI. King of France, having a moſt famous Aſtrologer in his Court, and intending one day to go a hunting, aſked him "whether it would be fair weather, or whether he did not ſuſpect it would rain?" who, having conſulted his aſtrolabe, anſwered, that "the day would be fair and ſerene." The King determined therefore to purſue his deſign: but having rode out of Paris, and coming near the foreſt, he met a collier driving his aſs, laden with coals, who ſaid, that "the King would do well to go back, becauſe in a few hours there would be a great ſtorm." But as what ſuch people ſay is but little regarded, the King made no account of it, but rode into the foreſt, and was no ſooner there, but the day grew dark, thunder and lightning came on, and the rain fell in ſuch abundance, that every one endeavouring to ſave himſelf, the King was left alone, who had no recourſe but to his horſe's ſwiftneſs, to eſcape this misfortune. Next day the King having ſent for the collier, aſked him "where he had learned aſtrology?" and "how he could ſo exactly tell what weather ſhould happen?" The collier anſwered, "Sir, I was never at ſchool, and indeed I can neither read nor write; nevertheleſs, I keep a good Aſtrologer in my houſe, who never deceives me." The King being amazed, aſked him "what was his Aſtrologer's name?" Upon which the poor man, quite abaſhed, anſwered, "Sir, it is the aſs which your Majeſty yeſterday ſaw me driving, laden with coals: as ſoon as bad weather is coming, he hangs down his ears forward, and walks more ſlowly than uſual, and rubs himſelf againſt the walls: by theſe ſigns, Sir, I certainly foreſee rain, which was the reaſon that yeſterday I adviſed your Majeſty to return home." The King hearing this, caſhiered his Aſtrologer, and gave a ſmall ſalary to the collier, that he might make much of his aſs, and ſaid, with an oath, that "for the future the collier's aſs ſhould be his Aſtrologer." *Bayle's Dict. vol.* 3. *artic. Louis XI.*

21. The aforeſaid King went one day into his kitchen, dreſſed in a very plain woollen gown, and aſked a boy that was turning the ſpit ſome queſtions; who not knowing him, anſwered, "I am a native of Berry, ſuch-a-one's ſon, and my name is Stephen: I ſerve the King here in mean quality, and yet I get as much as he." The King aſked him "what the King got?" "His expences," ſaid he; "and by my faith, I will have my expences of him, as he has of God; and he will carry away no more than I." The King (who ſometimes raiſed people in a frolick) was pleaſed with the anſwer, and Stephen made his fortune by it, for the King made him his valet-de-chambre, and he grew very rich. *Idem.*

22. The ſame King, as he entered into a church one day, whilſt the great bell went, he ſaw a poor Prieſt ſleeping before the door; and inquiring "if any body was dead?" he was told that "a Canon was dead, whoſe benefice was in his Majeſty's nomination." Whereupon he ordered the Prieſt to ſucceed him, to verify the proverb, "that he who is happy, his good fortune comes when he is aſleep." *Idem.*

CHAP. XVIII.

Of ſundry Cuſtoms that were in Uſe and Force with different Nations and People.

AMongſt the many millions of faces which are to be ſeen in the world, there are not any two of them that are exactly and in all points alike; and though there may be ſome ſimilitude in voices, yet there is ſomething in every one that is peculiar, and that ſerves to diſtinguiſh it from that of another man. Nor is there leſs variety in the wits, minds, and inclinations of men: and hereupon it is that the cuſtoms and manners of nations and particular perſons do accordingly differ and alter from one another.

1. The Egyptians at their feaſts uſed to carry about the dried anatomy of a man in a coffer, not ſo much in memory of Oſiris, ſlain by Typho, and in a cheſt caſt into the ſea; but that being inflamed with wine, they might mutually exhort one another to the uſe and enjoyment of theſe preſent good things, becauſe ere long all of them would be as that ſkeleton. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 150. *Camer. Oper. Subciſ. cent* 1. *c.* 12. *p.* 75.

2. The Spartans, when they brought home with them any friend or gueſt, ſhewing them the doors, they uſed to ſay, "Not a word that is ſpoken paſſes out here." Plutarch alſo tells, that by the inſtitution of Lycurgus, when they invited any to feaſt with them, he who was the elder ſtood at the door of the dining-room, and pointing to it, ſaid to all that entered: "Nothing that is

ſpoken paſſes theſe doors to be told abroad:" expreſſing thereby that all the gueſts had a full freedom and liberty to ſpeak, without any conſtraint upon them. *Plut. in Sympoſ. Eraſm. Adag.*

3. The ſame Spartans, in thoſe feaſts of theirs that are called Phiditia, have their Prefects, or Stewards, who bring in two or three of the Helotes (that is, their ſlaves), drunk and intoxicated with wine, and expoſe them publickly in that poſture to their youth, that they may ſee what it is to be drunk, and that, by their unſeemly and uncomely behaviour, they might be brought into a deteſtation of that vice, and to a love of temperance and ſobriety. *Plut. adv. Stoicos, p. 552. Et in Laconicis.*

4. The Maſſilienſes have ſtanding before the gates of their city two coffins, one wherein the bodies of freemen, the other wherein thoſe of ſervants, are carried in a cart to burial, which they do without weeping; their mourning is finiſhed upon the funeral-day, with a feaſt among their friends. There is alſo a publick poiſon kept in that city, which is delivered to that perſon who hath made it appear to the Magiſtrates of ſix hundred (that is, their Senate), that he hath ſufficient cauſes to deſire to die. Alſo they ſuffer no man to enter into the town with any weapon; but there is appointed at the gate one to receive them at their entrance, and to deliver them back at their departure. Thus, as their entertainments to others are humane, ſo to themſelves they are ſafe. *Val. Max. l. 2. c. 6. p. 46.*

5. There is a memorable cuſtom of the Athenians, that a freed-man, convicted of ingratitude towards his Patron, ſhall forfeit the privilege of his freedom; as who ſhould ſay, "We ſcorn to have thee a Citizen, who art ſo baſe a valuer of ſo great a gift; nor can we ever be brought to believe that he can be advantageous to the City, whom we perceive to be villanous at home. Go thy way then, and be ſtill a ſervant, ſeeing thou knoweſt not how to eſteem thy freedom." *Val. Max. l. 2. c. 6. p. 45.*

6. The ſame Athenians (by an ancient uſage amongſt themſelves) as ſoon as their children came to ſome maturity, they deſigned them to their ſeveral trades in this manner: They laid before them inſtruments and tools of all kinds; and unto whatſoever the youth applied himſelf, or ſeemed to be delighted with, to that kind of handicraft they diſpoſed of him, as if Nature itſelf had thereby hinted out ſo much to them. *Zuing. Theatr. vol. 1. l. 1. p. 157.*

7. The Romans, when in debate about the puniſhment of any crime, if it fell out, that in the ſuffrages the votes were evenly divided, the judgment paſſed to the advantage of the delinquent. Which was alſo often done by the Athenians: for when they collected votes about the extinguiſhment of the Mytilenians, and found them equal on each ſide, the opinion of Diodorus was followed, becauſe it was the moſt merciful. *Alex. ab Alex. in Dieb. Genial. l. 3. c. 5.*

8. The Triumphers at Rome of old uſed to invite the Conſuls and Senate to the Triumphal Feaſt; but afterward they publickly beſought the Conſuls, that they would not come; and ſent meſſengers to them to deſire their abſence. For the moſt honourable ſeat was the place of the triumphant perſon, and he was to be attended on home from the feaſt: which it was not lawful to do to any man (the Conſuls preſent) but only to themſelves. *Plut. in Quæſt. Roman.*

9. The Athenians, at the firſt entrance of a new ſervant into their houſes, had this cuſtom; the maſter or miſtreſs threw figs, and dates, and nuts, and other fruits upon him, which were ſcrambled for by the reſt of the ſervants. After the ſame manner they uſed to do to Ambaſſadors, to ſuch as were newly entered upon the Prieſtly Office, to men who were newly married, and to all others to whom they wiſhed well; becauſe it was a ſign of proſperity and abundance. *Zuing. Theat. vol. 1. l. 2. p. 179.*

10. The Scythians had this cuſtom amongſt them; that if any man had received an injury from another, which he thought he had not ſufficient power to revenge upon his adverſary, he ſacrificed an ox; he cut the fleſh in pieces, and boiled them. Then ſpreading the hide of him upon the ground, he ſat upon him with his hands upon his back, than which there is not a greater way of ſupplication amongſt the Scythians. He that would might take part of the fleſh of the ſacrifice; and ſtanding with his right foot upon the hide, ſwore to give him his aſſiſtance; and this oath was held as inviolable. *Herodot. Zuing. Theatr. vol. 1. l. 2. p. 182.*

11. Amongſt the Romans, he who was in queſtion for his life, when he was brought forth at the day of trial before the people, both himſelf, his friends, relations, and neareſt neighbours, were to ſtand in ſordid clothes, all filthy, weeping, with the hair of their heads and beards grown, deprecating the puniſhment; that by this deformed and

uncomely habit, they might move the people to compaſſion and mercy before ſuch time as the tribes were put upon the vote. *Alex. ab. Alex. Dier. Gen. l. 3. c. 5.*

12. In Meroe, amongſt the Egyptians, if the King hath committed aught that is evil, they do not puniſh him at all: but all men turning from him, and ſhunning any converſe with him, he is ſuffered to die with grief. *Alex. ab Alex. Dier. Gen. l. 3. c. 5.*

13. The cuſtom of the Ethiopians is not to puniſh any ſubject with death, though he is condemned; but one of the Lictors is ſent to the malefactor with the ſign of death carried before him: which received, the criminal goes home, and puts himſelf to death. To change death into baniſhment is held unlawful: and it is ſaid, that when one had received the ſign of death, and had intentions to fly out of Ethiopia, his mother being apprehenſive of it, faſtened her girdle about his neck; and he, not offering to reſiſt her with his hands, leſt he ſhould thereby faſten a reproach upon his family, was ſtrangled by her. *Herodot. l. 2. Diod. Sicul. Rer. Antiq. l. 3. c. 1. p. 71.*

14. In the Greater India, in the kingdom of Var (in which Saint Thomas is ſaid to be ſlain and buried) he, amongſt them who is to undergo a capital puniſhment, begs of the King that he may rather die in honour of ſome god, than an inglorious death by the hands of the hangman. If the King in mercy grant him it, by his kindred with great joy he is led through the city with mighty pomp; he is placed in a chair with ſharp knives hung all about his neck. When he comes to the place of execution, with a loud voice he affirms he will die in honour of this or that god: then taking one of the knives, he wounds himſelf where he pleaſes; then a ſecond, then a third, till his ſtrength fail; and ſo he is honourably burnt by his friends. *Paul. Venet. Orient. Rerum, l. 3. c. 24.*

15. The Moſynæci, who lived beyond the river Carambis, if their King whom they have choſen hath done any thing amiſs, they ſuffer him not to eat any thing for one whole day. *Alex. Dier. Genial. l. 3. c. 11.*

16. The Scots have a cuſtom (which is alſo at Milan), they call it an indictment: there is a cheſt in the Church, into which any man may caſt a paper, having the name of the delinquent, the crime done by him, the place and time, and alſo the witneſſes ſet down. This cheſt is opened in the preſence of the judge, the King's Proctor being by: and this is done every fifteenth day, that there may be a private inquiry made of all ſuch perſons whoſe names are there found, and they accordingly to be brought before them. *Bodin. Dæmonol. l. 4. c. 1. Zuin. v. 1. l. 2. p. 1205.*

17. The ancient Romans appointed, that about the axes which were carried before the Magiſtrates, bundles of rods ſhould be bound, that while thoſe bundles were unlooſing, a convenient ſpace of time ſhould be given to the Magiſtrate, leſt, in a heat of paſſion, he ſhould command ſuch things to be done, whereof afterwards he ſhould but in vain repent himſelf. *Fulgoſ. Ex. l. 2. c. 1. p. 220.*

18. The Egyptians yearly compelled all perſons to give in their names and profeſſions to the Magiſtrate: and ſuch as they found to lie, or live upon unlawful gains, they adjudged to death. Alſo about the neck of their principal Juſtice, there is hung the image of a deity of gold and gems, which deity they called Truth: by which they ſhewed, that truth ought always to be in the heart and mouth of a Judge: and when they beheld that, they ſhould prefer it before all other things. *Camer. Oper. Subciſiv. cent. 1. cap. 15. p. 85. Fulgoſ. Ex. l. 2. c. 1. p. 220.*

19. The Romans uſed to take away the horſes from ſuch men as were of a fat and corpulent body, as a mark of infamy upon them. For when through luxury they had unfitted themſelves for the ſervice of their country, they ſhould be without publick honour in it. Alſo they cauſed ſuch as were convicted of cowardice to be let blood in the arm, that they might diſhonourably loſe that blood which they feared to ſhed for the honour and ſafety of their country. *Fulgoſ. Ex l. 2. c. 1. p. 224.*

20. That was alſo a praiſe-worthy cuſtom of the Romans, whereby it was forbidden, that thoſe ſpoils which they had taken from their enemies, and conſumed through length of time, ſhould ever be renewed. By which they ſeemed to take care that that hatred which might appear to be retained while the ſpoils were ſtanding, ſhould in ſome time be obliterated, and ceaſe with the ſpoils themſelves. *Fulgoſ. Ex. l. 2. c. 1. p. 224.*

21. The Corinthians uſed, without much examination, to hang up ſuch as were ſuſpected of theft; and upon the third day after, the matter was ſtrictly examined by the Judge; then if it was found that they had really committed the theft whereof they had been accuſed, they left them hanging upon the gallows; but if they were adjudged to be innocent, they were taken thence,

and buried with honour at the publick charge. *Fulgoſ. Ex. l. 2. c. 1. p. 226.*

22. The Thracians did celebrate the birth of any with mournful complaints, and their funerals with all the ſigns of mirth and expreſſions of joy: this they did without any directions therein from the learned, but only moved thereunto with apprehenſions of the miſerable condition of human life. *Val. Max. l. 2. c. 6. p. 47.*

23. The Lycians, when any matter of mourning doth befal them, uſe to put upon themſelves the cloaths and habit of a woman; that ſo being moved with the effeminacy of their dreſs, they might be willing the ſooner to lay aſide their fooliſh grief. *Val. Max. l. 2. c. 6. p. 47.*

24. The old Gauls had a cuſtom, that when they were about to make war, they called forth their armed youth into council; and he whoſoever he was that came laſt upon that ſummons, was put to death by torments. *Fulgoſ. Ex. l. 2. c. 1. p. 228.*

25. The Romans, whether they went into the country, or travelled further, at their return uſed to ſend a meſſenger before them to their wives, to let them know that they were at hand; and upon this reaſon they did it, becauſe women in the abſence of their huſbands, are ſuppoſed to be detained with many cares, and much employment, poſſibly they have brawls and diſcontents in the family; that therefore all theſe might be laid aſide, and that they might have time to receive their huſbands in peace, and with cheerfulneſs, they ſent before them the news of their arrival. *Zuing. Theat. vol. 3. l. 3. p. 697.*

26. Plutarch ſaith, that “the King of Perſia hath one of his bedchamber, who hath this given him in charge, that in the morning, when he firſt enters the King's chamber, he ſhould awake him with theſe words: “Ariſe, O King, and take care of thoſe affairs which Meſoromaſdes hath commanded thee to take care of.” *Zuing. Theat. vol. 3. l. 3. p. 698.*

27. The Jews, before they entered battle, by publick edict commanded them to depart from the army who were newly married, and had not brought home their wives; alſo all thoſe that had planted a vineyard, and had not yet eaten of the fruit of it; and thoſe who had begun to build a houſe, and had not yet finiſhed it; together with theſe, all ſuch as were cowardly and fearful; leſt the deſire of thoſe things which the one had begun, or the ſaint-heartedneſs of the other, ſhould occaſion them to fight feebly; and alſo, by their fears poſſeſs the hearts of ſuch as were bold and valiant. *Fulgoſ. Ex. l. 2. c. 1. p. 229.*

28. The manner of making war amongſt the Romans, and the recovery of ſuch things as were injuriouſly detained, was this: they ſent forth Feciales, or Heralds, whom they alſo called Orators, crowned with vervain, that they might make the gods witneſſes, who are the revengers of broken leagues. He that was crowned with vervain carried a turf, with the graſs upon it, out of the tower; and the Ambaſſador, when he came to their borders, who were the offerers of the injury, covering his face with a woollen veil: “Hear, O Jupiter,” ſaid he, “hear ye borders,” (and then naming the people whoſe borders they were) “hear ye that which is right. I am the publick Meſſenger of the people of Rome, and juſtly and piouſly come as their Ambaſſador.” Then he ſpake all their demands, and called Jupiter to witneſs: “If I have injuſtly or impiouſly demanded thoſe men or thoſe things to be yielded back to the people of Rome, do thou then never ſuffer me to return in ſafety to my own country.” This he did when he was entered upon their borders, when he met any man, when he entered the gates of the City, and when he came into the Forum: then if that which he demanded was not reſtored, at the end of thirty days, he thus declared war: “Hear Jupiter and Juno Quirinus, celeſtial, terreſtrial, and infernal gods, I call thee to witneſs, that theſe people,” (and named them) “are unjuſt, and will not do right. But of theſe matters the elder of us will conſult how to regain our right.” Then he being returned to Rome, they entered upon the debate; and if it was decreed as right, then the Herald returned with a ſpear in his hand, pointed with iron. Upon their borders, (before three children at leaſt) he pronounced, that “ſuch a people had offered force to, and injured the people of Rome; that the people of Rome had commanded that war be made with them; for which cauſe he and the people of Rome declared and made war with ſuch a people.” And when he had ſaid this, he threw the javelin or ſpear upon their borders. *A. Gell. Noct. Attic. l. 16. c. 4. Plut. in Numâ. Livii Hiſt. Zuing. Theat. vol. 1. l. 2. p. 192.*

29. The Perſians deſired not to ſee their children before ſuch time as they had completed their ſeventh year; and for this reaſon, that they might the better be able to bear their death, in caſe they

ſhould die when they were little ones. *Val. Max. l.* 2. *c.* 6. *p.* 48.

30. The Danes uſed, when the Engliſh drank, to ſtab them, or cut their throats: to avoid which villany, the party then drinking requeſted ſome of the next unto him to be his ſurety or pledge, whilſt he paid nature her due. And hence have we our uſual cuſtom of pledging one another. *Heyl. Coſm. p.* 318.

31. At Negapatan, a town upon the river Negay, and in the Coaſts of Coromandel, they have this odd cuſtom in the celebration of their marriages: A Bramin (or Prieſt), a cow, and the two lovers, go together to the water-ſide, where the Bramin mutters a prayer of ſmall matter, and to as little purpoſe; which finiſhed in order, they link hands, and have the cow's tail commixed, as a holy teſtimony; on all together the Bramin pours his hallowed oil, and forces the beaſt into the river, wherein ſhe goes ſo far, till they be to the middle in water. The cow returns not, nor do they diſunite, till ſhe is frighted with the water; then being on the ſhore, they untie their hands, and hold that conjunction ſacred and powerful ever after. *Herb. Trav. l.* 3. *p.* 309.

32. When any Chineſe dies, they waſh him every where, perfume him next, and then they put his beſt cloaths on, and hate to let his head be naked: that done, they ſeat him in his chair, and make him ſit as if he was not dead, but living. At a ſet time his wife enters the room; ſhe firſt does him reſpect, kiſſes him, and takes her farewel, by expreſſing ſo much love and ſorrow as is poſſible. At her departure ſhe takes her lodging; and her children next enter, where they kneel, and kiſs his hands, and ſtrive to outvie each other in their ejaculations, and ſuch outward motions of ſorrow and piety, as is imaginable, beating their breaſts, and pouring out tears in abundance. Next to them his kindred do their parts, and then his friends and other acquaintance. The third day they coffin him in moſt precious wood, cover it with a coſtly cloth, and over it place his image; for fifteen days the corpſe reſts ſo, each day having a table ſpread with dainty meats; but nightly the Prieſts eat it, and burn incenſe, and offer an expiatory ſacrifice. When they carry it to the grave (which is neither within any town or city), they have women that do accompany it, purpoſely hired to howl, to tear their hair, and to move others to compaſſion. Sometimes upon his coffin they place divers pictures of dead men, whom they intreat to ſhew him the beſt way to Paradiſe. That done, his wife and children for ſome days ſeclude themſelves from the ſight of men, and when they go abroad, go dolorouſly habited. They put coarſe ſackcloth next their ſkin, have their cloaths made long and plain, and for three years ſcarce laugh, or ſeem to joy in any thing; but contrariwiſe, endeavour to the utmoſt of their power to aggrandize their duty, by a continued lamentation, abſtinence from publick feaſts and paſtimes; and in all their letters, inſtead of their names, ſubſcribe themſelves ſuch a one's diſobedient and unworthy child, &c. *Herb. Trav. l.* 3. *p.* 340.

33. It was a cuſtom in Alexandria, that upon certain ſtated and appointed days, ſome particular perſons were carried about in a chariot, to whom it was given in charge, that "they ſhould paſs throughout the whole city, and making a ſtand at whoſe door they pleaſed, they ſhould there ſing aloud the faults that the perſons in that houſe were guilty of." They might not cauſeleſsly reproach any, but publiſh the very truth; to which purpoſe they were ſtudiouſly beforehand to inquire into the manner of the life of each citizen. The end of this cuſtom was, that men might be moved to reform, by the conſideration of that ſhame which was publickly provided for a diſhoneſt life. *Camer. Oper. Subciſiv. cent.* 1. *c.* 66. *p.* 296.

34. The cuſtom of eſtabliſhing a mutual and laſting friendſhip betwixt two, and alſo of Princes when they entered into inviolable leagues or alliances, was this: they joined their right-hands, and then both their thumbs were hard bound about with a ſtring; as ſoon as the blood came into the extremities of them, they were lightly pricked, that the blood came, and then each licked up ſome of the other's blood. The friendſhip or league contracted by this ceremony was held moſt ſacred, as being ſigned with their own blood. In this manner the inhabitants of the iſland Palmaria, the Scythians, Georgians, and divers other nations, begin their friendſhips, and, as we read in Athenæus, the Germans themſelves. *Tacit. Annal. l.* 12. *Camer. Oper. Subciſiv. cent.* 1. *c.* 6. *p.* 57. *Athen. Deipnoſoph. l.* 2. *c.* 2. *Patric. Senenſ. de Regno, l.* 8. *tit.* 20. *p.* 560.

35. It was a common uſe amongſt the Romans, and divers other nations, as well amongſt Princes as private perſons, that if there happened any difference of an extraordinary character amongſt them, they uſed to ſend a publick officer, or private meſſenger, to let them know (whom they con-

ceived they had injury by) that they did ſolemnly renounce all friendſhip with them, and that they did forbid them their houſes, and all expectation of any rites of hoſpitality. And they thought it unreaſonable to hurt him by word or deed, who had been their friend, till they had ſent him this declaration, that he might ſtand upon his guard. Thus Badius, the Campanian, betwixt both armies renounced friendſhip with Q. Criſpinus, a Roman, that ſo he might have the freedom to aſſault him as an enemy; and thus dealt King Amaſis with Polycrates, not that he had diſobliged him, but that he feared his miſfortune. *Camer. Oper Subciſiv. cent.* 1. *c.* 91. *p.* 425.

36. Amongſt the Perſians they had this cuſtom: that when any was accuſed in the court for a breach of the laws, though it did plainly appear that he was guilty, yet ſhould he not be immediately condemned, but firſt there ſhould be an exact enquiry made into the whole courſe of his life, and a ſtrict account ſhould be taken whether his evil and unhandſome actions, or his gallant and commendable ones were the moſt: then if the number of his baſe and unworthy doings were found to be the greateſt, he was condemned: if otherwiſe he was abſolved. For they thought it was beyond human power perpetually to keep to that which was right, and that they were to be accounted good, not who never did amiſs, but who for the moſt part did that which was right. *Muret. Var. Lect. l.* 8. *c.* 25. *p.* 218. *Chetwind Hiſt. Collect. cent.* 1. *p.* 4.

37. When the great Chan is dead, and his funerals prepared, his body is carried to the Mountain Alcan, which is the place appointed for the ſepulture of their Kings: and then thoſe that attend upon the corpſe thither, are commanded to kill all perſons indifferently whom they meet with upon the way, and to charge them that they perform diligent ſervice to their dead King in the other world. When the dead body of the great Chan Mongo, who was the fifth in order, was conducted to that place, there were no leſs than twenty thouſand ſlain by this means upon the way: at another time three hundred thouſand were killed upon the like occaſion, ſays Kornmannus. *Dinoth. Memorab. l.* 2. *p.* 72. *Kornman. de Mirac. Mortuor. part.* 5. *c.* 30. *p.* 14.

38. The commonwealth of the Lycians heretofore ordained, that all thoſe who would propoſe any novelty in matter of law, ſhould deliver it in publick with a halter about their necks, to the end, that if their propoſitions were not found to be good and profitable to the republick, the authors thereof ſhould immediately be ſtrangled upon the place. *Cauſ. Holy Court, tom.* 1. *l.* 2. *p.* 32.

39. The funerals of the Indian Perſes are in this manner: they put the dead body into a winding-ſheet; all the way his kindred beat themſelves, but in great ſilence, till they come within fifty or an hundred paces of the burial place, where the Herbood or Prieſt meets them, (obſerving ten foot diſtance), attired in a yellow ſcarf, and a thin turban. The Neceſſelars (or bearers) carry the corpſe upon an iron bier (wood is forbidden, in that it is ſacred to the fire which they worſhip) to a little ſhed or furnace, where ſo ſoon as ſome myſtick anticks are acted, they hoiſt it up to the top of a round ſtone building, twelve foot high, and eighty in circuit: the entrance is only at the north-eaſt ſide, where, through a ſmall grate or hole, they convey the carcaſe into a common monument: the good men into one, and the bad men into another. It is flat above, wholly open, plaiſtered with ſmooth white loom, hard and ſmooth like that of Paris. In the midſt thereof is a hole deſcending to the bottom, made to let in the putrefaction iſſuing from the decayed bodies, which are thereupon laid naked in two rows, expoſed to the ſun's flaming rage, and mercileſs appetite of ravenous vultures, who commonly are fed by theſe carcaſes, tearing the raw fleſh aſunder, and deforming it in an ugly ſort; ſo that the abominable ſtink of thoſe unburied bodies (in ſome places three hundred) is ſo loathſome and ſtrong, that they would prove worſe ſeen than ſpoken of. The deſire to ſee ſtrange ſights allures a traveller, but the Perſes delight not that a ſtranger ſhould go up to view them. *Herb. Trav. l.* 1. *p.* 54.

40. In the Roman marriages, which commenced with contracts, mutually ſealed and ſigned with the ſignets of divers witneſſes there preſent, there were ſundry cuſtoms obſerved by them. The man, in token of good will, gave to the woman a ring, which ſhe was to wear upon the next finger to the little one of the left-hand, becauſe unto that finger alone a certain artery proceedeth from the heart. The word *nuptiæ*, which ſignifies marriage, had its derivation *à nubo*, which in old time ſignified to cover; the cuſtom being, that the woman ſhould be brought to her huſband with a covering or veil caſt over her face. Alſo becauſe of the good ſucceſs that Romulus and his followers had in the violent taking away of the Sabine women, they continued a cuſtom, that the man

ſhould come and take away his wife by a ſeeming violence from the lap or boſom of her mother or her next of kin. She being thus taken away, her huſband did diſſever and divide the hair of her head with the top of a ſpear, wherewith ſome fencer had been formerly killed; which ceremony did betoken that nothing ſhould disjoin them but ſuch a ſpear, or ſuch like violence. Towards night the woman was brought home to her huſband's houſe with five torches, ſignifying thereby the need which married perſons have of five Goddeſſes and Gods, Jupiter, Juno, Venus, Suadela, and Diana, who is called Lucina. When the woman was thus brought to the door, then ſhe did anoint the poſts of the door with oil: from which ceremony the wife was called *Uxor, quaſi unxor*. This ended, the bride-men did lift her over the threſhold, and ſo carried her in by a ſeeming violence, becauſe in modeſty ſhe would not ſeem to go without force into that place where ſhe muſt ceaſe to be a maid. At her carrying in, all the company did cry out with a loud voice, *Talaſſio, Talaſſio:* for which cuſtom Plutarch alleges this reaſon for one: at the rape of the Sabine virgins, there were ſome of the poorer ſort ſpied carrying away one of the faireſt women: ſome of the chief citizens would have taken her from them, but they began to cry out, "That they carried her to Talaſſius, a great man, and well beloved among the Romans." At the naming of Talaſſius they ſuffered her to be carried away, themſelves accompanying her, and often crying, *Talaſſio, Talaſſio*; from whence it hath been continued as a cuſtom amongſt the Romans ever after at their marriages to ſing, *Talaſſio, Talaſſio. Godw. Rom. Antiq. l.* 2. § 3. *c.* 6. *p.* 87, 88, 89. *Patric. de Inſtit. Reipub. l.* 4. *tit.* 3. *p.* 159.

41. The black people of Caffares, in the land of Moſambique, have a cuſtom amongſt them, that when they go to war againſt their enemies, he that taketh or killeth moſt men is accounted the beſt and braveſt man, and much reſpected. As a proof of his gallantry unto his King, from as many as he hath ſlain or taken priſoners he cuts off the privy members, and dries them well, becauſe they ſhould not rot; with theſe thus dried, he comes before his King with great reverence, in the preſence of the principal men in the village, where, taking theſe members one by one into his mouth, he ſpits them on the ground at the King's feet, which the King with great thanks accepts; and, the more to reward and recompenſe their valour, he cauſes them all to be taken up, and given him again for a ſign and token of honour. Whereby from that time forwards they are accounted as Knights, and they take all thoſe members, wherewith the King hath thus honoured them, and tie them all upon a ſtring, like a bracelet or chain; and when they marry, or go to any wedding or feaſt, the bride or wife of ſuch Knights do wear the aforeſaid chain about their necks, which amongſt them is as great an honour as it is with us to wear the golden fleece, or the garter in England: and the brides of ſuch Knights are therewith as proud as if they were the mightieſt Queens in all the world. *J. Huighen Linſchoten's Voyages, l.* 1. *c.* 41. *p.* 76. *Purch. Pilgr. tom.* 1. *l.* 7. § 4. *p.* 861.

42. When any of the Indian Noblemen or Bramins (that is Prieſts) die, their friends aſſemble together, and make a hole in the ground, wherein they throw much wood, ſweet ſanders, and other ſpices, with rice, corn, and much oil, becauſe the fire ſhould burn the ſtronger. Which done, they lay the dead Bramin in it: then comes his wife with muſick, and many of her neareſt friends, all ſinging certain praiſes in commendation of her huſband's life, encouraging her to follow her huſband, and to go with him into another world. Then ſhe takes all her jewels and parts them amongſt her friends, and ſo with a cheerful countenance ſhe leapeth into the fire, and is preſently covered with wood and oil: ſo ſhe is quickly dead, and with her huſband's body is burnt to aſhes. *J. Huighen Linſchoten's Voyages, l.* 1. *c.* 37. *p.* 70.

CHAP. XIX.

Of the ſeveral Things that different Perſons and Nations have ſet apart, and worſhipped as their Gods.

AMONGST all the Nations under the whole canopy of heaven, there are none ſo barbarous and cruel, none that are ſo utterly loſt to all the ſentiments of humanity and civility, but that they have embraced and continued amongſt them the notion of a Deity, or ſome Being that ought to be adored by them. This is a principle ſo deeply engraven in the very nature of man, that no time nor change, nor chance, hath ever been able to obliterate it: ſo that rather than men would have nothing to worſhip, they were contented to be obliged to their gardens for their gods: and indeed herein their ignorance and folly is chiefly to be lamented, that they ſtill made choice of any thing rather than the true God, to pay their conſtant homage and venerations unto.

1. The Egyptians, amongſt the many animals which they eſteemed as Gods, did worſhip an ox they called *Apis:* he was black, remarkable for ſome ſpots of white, and in his tongue and tail different from all others. The day in which he was calved was held as a feſtival throughout the whole nation. At Arſinoe they worſhipped the crocodile; at the city of Hercules the ichneumon, a creature that is an enemy to the crocodile: others of them adore a cat; ſome a falcon; others the ibis; and with ſuch religious obſervation, that 'tis capital to kill any of theſe: and if by accident or diſeaſe any of them die, they honourably inter them, and lament over them with ſolemnity. *Sabellic. Ex. l.* 4. *c.* 1. *p.* 179. *Dinoth. l.* 2. *p.* 80.

2. The inhabitants of Hiſpaniola worſhip goblins, which though they ſee not, yet they believe to wander in the night-time about their houſes. The wooden images of theſe they religiouſly adore, calling them Zemini, the diſpoſers of good and bad fortune. *Jovii Elog. l.* 4. *p.* 192.

3. In the province of the Acladans, amongſt the Tartars, every family doth worſhip its progenitor. *Dinoth. l.* 2. *p.* 84.

4. In the iſland of Java they worſhip whatſoever it is that they firſt meet and chance to ſee in the morning, and pray unto it all the day after, although it be a hog, or any other animal or reptile. *Dinoth. l.* 2. *p.* 84. *Linſchot. Voyages, l.* 1. *c.* 33. *p.* 64.

5. They of Calcutta worſhip the ſtatue of the Devil: the chapel in which he is adored is not above three paces from the ground; in the midſt of it is a throne, and a brazen ſtatue that is framed ſitting in it, with a diadem about his head, like the Pontifical Mitre amongſt the Romans. He hath four prominent horns upon his head, his mouth ſtretched out to an unreaſonable wideneſs, a crooked noſe, threatening eyes, cruel countenance, crooked hands, and feet like thoſe of a cock, which, put together, render the Devil horribly deformed. *Dinoth. l.* 2. *p.* 84. *Herb. Trav. l.* 3. *p.* 302.

6. Thoſe of the province of Manta worſhip an emerald, a great and beautiful gem, and this they eſteem as the true Deity: the ſick come in pilgrimage to worſhip it, and there offer their gifts, which the Cacique and Prieſts turn to their own profit. *Purch. Pilg. tom.* 1. *l.* 9. *c.* 10. *p.* 1071.

7. The Romans made a Goddeſs of their very city, whoſe temple was ſituated upon the top of Mount Palatine, as appears by that paſſage of Claudian, bringing in the provinces as ſuppliants to viſit the Goddeſs Rome. *Hak. Apol. l.* 4. *c.* 10. § 3. *p.* 432. *Val. Max. l.* 2. *c.* 5. *p.* 43, 44.

Conveniunt ad tecta Deæ, quæ candida lucent
Monte Palatino———

"They meet at the Goddeſs' Temple, which doth ſhine
So white and glorious, on Mount Palatine."
Claudian, l. 2.

And Lucan, as a Goddeſs, ſolemnly directs his prayer to her.

———*Summique O Numinis inſtar*
Roma fave cœptis———

"And thou, as greateſt power Divine,
Favour, O Rome! this enterprize of mine."
Lucan. l. 1.

A number of Deities the Romans worſhipped, that they might do them ſome good: but they worſhipped the Fever and Ague, that they might do them the leſs harm.

8. The inhabitants of Negapatan have a maſſy copper-gilded Pagod (or Idol) mounted upon a triumphant chariot (moved by eight mighty wheels) overlaid with pure gold: the aſcent is eaſy, ſpacious, and by many ſteps, on which are placed, on a ſolemn day, the Prieſts and many young maidens, who, to enrich the devil, proſtitute their bodies to the libidinous flames of wicked men. The proceſſion is not unlike the Thenſa, uſed by the ſuperſtitious Romans: happy is that man, rich and poor, great and baſe, that can faſten a hand to draw the chariot; yea, they account them happieſt who, out of a frantick zeal, throw their naked bodies in the way, that, by the weight of the Pagod and his chariot, their wretched bodies may be cruſhed in pieces, being for this thought martyrs: and ſuch is the ſtupid folly of theſe men, that they perſuade their daughters to become ſtrumpets to pleaſe their Pagods; inſomuch that it is a great wonder to ſee ſo many girls at ſuch immaturity ſo impudently delighted with impure converſation. *Herb. Trav. l.* 3. *p.* 310. *Huighen. Linſchot's Voyages, l.* 1. *c.* 44. *p.* 82.

9. In the city of Macao, the metropolis of Japan, beſides ſeventy Temples wherein they number three thouſand three hundred and thirty-three Manada's, or little Idols, there is one more notable than the reſt, like the Rhodian Coloſſus, huge and wonderful. It was built by Tycozamma, with much pain and coſt: It is framed of gilded copper; its poſture is ſitting in a chair, of ſeventy feet high, and eighty broad: his head is capable of ſupporting fifteen men, who may ſtand together upon it without preſſing: his thumb is forty inches about, and his other limbs proportionable. *Herb. Trav. l. 3. p.* 335.

10. At Dabys is another Manada, or Idol, no leſs famous and reſorted to: this Devil, or Moloch, is of copper, of a vaſt thickneſs, and double gilt: its height is twenty-four feet, and would be more, but that they have formed it kneeling; his buttocks reſting upon his legs, after the uſual mode of the Eaſtern Pagans: his arms are ſtretched out to the uttermoſt, and at ſolemn times he is inflamed within, and ſacrificed unto by offering him a child, which in his embraces is fried to death in an infernal torture. *Herb. Trav. l. 3. p.* 335.

11. But more of note is another at Tenchedy, Eaſtward thence, where Satan viſibly plays the impoſtor. The Fotique or Temple there is of a curious ſtructure, and daily ſerved by a multitude of helliſh Bonzees, or Prieſts, not admitted to attend there, except they be young, well ſhaped, and potent diſciples of Venus. Every new-moon they ſolemnly betroth unto the devil a beautiful girl, whoſe parents account the ceremony happy and honourable: if any be more fair or ſingular than another, ſhe is ſelected by the luſtful Prieſts, and brought into the Temple, and placed right againſt the Manada or Idol. The room is firſt made glorious with lamps of burniſhed gold, and a preparation by the burning of Lignum Vitæ, gums, and perfumes, ſuch as are moſt curious and coſtly: by and by the lamps extinguiſh by a kind of miracle; and in this darkneſs the prince of darkneſs approaches and abuſes her (ſo ſhe imagines) and it is the rather credited, in that the devil leaves behind him certain ſcales (like thoſe of fiſhes) an argument of no phantaſm: but by this helliſh conjunction they ſwell not, unleſs the Bonzee ſecond it. Satan is no ſooner gone, but ſhe is ſaluted by the Bonzees, who raviſh her with ſongs and pleaſant muſick: which ended, ſhe acquaints them with her fortune, and reſolves them in ſuch queſtions, as ſhe by their inſtruction propounded to the devil, and he had ſatisfied her in. She comes out from thence with applauſe, and ever after is reputed holy and honourable. *Herb. Trav. l. 3. p.* 336.

12. The Alani have amongſt them no Temple nor Shrine, nor ſo much as a cottage with a covered roof is there any where to be ſeen, but with barbarous ceremonies they fix a naked ſword in the ground; and this they religiouſly worſhip as the Mars or god of thoſe regions that they travel about in, and where they make their abode. *Camer. Oper. ſubciſiv. cent.* 1. *c.* 76. *p.* 350. *Juſtin. Hiſt. l.* 43.

13. Moloch (ſo called *quaſi Melech*, which in moſt of the Oriental languages ſignifies a King) was the god of the Ammonites, to whom they offered their ſons and their daughters; not that this was his ordinary ſacrifice, but only in extraordinary caſes and diſtreſſes, and being looked upon as a work more meritorious. Generally they cauſed their children to paſs through the fire to him, that is, betwixt two fires, as a kind of februation: for his Prieſts had perſuaded them, that their ſons or daughters would die ſpeedily who were not thus as it were hallowed. The Carthaginians worſhipped this Idol under the name of Saturn; and indeed Baal and Saturn, and Moloch are reputed to be all one. The image of this Idol was of braſs, wonderful for its greatneſs; having the face of a bullock, and hands ſpread abroad like a man that openeth his hands to receive ſomewhat from ſome other. This image was hollow, having ſeven cloſets or apartments therein; one for wheat-flour of the fineſt, a ſecond for turtles, a third for a ſheep, a fourth for a ram, a fifth for a calf, a ſixth for an ox; and to him who would offer his ſon or his daughter, the ſeventh conclave or chamber was opened; and then while the boy was burning in the Idol with the fire that was made under him, the parents, and ſuch as were preſent, were to dance, and to play upon timbrels, and beat upon drums, that they might not hear the ſorrowful cries of their child while thus ſacrificing. Anameleck and Adrameleck, the gods of Sepharvaim, mentioned 2 Kings xvii. are ſuppoſed to be the ſame with this Idol, whoſe Prieſts were called Chemarim, from their blackneſs: the place of this Idol amongſt the Iſraelites was Tophet, the Valley of the ſons of Hinnom, that is, of lamentation or roaring, from the cries of them who were offered. The Carthaginians being greatly diſtreſſed by Agathocles, at one time offered or burnt

unto this Moloch (their Saturn) no leſs than two hundred choice youths of their Nobility. This idolatrous cuſtom continued to the days of Tiberius. *Seld. Syntagm. c.* 6. *p.* 169, 170, 171, *Godw. Heb. Antiq. l.* 4. *c.* 2. *p.* 177. *Diod. Sicul. Bibl. l.* 20. *p.* 663.

14. In the iſland of Ceylon there is a high hill called Pico d'Adamo, or Adam's Hill, upon the top whereof ſtandeth a great houſe as big as a cloiſter. In this place, in times paſt, ſhrined in gold and precious ſtones was kept the tooth of an ape, which was eſteemed the holieſt thing in all India, and had the greateſt reſort unto it from all the countries round about it; ſo that it ſurpaſſed Saint James in Galicia, and Saint Michael's Mount in France, by reaſon of the great Indulgences and Pardons that were there daily to be had. For which cauſe it was ſought unto with great devotion by all the Indians within four or five hundred miles round about in great multitudes. But it happened anno 1554, when the Portugueſe made a road out of India, and entered the iſland of Ceylon, they went up upon the hill, where they thought to find great treaſure, becauſe of the fame that was ſpread abroad of the great reſort and offerings in that place. They diligently ſearched the cloiſter, and turned up every ſtone thereof, and found nothing but a little coffer made faſt, with many precious ſtones, wherein lay the ape's tooth. This relique they took with them unto Goa; which when the Kings of Pegu, Siam, Bengala, Biſnagar, and others heard of, they were much grieved, that ſo coſtly a jewel was in that manner taken from them. Whereupon, by common conſent, they ſent their Ambaſſadors unto the Viceroy of India, deſiring him, of all friendſhip, to ſend them their ape's tooth again; offering him for a ranſom, beſides other preſents, which then they ſent unto him, ſeven hundred thouſand ducats in gold; which the Viceroy, for covetouſneſs of the money, was minded to do. But the Archbiſhop of Goa, Don Gaſpar, diſſuaded him from it, ſaying, "That they being Chriſtians, ought not to give it them again, being a thing wherein idolatry might be furthered, and the devil worſhipped; but rather were bound by their profeſſion to root out and aboliſh all idolatry and ſuperſtition." By this means the Viceroy was perſuaded to change his mind, and flatly denied the Ambaſſadors requeſt, having in their preſence firſt burnt the ape's tooth, the aſhes whereof he cauſed to be thrown into the ſea. The Ambaſſadors departed, aſtoniſhed that he refuſed ſo great a ſum of money for a thing which he ſo little eſteemed. Not long after there was a Beniane who had got another ape's tooth, and gave out, that he had miraculouſly found the ſame ape's tooth that the Viceroy had; and that it was revealed unto him by a Pagod (that is one of their gods) in a viſion, that aſſured him it was the ſame which he ſaid the Portugueze thought they had burned; but that he had been there inviſible, and taken it away, laying another in the place. This the heathens preſently believed, ſo that it came unto the King of Biſnagar's ears; who thereupon got the Beniane to ſend it him: with great joy he received it, giving the Beniane a great ſum of gold for it. Whereupon this tooth was holden and kept in the ſame honour and eſtimation as the other that had been burnt. *J. Huighen Linſchoten's Voyages, l.* 1. *c.* 14. *p.* 81.

15. Adad and Atergatis, that is, the Sun and the Earth, were the chief gods of the Aſſyrians; "and," ſaith Macrobius, "they aſcribe all power to theſe two. The image of Adad ſhined with rays or beams downwards, deſigning the Sun's force, that of Atergatis with beams upwards, as noting thereby the Earth, aſcribing to the heavenly influence all her plenty." Lucian alſo ſaith, that "the Aſſyrians did ſacrifice to a dove, the only touching of which fowl required much ceremony for expiation. *Purch. Pilg. tom.* 1. *l.* 1. *c.* 14. *ſect.* 77.

16. The Philiſtines and the Phœnicians worſhip Dagon. "What Dagon was," ſaith Juſtin Martyr, "is not well known, but by the derivation of his name, which ſignifieth a fiſh, it ſeemeth he was a ſea-god. Above his belly he was of human ſhape, beneath like a fiſh. "When Cicero ſaith the Syrians worſhipped a fiſh, it may be ſuppoſed of this Dagon," ſaith Juſtin Martyr, "they intended Neptune, or ſome other devil." Tremellius thinketh Triton. Derceto's, or Dagon's image, Lucian ſaith he ſaw in Phœnicia, not unlike to that of the mermaid, the upper half like a woman, the other like a fiſh; in reverence of whom the Phœnicians were ſaid to abſtain from fiſh. They offered unto her fiſhes of gold and ſilver, and the Prieſts all day long ſet before her true fiſhes, roaſt and ſodden, which afterwards themſelves did eat. *Purch. Pilg. tom.* 1. *l.* 1. *c.* 17. *p.* 92, 93.

17. At Ekron was worſhipped Baalzebub, that is, the Lord of Flies; ſo called either from the multitude of flies that attended his ſacrifices,

wherefrom the ſacrifices of the Temple of Jeruſalem, as ſome ſay, where wholly free; or for that he was their Larder-god, to drive away flies; or for that form of a fly in which he was worſhipped, as Nazianzen againſt Julian reporteth: yet Scaliger ſaith, "the name of Baalzebub was in diſgrace and contempt;" and that "the Tyrians and Sidonians did not ſo call him, Baal, or Belus, being the common ſurname to their gods, which they diſtinguiſhed by ſome addition, as Baalſamen, Lord of Heaven; but the Hebrews and not the Phœnicians, called him Baalzebub, or Fly-Lord. *Purch. Pilg. tom.* 1. *l.* 1. *c.* 17. *p.* 93.

18. Thoſe of Peru worſhipped the dead bodies of their Inguas, (that is, Emperors) preſerving them with a kind of roſin, ſo that they ſeemed alive. the body of Yupangui, the grandſather of Atabalipa, was thus found, having eyes made of a fine cloth of gold, ſo artificially made and ſet, that they ſeemed natural, having loſt no more hair than if he had died the ſame day; and yet he had been dead threeſcore and eighteen years. *Purch. Pilg. tom.* 1. *l.* 9. *c.* 10. *p.* 1071.

19. Ptolemeus Philopater erected a Temple to Homer the Poet, in which his image was placed ſitting, and environed with thoſe cities which challenged him for theirs: and Strabo mentions a temple and image of Homer at Smyrna, with a coin called Homerium. As for the Egyptians, they worſhipped not only crocodiles, and goats, and hawks, but even frogs, and beetles, and onions: and, which is ſtrangeſt of all, as Jerome derides them, they made a deity even of a ſtinking fart: *Crepitus ventris inflati* (ſaith he) *quæ Peluſiaca religio eſt*; which they worſhipped at Peluſium. *Ælian var Hiſt. l.* 13. *c.* 22. *p.* 373. *Purch Pilg. tom.* 1. *l.* 6. *c.* 4. *ſect.* 1. *p.* 728.

20. The old Iriſh at every change of the Moon worſhipped her, bowed their knees, and made their ſupplications, and with a loud voice thus ſpake unto the Planet: "We pray thee leave us in as good a ſtate as thou haſt found us." *Speed's Maps, p.* 135.

21. "Some leagues from the town of Junquilieu in China we arrived at a place encompaſſed with great iron gates, in the midſt whereof ſtood two mighty ſtatues of braſs upright, ſuſtained by pillars of caſt metal, of the bigneſs of a buſhel, and ſeven fathom high, the one of a man, and the other of a woman, both of them ſeventy-four ſpans in height, having their hands in their mouths, their cheeks horribly blown out, and their eyes ſo ſtaring that they affrighted all that looked upon them. That which repreſented a man was called Quiay Xingatalor; and the other, in the form of a woman, was named Apancapatur. Having demanded of the Chineſe the explication of theſe figures, they told us, that 'the male was he which with thoſe mighty ſwollen cheeks blew the fire of hell, to torment all thoſe miſerable wretches that would not liberally beſtow alms in this life; and for the other monſter, that ſhe was the Portreſs of Hell-gate, where ſhe would take notice of thoſe that did her good in this world: and letting them fly away into a river of very cold water, called Ochilenday, would keep them hid there, from being tormented by the devils, as the other damned were.' At ſuch time as we arrived there, we found twelve Bonzoes, or Prieſts, upon the place, who with ſilver cenſers, full of perfumes of aloes and benzoin, cenſed thoſe two deviliſh monſters, and chaunted out aloud, 'Help us, even as we ſerve thee:' whereunto divers other Prieſts anſwered in the name of the idol, with a great noiſe, 'So I promiſe to do, like a good Lord.' In this ſort they went, as it were in proceſſion, round about the place, ſinging with ill-tuned voice, to the ſound of a great many bells that were in ſteeples thereabouts. In the mean time there were others, that with drums and baſons made ſuch a din, as I may truly ſay, put them altogether, was moſt horrible to hear." *Ferd Mend. Pinto, c.* 28. *p.* 112.

22. "We arrived at the great Temple of Singuafatur in Tartary, where we ſaw an incloſure of above a league in circuit, in which were built an hundred, threeſcore and four houſes, very long and broad, (after the faſhion of arſenals) all full, up to the very tiles, of dead mens ſkulls; whereof there were ſo great a number, that I am afraid to ſpeak it, for that it will hardly be credited. Without each of theſe houſes were alſo great piles of the bones belonging to thoſe heads, which were three fathom higher than the ridges of them; ſo that the houſes ſeemed to be buried, no other part of them appearing but the frontiſpiece where the gate ſtood. Not far from thence, upon the ſouth of them, was a kind of platform, whereunto the aſcent was by certain ſtairs of iron, winding about, and through four ſeveral doors. Upon this platform was one of the talleſt, the moſt deformed, and dreadful monſters that poſſibly can be imagined, ſtanding upon his feet, and leaning againſt a mighty tower of hewed ſtone: he was made of caſt iron, and of ſo great

and prodigious a ſtature, that by gueſs he ſeemed to be above thirty fathom high, and more than ſix broad. This monſter held in both his hands a globe of the ſame iron, being ſix-and-thirty ſpans in the compaſs of it. We demanded of the Tartarian Ambaſſador the explication of ſo monſtrous a thing. "You muſt know," ſaid he, "that this great Saint which you ſee there, is the Treaſurer of the bones of all thoſe that are born into the world, to the end, that at the laſt day he may give to every one the ſame bones he had upon earth: ſo that he who in this life ſhall be ſo ill-adviſed as not to honour him, nor preſent him with ſomething, will be but in an ill caſe: for he will give him ſome of the rotteneſt bones he can meet withal, and one or two leſs than he ſhould have, by means whereof he will become deformed, lame, and crooked. The globe he holdeth is to fling at the head of the gluttonous ſerpent, that liveth in the profound abyſs of the houſe of ſmoak, when he ſhall come thither to ſteal away any of thoſe bones." He told us moreover, that "the name of this idol was Pachinavau du occulem Prinauſaque;" and that "it was threeſcore and fourteen thouſand years ſince he was begotten on a tortoiſe, called Migoma, by a ſea horſe, that was an hundred and thirty fathoms long, named Tybrem Vucam, who had been King of the giants of Fanius." He alſo aſſured us, that "the gifts which were preſented to this idol amounted to above two hundred thouſand tacies per annum, without compriſing therein what came from chapels, and foundations of obits from the principal Lords of the country, the yearly revenue whereof amounted to a far greater ſum than the gifts." He added, that "this idol had ordinarily twelve thouſand Prieſts attending on his ſervice, maintained with all neceſſaries, only to pray for the dead unto whom thoſe bones belonged, who alſo had allowed them, without the Temple, ſix hundred ſervants, who took care for the providing all things neceſſary for them." As for the Prieſts themſelves, they never went out of the Temple, but by the permiſſion of their Superiors. There was alſo a ſeraglio there, wherein many women, appointed for that purpoſe, were ſhut up, whom their Governeſſes permitted to have too near an acquaintance with the Prieſts of this beaſtly and diabolical ſect. *Ferd. Mend. Pinto's Voyages, c.* 41. *p.* 162, 163.

CHAP. XX.

Of the Manner of the Food which hath been, or is yet in uſe amongſt idolatrous Nations.

ALL the ſtores of Nature, and the greateſt plenty and variety that is imaginable, is ſcarcely ſufficient to ſatisfy the boundleſs and exceſſive luxury of ſome men. When they have ſurveyed all the delicacies that the mountains and ſeas afford, yet even then they are at a loſs, and can difficultly reſolve what they ſhould eat. Others as careleſsly paſs by all the choicer proviſions their countries can furniſh them with, and devote themſelves to ſuch a manner of feeding as reaſon would condemn as inconvenient and abominable, were it not ſuperſeded by a pertinacious adherence to ſome cuſtom formerly received amongſt them.

1. There were ſeveral nations amongſt the Scythians who uſed to feed upon human fleſh; ſuch alſo were the Cannibals in the Weſt Indies; and it ſeems that in Sicily itſelf, where there are all ſorts of fruits, there were heretofore ſuch a ſort of people as they called Cyclops and Leſtrigones, who fed themſelves in ſuch a manner as Polyphemus is deſcribed to do in Virgil:

Viſceribus miſerorum & ſanguine veſcitur atro.

Then entrails of ſlain wretches are his food,
And then he quaffs their black and luke-warm
blood.

There were alſo amongſt the Greeks ſuch as did curiouſly ſearch into the bowels of men, and what kind of taſte they had. Galen ſaith, "he was informed by ſuch as had made trial thereof, that the fleſh of man is in taſte much like unto that of beef." *Bruyerin. de Re Cibar. l.* 2. *c.* 5. *p.* 92.

2. Thoſe Ethiopians whoſe country reaches as far as from Meroe to the river Hydaſpis, feed upon ſcorpions and aſps: and Quintinus Heduus writes, that "he ſaw one in the Iſle of Malta who eat up a ſcorpion without hurt:" for there the ſcorpions are without venom or poiſon. So the Candæi, by the Greeks called Ophiophagi, fed upon ſerpents. *Bruyerin. de Re Cibar. l.* 2. *c.* 5. *p.* 93.

3. The people that are called Medunni live on the milk of certain creatures that are called Cyno-

cephali; they are a ſort of apes: of theſe they have whole herds, of which they kill all the males, but ſuch as are requiſite for generation, and keep the females in great numbers, for the ſake of their milk. *Bruyerin. de Re Cibar. l. 2. c. 5. p. 93.*

4. In Ethiopia there is a people who are called the Acridophagi, they border upon the Deſart, they are ſomewhat lower than the common ſtature, lean, and exceeding black; theſe live after this manner: in the ſpring-time the weſt and ſouth-weſt winds bring an infinite number of locuſts from the wilderneſs amongſt them: theſe locuſts are very great, but of a filthy and ugly colour in the wings of them. The Ethiopians, that are accuſtomed to their coming, carry abundance of combuſtible matter into a plain, that is many furlongs in the length and breadth of it. When the locuſts are brought with the wind, as a thick cloud over that place, they ſet fire upon the graſs and other ſtuff they have brought thither for that purpoſe, by which, and the ſmoke it makes, the locuſts that fly above are killed, and fall down a little beyond this valley, in ſuch numbers and plenty, that they are more than ſufficient for the food of the whole nation. Theſe they ſalt up, and keep long by them, as a food which they delight to feed upon. *Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 78.*

5. The Phrygians and they of Pontus have a certain white and thick worm amongſt them, with a blackiſh head, which is bred in rotten and putrefied ſtuff: theſe worms they look upon as delicacies, and feed deliciouſly upon them. Alſo thoſe great worms that are found upon oaks, which they call maggots, or green-worms, were received amongſt the Romans for a delicate kind of repaſt: and to this purpoſe they reſerved them in bran, till they came to their due colour and fatneſs. *Cœl. Rhod. Antiq. Lect. l. 28. c. 2. p. 1289. Plin. Nat. Hiſt.*

6. The Tartars, when they ride far, and are vexed with hunger or thirſt, open a vein of the horſe they ride upon, and take a draught of his blood; alſo they are exceedingly delighted with mare's milk, ſuppoſing that they are made both ſtrong and fat by it. The Biſaltæ in Scythia mix the blood of horſes and milk of mares, and feed upon it. *Zuing. Theatr. vol. 2. l. 6. p. 432.*

7. The Budini, a people in Scythia, familiarly feed upon lice, and the vermin that is bred upon the bodies of men. *Zuing. Theatr. vol. 2. l. 6. p. 432.*

8. The Zygantes, a people of Africa, paint themſelves with red lead, and feed upon the fleſh of apes, which are plentifully bred for them upon the mountains. *Zuing. Theatr. vol. 2. l. 6. p. 432.*

9. In that part of Ethiopia which is beyond Egypt, near unto the river Aſtapa, there is a nation who are called Rhizophagi; theſe live upon the roots of reeds, which they dig out of the places near them: they waſh theſe roots with great care, and then bruiſe them with ſtones, till they become ſo ſoft as to cleave together, of which they make a kind of cakes of the bigneſs of a brick, as much as they can well hold in their hand; and having baked them a while in the ſun, they feed upon them. *Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 76.*

10. The Hylophagi are another people of Ethiopia, whoſe cuſtom it is with their wives and children to march into the woodland country, where they climb up into the trees, and crop off the moſt tender branches of the boughs, and young ſprouts of them, with which they fill their bellies. By continual cuſtom they have acquired ſuch a dexterity in climbing, that (which may ſeem incredible) they will leap from tree to tree like ſquirrels; and their bodies being lean and light, they climb upon the ſmaller branches without danger: if their feet ſlip, they catch hold on the boughs with their hands, and ſave themſelves from falling; or if they chance to fall, they are ſo light that they receive little damage thereby. *Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 77.*

11. In a corner of Caramania dwell the Chebonophagi, who feed upon the fleſh of tortoiſes, and cover their houſes with the ſhells of them: they are rough and hairy all over the body, and are covered with the ſkins of fiſhes. In the ſhells of the larger tortoiſes, which are hollow, they ſit and row about as in a boat: they uſe them alſo as a ciſtern, to preſerve water in: ſo that this one fiſh is the food and furniture, the houſe and ſhip of this people. *Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 76.*

12. The Ancients fed upon acorns, eſpecially the Arcadians, who made them their continual and daily food. *Zuing. Theatr. vol. 2. l. 2. p. 431.*

13. The inhabitants of Cumana, both men, women, and children, from their youth upwards learn to ſhoot with bows. Their meat is horſe-leeches, bats, graſshoppers, ſpiders, bees, and raw, ſodden, and roaſted lice. They ſpare no living creature whatſoever, but they eat it; which is to be wondered at, conſidering their country is ſo well repleniſhed with good bread, wine, fruit, fiſh, and all kind of fleſh in great abundance.

Hence it is obſerved, that theſe people have always ſpots in their eyes, or elſe are dim of ſight; though ſome impute this to the property of the water in the river of Cumana. *J. Huighen Linſchoten's Voyages, l. 2. p. 239.*

14. In our travels with the Ambaſſador of the King of Bramaa to the Calaminham, we ſaw in a grot men of a ſect of one of their Saints, named Angemacur: theſe lived in deep holes, made in the midſt of the rock, according to the rule of their wretched order, eating nothing but flies, ants, ſcorpions, and ſpiders, with the juice of a certain herb growing in abundance thereabouts, much like to ſorrel. They ſpent their time in meditating day and night, with their eyes lifted up to Heaven, and their hands cloſed one within another for a teſtimony that they deſired nothing of this world, and in that manner died like beaſts: but they are accounted the greateſt ſaints, and as ſuch, after they are dead, they burn them in the fires, whereinto they caſt great quantities of precious perfumes, the funeral pomp being celebrated with great ſtate and very rich offerings: they have ſumptuous temples erected to them, thereby to draw the living to do as they have done, to obtain this vain-glory; which is all the recompence the world gives them for this exceſſive penance. *Ferdinand Mendez Pinto's Voyages, c. 56. p. 222.*

15. We likewiſe ſaw others of a ſect altogether diabolical: theſe have ſundry orders of penance; and, that their abſtinence may be the more agreeable to their idol, ſome of them eat nothing but filthy ſpittle and ſnot, with graſshoppers and hens dung; others, clods of blood drawn from the veins of other men, with bitter fruits and herbs brought them from the woods; by reaſon whereof they live but a ſhort time, and have ſo bad a look and colour, that they fright thoſe who behold them. *Ferdinand Mendez Pinto's Voyages, c. 56. p. 222.*

16. In the empire of Calaminham there is a ſort of people called Oquens and Magores, who feed on wild beaſts which they catch in hunting, and which they eat raw: they alſo feed on all kind of venomous creatures, as lizards, ſerpents, and adders, and the like. *Ferd. Men. Pinto's Voyages, c. 49. p. 243.*

17. Anchimolus and Moſchus the Sophiſts, throughout their whole life drank nothing but water, and ſatisfied their hunger with figs alone. Theſe were their only food; yet were they no weaker than others who uſed better diet, only ſuch an unacceptable and filthy ſmell came from them when they ſweat, that no man could endure to be with them in the bath, but induſtriouſly avoided their company. *Cæl. Rhod. l. 11. c. 13. p. 500.*

CHAP XXI.

Of ſome Perſons who have abſtained from all Manner of Food for many Years together.

THERE is a continual current eaſtward from the Atlantic Ocean, into the Mediterranean Sea, by the Streights of Gibraltar, and from the Euxine weſtward into the ſame ſea, by the Streight of Conſtantinople; yet is there no appearance that the Mediterranean is more filled, though no paſſage whereby it ſends forth its waters is diſcovered, nor does the Euxine ſea appear any thing leſſened, though there are no ſupplies of water to it but by ſome ſmall rivers. We might mention many other abſtruſe things in Nature which are almoſt every where to be met with; which when people cannot account for, they for the moſt part reſolve not to credit, though never ſo well atteſted, as in the following chapter.

1. Paulus Lentulus, a Doctor of Phyſick in the province of Bern, a canton in Switzerland, hath publiſhed a book, intituled, "A wonderful Hiſtory of the Faſting of Apollonia Schreira, a Virgin in Bern." He dedicated it to King James of England, at his firſt coming to the crown; where he tells us, that himſelf was with the maid three ſeveral times; and that ſhe was, by the command of the Magiſtrates of Bern, brought thither; and having a ſtrict guard ſet upon her, and all kinds of trials put in practice for the diſcovery of any colluſion or fraud in the buſineſs, in concluſion they found none, but diſmiſſed her fairly. In the firſt year of her faſting ſhe ſlept very little, in the ſecond not at all; and ſo continued for a long time after. *Schenck. Obſerv. l. 3. p. 306. Hak. Apol. Adv. 3. p. 6.*

2. Margaret, a girl of about ten years of age, born in a village named Roed, about two miles from Spires, began to abſtain from all kind of ſuſtenance, Anno Dom. 1539, and ſo continued for three years, walking in the mean time, and talking, and laughing, and ſporting as other children of that age uſed to do: ſhe was, by ſpecial order of the Biſhop of Spires, delivered into the hands of

the Paſtor of the Pariſh, and by him narrowly obſerved; and afterwards, by the command of Maximilian, King of the Romans, committed to the keeping of Gerhardus Bacoldianus, his Phyſician, with whom he joined a Gentleman of his Bedchamber; and at the end of twelve days, finding, by their relation, that there could be no juggling in the buſineſs, he gave her leave to return to her friends, not without great admiration and princely gifts. *Schenck. Obſerv. l. 3. p. 306. Horſtius in Donat. l. 7. c. 1. p. 646. Hak. Apol. Adv. 3. p. 6. Treſ. of Times, l. 6. c. 9. p. 555.*

3. The like narration we have of Katherine Binder, born in the Palatinate, whom John Caſimir, Anno Dom. 1585, committed to the ſearch of a Divine, a Stateſman, and two Doctors of Phyſick. She is ſaid to have fed only upon air for the ſpace of nine years and more, the account whereof the above-named Lentulus received from Fabritius; and therewith the account of another maid, born in the dukedom of Juliers, who being about the age of fourteen years, was brought to Cullen, and is certainly reported to have taken no kind of meat or drink for the ſpace of at leaſt three years. *Schenck. Obſerv. l. 3. p. 306. Hak. Apol. Adv. 3. p. 6. Zacch. Qu. Med. Legal. l. 4. tit. 1. p. 217.*

4. "But," ſaith Doctor Hakewel, "the ſtrangeſt that I have met with in this kind, is the hiſtory of Eve Fleigen, out of Dutch tranſlated into Engliſh, and printed at London Anno 1611, who being born at Meurs, is ſaid to have taken no kind of ſuſtenance for the ſpace of fourteen years together; that is, from the year of her age twenty-two to thirty-ſix, and from the year of our Lord 1567 to 1611; and this we have confirmed by the teſtimony of the Magiſtrates of the town of Meurs; as alſo by the Miniſter, who made trial of her in his houſe thirteen days together, by all the means he could deviſe, but could detect no impoſture." Over the picture of this maid, ſet in the front of the Dutch copy, ſtand theſe Latin verſes:

Meurſæ hæc quam cernis decies ter, ſexque peregit
Annos, bis ſeptem prorſus non veſcitur annis,
Nec potat, ſic ſola ſedet, ſic pallida vitam
Ducit, & exigui ſe oblectat floribus horti.

Thus rendered in the Engliſh copy:

This maid of Meurs thirty and ſix years ſpent,
Fourteen of which ſhe took no nouriſhment:
Thus pale and wan ſhe ſits ſad and alone,
A garden's all ſhe loves to look upon.

Vide Fabritium in cent. 5. obſ. 34, p. 422. Hake. Apol. Adv. 3. p. 6. Horſtius ad Donat. l. 7. c. 1. p. 654. Fabrit. Obſ. Chirurg. cent. 5. obſ. 33. p. 414.

5. Philip Melancthon wondered at Luther, who being of a large bulk of body, and ſo ſtrong withal, that yet he could live with ſo very little food. "For," ſaith he, "I have ſeen him, in the ſtate of good health, continue four days together without eating or drinking any thing at all, and many days together to content himſelf with a little bread and one ſingle herring." *Melancth. in vitâ Lutheri.*

6. "I knew," ſaith Poggius, "a man who lived for two years together without any food." And he wrote this in the ſixth year of the popedom of Nicholas the Fifth: he profeſſes alſo to have read of a girl who lived in the ſame manner for the ſpace of twelve years, in the reign of the Emperor Lotharius, Anno Dom. 1322. *Schenck. Obſer. l. 3. p. 306.*

7. Anno Dom. 1539, there lived in Scotland one John Scot, no way commended for his learning, for he had none; nor for his good qualities, which were as few. This man being overthrown in a ſuit of law, and knowing himſelf unable to pay that wherein he was adjudged, took ſanctuary in the Abbey of Holyrood-houſe; where, out of diſcontent, he abſtained from all meat and drink for the ſpace of thirty or forty days together. Fame having ſpread this abroad, the King would have it put to trial; and to that effect ſhut him up in a private room within the caſtle of Edinburgh, whereunto no man had acceſs. He cauſed a little water and bread to be ſet by him, which he was found not to have diminiſhed in the end of thirty-two days. Upon this he was diſmiſſed; and after a ſhort time he went to Rome, where he gave the like proof of his faſting to Pope Clement the Seventh; from whence he went to Venice, carrying with him a teſtimony of his long faſting, under the Pope's ſeal; and there alſo he gave the like proof thereof. After long time, returning into England, he went up into the pulpit in Saint Paul's Church-yard, where he ſet forth many ſpeeches againſt the divorce of King Henry the Eighth from his Queen Katherine, inveighing bitterly againſt him for his defection from the See of Rome; whereupon he was thruſt into priſon, where

he continued faſting for the ſpace of fifty days. What his end was I read not. *Spotſw. Hiſt. Ch. of Scotl. l.* 2. *p.* 69. *Zacch. Qu. Med. Leg. l.* 4. *tit.* 1. *p.* 217. *Clark's Mir. cap.* 104. *p.* 505.

8. Hermolaus Barbarus ſaith, "there was a man at Rome that lived forty years, only by ſucking in of the air." He was a Prieſt, and was all that time in health. *Johnſton's Nat. Hiſt. cl.* 10. *c.* 2. *p.* 316. *Schenck. Obſerv. l.* 3. *p.* 306.

9. Rondeletius ſaith, "he ſaw a girl that, to to the tenth year of her age, lived only upon air; and that ſhe was afterwards married, and had children." *Johnſt. Nat. Hiſt. claſ.* 10. *c.* 2. *p.* 316. *Schenck Obſerv. l.* 3. *p.* 306.

10. Franciſcus Citeſius, Phyſician to the King of France and the Cardinal Richelieu, in his Opuſcula hath a particular treatiſe concerning Joan Balaam. She was the daughter of John Balaam, a ſmith; her mother's name was Laurentia Chambela: ſhe was born in the city of Conflans, lying upon the borders of Limoſin, near the river Vien, of a juſt ſtature according to her age: ſomewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the Calends of March, Anno 1599, ſhe was ſeized with a continual fever, accompanied with very bad ſymptoms, amongſt the reſt, a continual vomiting for twenty days together; her fever ſomewhat remitting, ſhe grew ſpeechleſs, and ſo continued for the ſpace of twenty-four days. After which her ſpeech returned, but full of raving and incoherence, all motion and ſenſe of the parts below the head began to grow dull and languid; ſo that the œſophagus itſelf, the paſſage for meat and drink, was obſtructed, nor from thenceforth could the girl be perſuaded to take any food. About ſix months after ſhe recovered the uſe of her limbs, only one hip, of which ſhe is ſomewhat lame to this day; and the inability to ſwallow remains, whence ſhe hath an extreme hatred to all ſorts of meats and drink: the parts of the belly are all contracted and clung together, the other parts of the body remaining in good plight; her breaſts large, her paps indifferently ſwelling, her arms and thighs fleſhy, her face ſomewhat round, but ſwarthy, her lips reddiſh, her tongue ſomewhat contracted, but her ſpeech ready; her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, ſaving a ſmall ſpittle, and a few tears; ſhe has no purgation at her ears, noſtrils, or by ſweat: the ſkin of her whole body to the touch is cold and dry; nor is ſhe made hot by any work, except in the arm-pits, and ſome places adjoining to the heart, though ſhe is wholly employed in running to buy proviſions, ſweeping of the houſe, ſpinning, and ſuch like. This maid continued thus faſting for the ſpace of almoſt three years entire, and afterwards by degrees returned to her food, and to a good habit of body. *Franciſ. Citeſ. Opuſc. Medic. p.* 64, 65, 66. *Horſt. ad Donat. l.* 7. *c.* 1. *p.* 648. *Treaſ. of Times, l.* 6 *c.* 8. *p.* 550.

11. Gulielmus Fabritius tells of a Marſiacenſian maid, that "ſhe lived above fifteen years without either meat or drink;" and that "ſhe was then living when he wrote his book;" which was Anno 1612, and promiſed a larger account of it at further leiſure to Paulus Lentulus. *Fab. Obſerv. cent.* 5. *obſ.* 29. *p.* 310.

12. Licetus tells of a young maid of Piedmont, that Anno 1601 (being then a great girl) was, by the command of the excellent Prince Auria, brought to Genoa, and there kept almoſt two months under ſtrict guards: nothing came into her mouth but water, or diluted wine, and confirmed by undoubted experiment that fame that had gone of her faſting for divers years together. *Zacch. Qu. Med. Legal. l.* 4 *tit.* 1. *p.* 218.

13. "I myſelf," ſaith Wierus, "I ſpeak it without boaſting, have lived four days entire without food or drink, and could have continued longer, were it not that I apprehended ſomething worſe from continual watchings. My brother hath perſiſted to the eighth day faſting, without hurt, taking only a morſel of quince." *Wier. Oper. Lib. de Commentit. Jejun.* § 12. *p.* 754. *Melch. Adam. in Vitis Germ. Med. p.* 188.

14. Anno 1470, Franciſcus Nicholaus Petra-Underus, an Helvetian, after he had had five children by his wife, betook himſelf to a ſolitary life, far from any town, where he died, after he had lived full fifteen years without any manner of food or drink. He predicted ſeveral things that came to paſs, and by his auſtere life made the belief of his faſting unqueſtionable. Certain it is, that the Biſhop of Conſtantia, in whoſe dioceſe he lived, went to him, on purpoſe to ſee him, and after diligent obſervation, confirmed the truth of the report by his letters; and withal, for the greater certainty, he compelled him, upon his obedience, to taſte ſome food, though very little, which cauſed him to have extreme pain in his ſtomach for three days after; the which Nicholaus told him before-hand was his fear: nor had only

the Biſhop this trial of him, but divers Princes of France and Germany went to him, to make experiment of the reality of his faſting, and found it accordingly. He himſelf ſpake but ſparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far Fulgoſus; "and," ſaith Zacchias, "I chanced to ſee the picture of this Helvetian not long ſince, as it was drawn to the life: he was of a ſqualid aſpect, and emaciated in a wonderful manner, ſo that his image would ſtrike a kind of horror into thoſe that looked upon it." He lived ſeventy years, and died upon the day of St. Benedict, Anno, 1470, after he had faſted twenty years. *Fulgoſ. Exempl. l.* 1 *c.* 6. *p.* 270, 271. *Zacch. Qu. Med. Legal. l.* 4. *tit.* 1. *p.* 218. *Johnſt. Nat. Hiſt. claſſ.* 10. *cap.* 2. *p.* 316.

15. In the Popedom of Eugenius the Fourth there was one Jacobus, a Frenchman, who was an amanuenſis in the court of Rome: this man falling ſick of a diſeaſe, vowed a pilgrimage to Jeruſalem in caſe he ſhould recover: he performed it accordingly, and returned to Rome when Nicholas the Fifth was Pope. It was the admiration of all men, that he was obſerved neither to eat nor to drink any thing: and he ſolemnly ſwore that he had not done either for two years together. *Fulgoſ. Ex. l.* 1. *c.* 6. *p.* 207.

16. In the reign of the Emperor Lotharius, ſay the Writers of the French Chronicles, there was a girl in Agro Tullenſi of about twelve years of age, who lived three whole years without any kind of meat or drink, viz. from the year 822 to 825, when about the beginning of November ſhe began again to take her meat and drink, as is uſual with others to do. Fulgoſus ſays this was Anno 1320, and that her faſting came upon her after ſhe had been at church and received the Sacrament. *Gault. Tab. Chron. p.* 595. *Citeſ. Opuſc. Med. p.* 113. *Horſtius ad Donat. l.* 7. *c.* 1. *p.* 651. *Fulgoſ. Ex. l.* 1. *c.* 6. *p.* 206.

17. Anno Dom. 1595, a maid of about thirteen years of age was brought out of the Dukedom of Juliers unto Collen, and there, in a broad ſtreet, at the ſign of the White Horſe, expoſed to the ſight of as many as deſired it. The parents of this maid affirmed, that ſhe had lived without any kind of food or drink for the ſpace of three years: and this they confirmed by the teſtimony of divers perſons, ſuch as are worthy of credit. I viewed her with great obſervation: ſhe was of a ſad and melancholy countenance, her whole body was ſufficiently fleſhy, except only her belly, which was compreſſed, ſo as that it ſeemed to cleave to her backbone. Her liver, and the reſt of her bowels, might be perceived to be ſchirrous, by laying the hand upon her belly. As for excrements ſhe voided none; and did ſo far abhor all kind of food, that when one, that came to ſee her, privately conveyed a little ſugar into her mouth, ſhe immediately ſwooned. But that which is moſt wonderful is, that this maid walks up and down, plays with other girls, dances, and does all other things that are done by girls of her age; neither has ſhe any difficulty of breathing, ſpeaking, or crying out. The original of this was thus related by her parents: being recovered of a diſeaſe about ſeven years paſt, ſhe fell into a loathing of food; ſo that ſometimes, for three or four days, ſhe would eat nothing, then ſhe took a little new milk; afterwards, for ſix or ſeven days, would neither eat nor drink: and when ſhe had lived in this condition for four years, ſhe altogether abſtained from and loathed all manner of food; and ſo hath continued to do for the laſt three years, in which ſhe hath neither eaten nor drank. *Fabrit. Obſ. Chirurg. cent.* 2. *obſ.* 40. *p.* 116.

18. In St. Auguſtin's time one lived forty days without eating any thing. Another, in the time of Olympiodorus the Platoniſt, who, for ſo long as he lived neither eat nor ſlept, but only ſtood in the ſun to refreſh himſelf. The daughter of the Emperor Clotarius faſted eleven years; and Petrus Aponus ſaw one that had faſted full eighteen years. *Johnſt. Nat. Hiſt. claſſ.* 10. *c.* 2. *p.* 315, 316.

19. From Eſſere in Ethiopia we made towards Bigan, having taken in proviſion, becauſe we had four days journey thither: the way is ſomething dangerous, by reaſon of certain Caſies, aſſaſſins, who murder the paſſengers. Theſe can ſubſiſt three or four days together without eating any more than a little butter and two dates a day. They are of a large ſize, by a good ſpan taller than the ordinary height of men, but very meagre and lean, and they never lie down. *Vincent. le Blanc's Travels, tom.* 2. *c.* 17. *p.* 259.

20. Charles the Seventh, King of France, having a jealouſy that thoſe about him (by the inſtigation of his ſon) did intend to poiſon him, abſtained from all food ſo long, that when he would have eaten he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo he died miſerably of famine. *Trenchfield Hiſt. Improved, p.* 61.

21. Amongſt the Mahometans there is a ſuperſtitious ſect called Derviſes, whoſe ſharp and ſtrict

penances far exceed thoſe of the Papiſts. Some of them live upon the tops of hills remote from any company, there paſſing their time in contemplation, and will rather famiſh than remove from their retired cells, where they would undoubtedly be pined to death, but that the people who dwell neareſt to them (out of devotion) ſend ſome relief to them. Some of theſe do voluntarily impoſe upon themſelves ſuch long times of faſting, that they will not give over till nature is decayed and almoſt exhauſted. *Clark's Mir. c. 128. p. 654.*

CHAP. XXII.

Of ſuch as refuſed all Drink, or to taſte of any liquid Thing; or elſe found no Need thereof.

LYſimachus, King of Thrace, was ſhut up in a ſtreight by King Dromichetes, in ſuch manner that, for very extreme thirſt he was driven to yield himſelf and all his army to the mercy of his enemy. After he had drank, being now a priſoner, "Gods!" ſaid he, "for how little a pleaſure am I become a ſlave, who, but a while ſince, was a King?" Had his conſtitution been like unto that of ſome of thoſe which follow, he had ſaved his kingdom and army; ſo might he alſo, if he had reſted contentedly at home with the enjoyment of his own: but his ambitious thirſt after ſovereignty made him ſet upon a Prince, who had given him no provocation: ſo his own thirſt was apparently puniſhed in that of another kind. But let us turn to ſuch as had little or no acquaintance with thirſt.

1. Pontanus writes, that in his time there was a woman, who in all her life-time did never drink either wine or water; and that being once forced to drink wine by the command of Ladiſlaus, King of Naples, ſhe received much hurt thereby. *Marcel. Donat. Hiſt. Med. Mirab. l. 6. c. 3. p. 306.*

2. Julius Viator, a Gentleman of Rome, deſcended from the race of the Voconians, our allies, being fallen into a kind of dropſy between the ſkin and fleſh during his minority and nonage, and forbidden by the Phyſicians to drink, ſo accuſtomed himſelf to obſerve their direction, that naturally he could abide it; inſomuch that all his old age, even to his dying day, he forbore to drink. *Plin. Nat. Hiſt. l. 7. c. 18. p. 166.*

3. There was in the city of Naples one of the family of Tomacelli, who never drank, ſays Cœlius. *Cœl. Rhod. Antiq. Lect. l. 13. c. 24. p. 602.*

4. Ariſtotle, in his book of drunkenneſs, writes of ſome that familiarly eat of ſalt meats, and yet were never troubled with thirſt in ſuch manner as to have need to drink. *Schenk. Obſ. l. 3. p. 309.*

5. Mago the Carthaginian did three times travel over the vaſt and ſandy deſarts of Africa, where no water is to be met with, and yet all that time he fed upon dry bran, without taking any thing that was liquid. *Athen. Deipnoſoph. l. 2. c. 6. p. 44.*

6. Laſyrtas Laſionius did not ſtand in need of any drink, as the reſt of mankind do, nevertheleſs he voided urine frequently as other men: many there were who would not believe this, till they had made trial thereof by curious obſervation; they ſtaid with him thirty days in the heat of ſummer; they ſaw he abſtained from no kind of ſalt meats, and yet drank not. It is true that this man drank at ſome times, but he never had any need to do it. *Athen. Deipnoſoph. l. 2. c. 6. p. 44, 45.*

7. A nobleman of Piedmont being ſick of that kind of dropſy, ſent for Dr. Albertus Roſcius, who finding the dropſy confirmed, and the patient averſe to all kind of remedies, he ſaid thus to him: "Noble Sir, if you will be cured, and perfectly freed of this mighty ſwelling, that is, if you deſire to live, there is an abſolute neceſſity that you determine with yourſelf to bear patiently that thirſt wherewith you are ſo tormented: if you will do this, I hope to cure you in a ſhort time." The nobleman, at the hearing of this, did ſo far command himſelf, that for a month he refrained not only from all kind of drink, but not ſo much as taſted of any thing that was liquid: by which means he was reſtored to his former health. *Fabrit. Obſ. Chirurg. cent. 4. Obſ. 41. p. 319.*

8. Abraames Biſhop of Carras, ſaith Theodoret, lived with that rigorous abſtinence, that bread and water, bed and fire ſeemed ſuperfluous to him. It is ſaid of this great man, that he drank not, nor made uſe of water wherein to boil his herbs, or any other thing: but his manner was to feed upon endive and lettice, and fruits, and ſuch other things as were to him both meat and drink: and from theſe alſo he uſed to abſtain till the evening. Yet was he a perſon of great liberality to ſuch as were his gueſts: theſe he entertained with the beſt bread, the moſt generous wines, the better ſort of fiſhes, and all ſuch other things as a generous mind and a real love could produce, and himſelf would take upon him to be the car-

ver, and to diſtribute to every man his portion. *Drexel. Oper. tom.* 1. *p.* 796.

9. That is alſo wonderful which Theophraſtus thought fit to inſert into his writings, that there was one Philinus, who, throughout the whole courſe of his life, never made uſe of any manner of drink, no nor of food neither, excepting only milk. *Cæl. Rhod. l.* 11. *c.* 13. *p.* 500.

CHAP. XXIII.

Of ſuch Men as have uſed to walk and perform other ſtrange Things in their Sleep.

THEY tell of a tree in Japan that flouriſheth and is fruitful, if kept in a dry earth, but with moiſture (which cauſeth other trees to flouriſh) this tree withereth. Whereas ſleep binds up the ſenſes, and obſtructs the motion of the reſt of mortal men, there are ſome who have been found not only to walk, but to perform divers other kind of actions in their ſleep, with as much dexterity and exactneſs, as others could have done when awake, and which all their own courage would not perhaps have permitted themſelves to attempt with their eyes open.

1. A young man of a cholerick conſtitution lying aſleep upon his bed, roſe up thence on the ſudden, took a ſword, opened the doors, and muttering much to himſelf went into the ſtreet, where he quarrelled alone, and fancying that he was in a fight with his enemies, he made divers paſſes, till at length he fell down, and through an unhappy ſlip of his ſword, he gave himſelf a dangerous wound upon the breaſt. Hereupon being awaked and affrighted, and dreading leſt ſuch his night-walkings might at ſome time or other create him great dangers, he ſent for me to be his phyſician, and was accordingly cured. *Zacut. Luſitan. Prax. Admirand. l.* 1. *obſ.* 43. *p.* 33, 34.

2. John Poultney, born in little Sheepy in Leiceſterſhire, was herein remarkable, that in his ſleep he did uſually riſe out of his bed, dreſs him, open the doors, walk round about the fields, and return to his bed not wakened; ſometimes he would riſe in his ſleep, take a ſtaff, fork, or any other weapon that was next his hand, and therewith lay about him, now ſtriking, now defending himſelf, as if he were then encountered or charged with an adverſary, not knowing, being awaked, what had paſſed. He afterward went to ſea with the famous but unfortunate Sir Hugh Willoughby, Knight, and was, together with all the Fleet, frozen to death in the North-Eaſt paſſage about Nova Zembla. *Burt. Diſc. of Leiceſterſhire, page.* 254. *Full. Worth. in Leiceſt. p.* 137.

3. "I knew a man," ſaith Henricus ab Heeres, "who when he was young profeſſed poetry in a famous univerſity; when in the day-time he uſed to bend his mind, how he might yet better turn ſuch verſes as he had often before corrected, not able to perform it awake, riſing in the night he hath opened his deſk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himſelf with laughter, has called to his chamber-fellow to applaud him alſo, then putting off his ſhoes and clothes, ſhutting his deſk, and laying up his papers, as he had done in the evening before, he has returned to his bed and ſlept, till he was called up, utterly ignorant of all he had done in the night. In the morning, after a ſhort prayer, returning to his ſtudies, not having yet ſeen his papers, labouring with his former day's care how to fill up the gap in his verſes, taking his papers, he found them ſupplied as he would deſire, and that with his own hand, as one that was planet-ſtruck, he was ſeriouſly ſolicitous, whether it was done by a man or ſome evil genius: he beſought his companions, and that with tears, when they laught at him, that if poſſible they would free him of this perplexity. They telling him what had been done, for they waking had ſeen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, and laid his head on a pillow, which they had fitted to the place of the feet, and in his gown, which by chance he kept on, they committed him to his reſt. When he waked, which was not till fair day, they ſtood by him, and when he denied all, eſpecially that he had riſen, and had read and written ſuch things, they convinced him by ſo many circumſtances. The wonder is, that he having a happy memory, ſhould yet remember nothing at all of his ſo long ſtudy and writing in his ſleep. For I have obſerved him at it, ſometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronunciation little differed, nay not in the leaſt, from the ſame by him in the day; whereas in others, for the moſt part, all theſe are imperfectly as in men that are drunk, or children that are learning to walk

and ſpeak. But what is moſt of all ſtrange, and beyond my underſtanding, is, that having long after left the ſchools, and married a wife, a very virtuous perſon, yet concealing ſome things from her, as 'tis uſual in marriage, as oft as he riſing, and taking his child out of the cradle, walked about the houſe, his wife followed him; being aſked by her, he would diſcover the ſecrets of his heart, anſwering to all the demands of his wife with exact truth, and without any equivocation: ſo that what ſhe could no way gain from him awake by all her blandiſhments, and ſuch things as then ſhe was aſhamed to aſk him, he would diſcover in his ſleep, and without any reſerve upon her ſingle queſtion. Himſelf often wondering, how that which he thought was committed to his breaſt alone, ſhould enter the heart, and get upon the tongue of his wife. When he was about to riſe, his wife would embrace, and endeavour to retain him, but all in vain; when ſhe held him, or ſpake to him, he would either draw her after him, or gently call her: or if ſhe was aſleep, he would walk alone. About the fortieth year of his age he left off this cuſtom, unleſs he had drank freely over-night. They that had ſeen him walking, and reading, and writing, his companions, his wife, and whole family being deſired to obſerve it, affirm, that his eyes were wide open, yet he ſeriouſly and ſincerely affirmed, that he ſaw not in the leaſt. *Henric. ab Heer. Obſerv. Medic. l.* 1. *obſ.* 2. *p.* 32. 33.

4. Johannes Oporinus (an excellent printer) night growing on, was ſhut out of the city, together with my Father Thomas Platerus; and that they might paſs the night the better, as being in a place where they wanted accommodations, they ſet upon the correction of a Greek copy. Oporinus read the text, and though falling aſleep, yet he ceaſed not to read. Being afterwards awaked, he remembered not any thing he had read, although it was not leſs than an entire page. *Plater. Obſ. l.* 1. *p.* 12.

5. Horſtius writes of one, who in his ſleep would dream he was to ride a journey, whereupon once he roſe up, put on his cloaths, boots, and ſpurs, got up into the window, where he ſate ſtraddling, ſmiting the walls with his ſpurs till he was awaked. *Schenck. Obſ. l.* 1. *p.* 65.

6. There was a man at Helmeſtadht, who roſe in his ſleep, went down the ſtairs into a court, from thence towards the kitchen, near which was a deep well, into this he went down, holding faſt to the ſtones by his hands and feet; but when he touched the water, with the cold thereof he was awaked, and finding in what danger he was, he made a pitiful outcry, which awaked thoſe in the houſe, who having found him, got him out, and brought him into his bed, where he lay many days ſpeechleſs and immoveable, being extremely weakened with fear, cold, and crying. *Schenck. Obſ. l.* 1. *obſ.* 1. *p.* 65.

7. We read of an Engliſhman in Paris, who roſe in his ſleep, unlocked the door, took his ſword, and went down towards the river Seine, where having met with a boy, he killed him, and ſo returned ſtill aſleep to his bed. *Schot. Phyſ. Curioſ. l.* 3. *c.* 22. *p.* 514.

8. Strange is that hiſtory of a young gentleman, who in his ſleep aroſe naked, carrying his ſhirt in his hand, and by the help of a rope clambered up to a high turret in the caſtle where he was at that time; here he found a neſt of magpies, which he robbed, and put the young ones into his ſhirt, and ſo by the ſame rope deſcended, and returned to his bed. The next morning being awaked, he told his brother how he dreamed that he had robbed a pie's neſt, and withal wondering what was become of his ſhirt, roſe, and found it at his bed's feet with the young ones wrapt up in it. *Schenck. Obſ. l.* 1. *obſ.* 1. *p.* 65.

9. When I was ſleepy I uſed to go to bed, yet as I lay there, I ſtill read ſomething or other; and though I fell aſleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reaſon of my ſleep, I could not diſcover. So uſing after ſupper to play upon the lute, and falling aſleep, I have yet perſiſted to play for ſome time, which both the by-ſtanders have affirmed to me, and myſelf could obſerve, eſpecially ſince ſometimes, being aſleep, my lute hath fallen out of my hands. *Plater. Obſ. l.* 1. *p.* 12.

10. Delrio hath a relation of what fell out at Leon in Spain, in a convent of religious perſons, not twenty years before he wrote this book, and ſaith, he knew the perſons to whom it happened: "A layman," ſaith he, "uſed in the daytime to teach the children their catechiſm, and the ſame thoughts did recur to him in his ſleep; ſo that he would ſing and teach, exhort and chide the boys with as much noiſe and fervency in his ſleep, as he uſed when awake. By this means he much diſturbed ſuch as were of the neighbourhood; whereupon another layman that lodged the

neareſt to him, often told him of it, and once above the reſt threatened him (in jeſt only) that if he perſiſted to make this noiſe, he would riſe in the night, come to his bed, and with a whip of ſmall cords drive away that kind of intemperance of his. What did Gundiſalvus in this caſe? (for ſo was he called that was thus threatened) he roſe in the middle of the night in his ſleep, went forth in his ſhirt, entered the chamber of his colleague with a pair of tongs in his hand, and came directly to the bed-ſide of him that had menaced him with whipping. It fell out, that the moon ſhone, the night was uncloudy and clear, and the man lay awake in his bed, who obſerving him as he came, armed in ſuch manner, leapt from his bed to the other ſide of the chamber. Gundiſalvus ſtruck three or four times at the bolſter with his tongs, and having thus done, returned as he came. In the morning being aſked about it, he ſaid, "he remembered nothing of it; that he never had the leaſt purpoſe in his mind to do it, only he had thought with himſelf, that in caſe the other ſhould come to him (as he ſaid) with his whip, he would catch up the tongs, and with them affright and drive him away." *Delrio, Diſq. Magic. l.* 1. *c.* 3. *qu.* 3. *p.* 22, 23. *Schot. Phyſ. Curioſ. l.* 3. *c.* 22. *p.* 514, 515.

11. Gregorius Horſtius, in one of his epiſtles to Fabritius, ſets down this hiſtory. "The laſt year upon the twentieth day of April a kinſman of mine, that dwelt in the ſame houſe with me in Wittenberg, came home in the evening ſomewhat in drink; to bed he went, and ſlept well till about twelve o'clock at night: then it was that he got up in his ſleep, walked to and fro for a while, and then haſtily went to the window, and got out. The unuſual ſtir awaked me, who lay in the ſame chamber, and recollecting with myſelf betwixt ſleep and awake, that this young man was one of thoſe whom they call ſomnambulatores or ſleep-walkers, called my ſervant, and aſked him, if the young man was in bed with him? who replying, No, up he got, and came to the window, hoping to have found him ſticking there, and to have pulled him back. But alas! juſt as I came he fell from the third ſtory of the houſe (fourteen ells high) into the paved ſtreet below, where he lay for ſome time ſpeechleſs and immoveable. I expected he had been daſhed to pieces, but I found it otherwiſe: and though much hurt, after ſome time he was recovered." *Fabrit. Obſ. Chirurg. cent.* 2. *obſ.* 84. *p.* 159.

12. Peter Galantier, an honeſt and ſtrong man in the fortieth year of his age, and Anno 1605, went to Neopolis, by the Neodunenſian lake, to viſit his friends, and to be preſent at a wedding that was then there. Towards night being urged to drink more liberally than he had a mind to do, he, on purpoſe to avoid it, withdrew himſelf into a chamber in the ſecond ſtory of the houſe. He was fallen into a very heavy and deep ſleep, and about the midſt of the night dreaming (that to avoid drinking) he was going into the garden, he roſe from the bed, got out of the window, and fell thence to the ground. Waked thus from his ſleep, with his cries and groans he awaked the ſervants of the houſe, who brought him into the kitchen half dead, but in a few days he recovered, is now well, and hath never ſince been this way diſturbed. *Fabrit. Obſ. Chirurg. cent.* 2. *obſ.* 85. *p.* 162.

CHAP. XXIV.

Of the long Sleeps of ſome, and of others that have been able to ſubſiſt for Months and Years without it, or were with Difficulty brought to it.

WE read of the Perſian Kings, that they had always about them ſome one familiar friend, whoſe office it was to come betimes in the morning to their bedſides, and to raiſe them up from their ſleep with ſuch an admonition as this, *Conſurge, Rex, & obi negotia quæ te obire voluit Meſoromaſdes*, "Riſe, O King, and go about that buſineſs whereunto thou art appointed by Meſoromaſdes." Sharper monitors than theſe would not have been ſufficient to have awaked ſome of thoſe dormice hereafter mentioned.

1. I have known one, ſaith Platerus, that ſlept three days and three nights together upon foregoing wearineſs, without being excited thereto by any drunkenneſs, or the taking of any ſoporiferous medicine. *Fœlix Plat. in Obſ. l.* 1. *p.* 6.

2. William Foxley, Pot-maker for the Mint in the Tower of London, fell aſleep on Tueſday in Eaſter-week, and could not be waked with pinching or burning, till the firſt day of the next term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had ſlept but one night. He lived forty years after: this matter fell out in the thirty-ſeventh year of King Henry the Eighth's reign. *Bak. Chron. p.* 428.

p. 428. *Stowe's Chron. p.* 591. *Faithful Annaliſt, p.* 76, 77.

3. Plutarch tells out of Ariſtotle, that the nurſe of one Timon uſed yearly, after the manner of ſome wild beaſts, to lie hid for two months together, without any other evidence of life all that while, ſave only that ſhe breathed. *Plut. Symp. l.* 8. *quæſt.* 9. *p.* 780.

4. It is not fit to paſs by a thing of admirable novelty. There was, ſaith Crantius, a young ſcholar at Lubeck in the time of Pope Gregory the Eleventh, who (that he might ſleep without diſturbance) betook himſelf to a private place, where none knew where he was. He was ſought for, and being not found, it was thought he was returned into his own country. There paſſed ſeven years from the time wherein he had lain himſelf down. It then fell out, that one finding a cheſt behind a wall in the chamber, determined to ſee what was in it, where he found this young man aſleep, whom he ſhook with ſuch violence, that he awaked him. His face being without change and undisfigured from what it had uſed to be, he was eaſily known to all his former acquaintance, who were amazed at what had paſſed. He, for his part, ſuppoſed that he had ſlept but one night and ſome part of a day. *Crantz. Vandal. l.* 8. *c.* 39. *Schot. Phyſ. Curioſ. l.* 3. *c.* 19. *p.* 500. *Donat. Hiſt. Mirab. Med. l.* 4. *c.* 12. *p.* 214. *Zach. Qu. Med. Leg. l.* 4. *tit.* 1. *qu.* 11. *p.* 242.

5. Marcus Damaſcenus writes, that in his time there was a ruſtic in Germany, who being very weary, laid himſelf down under a rick of hay, where he continued to ſleep throughout the whole autumn and winter following, till ſuch time as the hay being fetched away, he was there found and awaked; but when he aroſe, he was as a man half dead, and utterly diſtracted. *Zuing. Theatr. vol.* 2. *l.* 5. *p.* 415. *Merſen. Qu. in Gen. cap.* 37. *p.* 625.

6. Pliny tells of Epimenides the Gnoſſian or Cretan, that when he was a boy, being wearied with heat and travel, he laid him down in a certain cave, and there ſlept fifty-ſeven years; being awaked, he returned home, wondering at the changes he found in the world, and was at laſt with difficulty known by his younger brother then alive, and growing old. It is ſaid, that in the years he ſlept he grew old, nevertheleſs he lived in all 175 years: and from him it was that the ſleep of Epimenides became a proverb. *Plin. Nat. Hiſt. l.* 7. *c.* 52. *p.* 184. *Donat. Hiſt. Med. Mirab. l.* 4. *c.* 12. *p.* 214. *Laert. l.* 1. *c.* 11. *p.* 29. *Sabel. l.* 2. *c.* 6. *p.* 90.

7. In the reign of the emperor Decius, Maximianus, Malchus, Martinianus, Dionyſius, Joannes, Serapion, and Conſtantinus, the ſeven ſleepers, as they are commonly called, were companions at Epheſus, and the perſecution being hot under this monarch, they fled to the neighbouring mountain called Cœlius, where they hid themſelves in a cave, and though diligently ſought after could not be found: at laſt, animating themſelves to undergo martyrdom, after they had taken meat, by the providence of God they fell aſleep, and ſlept to the thirtieth year of Theodoſius the younger, which was for the continued ſpace of 196 years from their entrance into the cave. Then, which was upon the day of the reſurrection, being awaked, they went as they were wont to the city, as if they had ſlept only for one day, where the whole matter was diſcovered by the different habit and ſpeech of the men, and the monies they had about them being of a different ſtamp, &c. *Niceph. Eccleſ. Hiſt. l.* 14. *c.* 44. *Lonicer. Theatr. p.* 230. *Schot. Phyſ. Curioſ. l.* 3. *c.* 19. *p.* 501. *Zacch. Qu. Med. Legal. l.* 4. *tit.* 1. *qu.* 11. *p.* 243.

8. That is beyond all exception, which was witneſſed to Henry the Third, when he was in Poland, by ſeveral Princes moſt worthy of credit: there were preſent at the ſame time divers nobles of France, many phyſicians of the court, amongſt whom was D. Johannes Piduxius, famous not only for his ſkill in phyſic, but his knowledge in all kind of natural hiſtory. This ſtory is alſo related by Alexander Guagninus of Verona, Colonel of foot in the caſtle of Vitebſka in the frontiers of Moſcovy: he in his deſcription of Moſcovy writes thus: “There is a certain people that inhabit Lucomoria, a country of the further Sarmatia, who yearly, upon the twenty-ſeventh day of the month November, after the manner of ſwallows and frogs, by reaſon of the intenſeneſs of the winter's cold, ſeem to die. Afterwards at the return of the ſpring, upon the twenty-fourth day of April, they again awake and ariſe. Theſe are ſaid to have commerce with the Gruſtentzians and the Sperponountzians, people that border upon them, in this manner: When they find their approaching death or ſleep ready to ſeize upon them, they then ſtow up their commodities in certain places, which the Gruſtentzians and Sperponountzians fetch away, leaving an equal value of their own behind them in their ſtead. The Lucomorians, upon their re-

turn to life, if they are pleaſed with the change, they keep them; if otherwiſe, they demand their own of their neighbours. By this means much ſtrife and war doth ariſe amongſt them, as is affirmed by Guagninus; and the very ſame hiſtory is told by Sigiſmundus Liber, a Baron in Heiberſtein, and it is alſo ſet down by Citeſius. *Merſ. Qu. & Com. in Gen. Quæſt.* 30. *p.* 1222. *Joh. Licet. l.* 1. *c.* 6. *p.* 28. *Hen. Kornman. de Mirac. Mort. par.* 2. *c.* 41. *p.* 29. *Delrio Diſquiſ. Magic. Zacch. Qu. Med. Leg. l.* 4. *tit.* 1. *queſt.* 11. *p.* 241. *Treaſ. of Times, l.* 6. *c.* 10. *p.* 565. *Schot. Phyſ. Curioſ. l.* 1. *c.* 36. *p.* 176.

9. Fernelius ſpeaks of one, who lived without ſleep fourteen months; but this man was poſſeſt with madneſs, and his brain, it ſhould ſeem, being heated with melancholy, did beget animal ſpirits without much waſting of them. *Schenck. Obſ. Med. l.* 1. *p.* 64.

10. Arſenius, the tutor to Arcadius and Honorius the Emperors, being made a Monk, did ſatisfy nature with ſo ſhort a ſleep, that he was uſed to ſay, that for a Monk it was enough, if he ſlept but one hour in a night. *Zuing. Theatr. vol.* 2. *l.* 5. *p.* 415.

11. Auguſtus Cæſar after ſupper betook himſelf to his cloſet, where he uſed to remain till the night was far ſpent, and then went to bed; when he ſlept moſt, it was not above ſeven hours, and thoſe alſo not ſo continued, but in that ſpace he uſually waked three or four times, and to provoke ſleep, had water poured long and conſtantly by his bed's head into a ciſtern. *Sueton. in Vit. Auguſt. c.* 78. *p.* 103.

12. George Caſtriot, commonly called Scanderbeg, the ſame who forſook Amurath, King of the Turks, and ſeized upon the kingdom of Epirus, as his own by right of inheritance. This prince was a perſon contented with ſo little ſleep, that it is reported of him, that from the time that he entered into Epirus, to the day of his death, he never ſlept above two hours in one night, yet he died in his climacterical year of 63. *Zuing Theat. vol.* 2. *l.* 5. *p.* 415.

13. A woman at Padua lived fifteen days without ſleep, nor could by any means be brought to it through the weakneſs of the ventricle, and penury of vapours; for ſhe eat no ſupper, only contented herſelf with a dinner: at laſt uſing to eat a toaſt ſteeped in malmſey towards night, ſhe returned to her wonted ſleep. *Schenck. Obſ. Med. l.* 1. *obſ.* 1. *p.* 64.

14. Seneca reports of Mecænas, that great favourite of Auguſtus, that he lived three years entirely without any ſleep; and was at laſt cured of his diſtemper with ſweet and ſoft muſic. *Seneca de Providentiâ.*

15. It is reported of Nizolius, that painful treaſurer of Cicero's words and phraſes, that he lived ten years without ſleep. *Schenck. Obſ. l.* 1. *p.* 64.

16. We read of a noble Lady, who for thirty and five years lived in good health, as both her huſband and whole family could and did witneſs, without ſleep. *Schenck. Obſ. l.* 1. *p.* 64.

17. Some young men in Athens having made themſelves drunk in the Apatarian Feaſts, are ſaid to have outſlept four days of that ſolemnity, as Simplicius recites out of Eudemus. *Zuing. Theat. vol.* 2. *l.* 5. *p.* 415.

18. C. Caligula was exceedingly troubled with want of ſleep; for he ſlept not above three hours in a night, and in thoſe he ſeldom took any quiet repoſe, but was ſcared with fearful and ſtrange illuſions and fantaſtical imaginations; as who once dreamed that he ſaw the form and reſemblance of the ſea talking with him. Hereupon, for the greateſt part of the night, what with tedious watching and wearineſs of lying, one while ſitting up in his bed, another while roaming and wandering to and fro in his galleries (which were of an exceeding length), he uſed to call upon and wiſh for the morning light. *Sueton. l.* 4. *c.* 10. *p.* 194, 195.

19. Perſeus, King of Macedon, being taken priſoner by Æmilius, and led captive to Rome, was guarded by ſome ſoldiers who kept him from ſleep, watching him narrowly when he was overtaken therewith, not ſuffering him ſo much as to ſhut his eye-lids, or to take the leaſt reſt, till ſuch time as Nature, being exhauſted by this ſtrange cruelty, he gave up the ghoſt. *Plut. in Vit. Æmyl. Clark's Mirr. c.* 37. *p.* 130.

CHAP. XXV.

Of ſuch as have fallen into Trances and Ecſtaſies, and their Manner of Behaviour therein.

SINCE the ſoul is the inſtrument and means by which we come to the knowledge of all thoſe things wherein we have any underſtanding, it can never be ſufficiently wondered at, that it ſhould be ſo very little that we are able to comprehend (with any certainty) concerning the ſoul itſelf. The moſt learned amongſt men are at a loſs, as often as they would ſpeak diſtinctly touching its nature, manner of working, the way of its conjunction with the body, and principal place of its reſidence; and ſo are they alſo for the manner of its retreat, and the place of its retirement in ſuch caſes as are propounded in this chapter.

1. William Withers, born at Walſham in Suſſex, being a child of eleven years of age, did, Anno 1581, lie in a trance ten days without any ſuſtenance; and at laſt coming to himſelf, uttered to the ſtanders-by many ſtrange ſpeeches againſt pride and covetouſneſs, coldneſs of charity, and other outrageous ſins. *Full. Worth. p.* 113. *Suſſex. Bak. Chron. p.* 578. *Hollingſ. p.* 1315.

2. Hermotimus, the Clazomenian, ſeemed frequently to have his body deſerted of the ſoul, and as if it had wandered about in the world; at the return of it he would relate ſuch things at a diſtance performed, that none could tell of but ſuch as were preſent; by which means he was long the admiration of ſuch as he dwelt amongſt. At laſt, being in one of his trances, his enemies ſeized upon his body and burnt it; by which the returning ſoul was diſappointed of its uſual place of reſidence and retreat. *Plin. l.* 7. *c.* 52. *p.* 184. *Sabellic. Exempl. l.* 2. *c.* 6. *p.* 89. *Schott. Phyſ. Curioſ. l.* 3. *c.* 33. *p.* 572.

3. Johannes Scotus, the ſame who hath treated with ſuch ſubtilty concerning divers matters, is alſo ſaid to have been in frequent raptures, in ſuch a manner, that he hath been obſerved to ſit ſometimes for the ſpace of a whole day and more immoveable, with his mind and ſenſes bound up, or at leaſt wandering far off from the body. In which condition at length he was taken by ſome who were unacquainted with him, and ſo buried alive. *Sabellic. Exempl. l.* 6. *c.* 4. *p.* 383.

4. Reſtitutus, a Preſbyter, could at his pleaſure deprive himſelf of all ſenſe, and would do it whenever he was aſked; which made many deſirous to be the eye-witneſſes of ſo admirable a thing. At the imitation of ſome notes, and the tone of lamenting perſons, he would lie as one that was dead, altogether ſenſeleſs of his being pulled or pricked; nay, once being burnt with fire, he had no apprehenſion or feeling at all of it for the preſent, only the wound was painful to him at his return to himſelf. In theſe his trances he did not breathe at all; but he ſaid, that the voices of men only, if they ſpake louder than ordinary, was heard by him, as if they were at ſome great diſtance from him. *Auguſt. de Civit. Dei, l.* 14. *c.* 23. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 8. *p.* 251. *Cæl. Antiq. lect.* 20. *c.* 16. *p.* 942.

5. Thomas Aquinas, by his daily and conſtant contemplations, had ſo accuſtomed himſelf, that frequently falling into an ecſtaſy of the mind, he ſeemed to all that were preſent to be dead: yet in the mean time he gained the knowledge of the abſtruſe myſteries in Divinity; and being returned to himſelf, he imparted to others the fruits of this his philoſophic death, both in his writings and converſation. *Zuing. Theatr. vol.* 1. *l.* 3. *p.* 223.

6. Hieronymus Cardanus, of Milan, writes of himſelf, that he could paſs as often as he pleaſed into ſuch an ecſtaſy, as only to have a ſoft hearing of the words of ſuch as diſcourſed by him, but not any underſtanding of them at all: he felt not any pullings or pinches, nor was at ſuch times in the leaſt manner ſenſible of the pains of the gout, or any other thing, but only ſuch things as were without him. The beginnings of this were firſt in the head, eſpecially from the brain, diffuſing itſelf thence all along to the back-bone. At firſt he could find a kind of ſeparation from the heart, as if the ſoul was departing; and this was communicated to the whole body, as if a door opened. He adds, that he ſaw all that he deſired with his eyes, not by any force of the mind; and that thoſe images of things did perpetually move, as woods, mountains, living creatures, and what elſe he pleaſed. He imputes all this to the vigour of his fancy, and the ſubtilty of his ſight. *Cardan. de Variet. Rer. l.* 8. *c.* 43. *p.* 103.

7. The father of Preſtantius, ſaith Saint Auguſtine, was often in ſuch an ecſtaſy, that upon the return of his ſpirit he would affirm, that he had been transformed into a horſe; and that he with other horſes, had carried relief and forage into the camp; whereas his body lay then at his own houſe in the manner of a dead corpſe. *Auguſt. de Civit. Dei, l.* 19. *Bodin. Dæmonol. l.* 2. *c.* 5. *p.* 67.

8. The Engliſh hiſtories relate, that Elizabeth Burton, a maid of Canterbury, had contracted a cuſtom of entrancing herſelf, and taking away her ſenſes; which firſt came upon her, by reaſon of a diſeaſe which ſhe had upon her. *Johnſt. Nat. Hiſt. cl.* 10. *c.* 8. *p.* 351.

CHAP. XXVI.

Of extraordinary Things in the Bodies, Fortunes, Death, &c. of divers Perſons.

TRavellers that have determined to paſs through divers countries, lightly touch thoſe common occurrences that preſent themſelves to every man's eye; but if they meet with any thing extraordinary, theſe they ſet a ſpecial and particular remark upon, as matter wherewith men's knowledge may be improved, and their curioſity gratified. If I have ſtaid the longer upon this chapter, it is poſſibly for ſome ſuch reaſon as this, that the reader may have ſomething, if not ſo profitable as he could wiſh, yet not altogether unpleaſant in the peruſal.

1. Antonius Cianfius, a bookſeller at Piſa, putting off a ſhirt which was made ſtraiter to his body than uſual, flames were ſeen to iſſue from his back and arms, and that alſo with a crackling noiſe, to the affrightment of the whole family. The truth of this is atteſted as well as the hiſtory related by Fortunius Licetus, that great Philoſopher of his age, in the ſecond book and twenty-eighth chapter of his Commentary of the cauſes of monſters. *Barthol. de Luce Animal.* 1. *c.* 17. *p.* 148.

2. That is ſtrange which is recorded of M. Furius Camillus, that though he had gained many important victories, was often General at the head of an army, was Cenſor, was five times created Dictator, and at four ſeveral times had triumphed, and was alſo called the ſecond Founder of Rome, yet was he never choſen Conſul. *Plut. in Camillo, p.* 129. *Zuing. Theatr. vol.* 3. *l.* 4. *p.* 733.

3. Nicholas Wotton was termed a Centre of Remarkables, ſo many met in his perſon: he was Dean of the two Metropolitan Churches of Canterbury and York: he was the firſt Dean of thoſe cathedrals: he was Privy-Counſellor to four ſucceſſive Sovereigns; King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth: he was employed thirteen ſeveral times in Embaſſies to foreign Princes; and, which is not the leaſt remarkable, in the firſt of Queen Elizabeth he was offered the Archbiſhoprick of Canterbury, and refuſed it. He died 1566. *Full. Worth. p.* 77. *Kent.*

4. John Story, Doctor of Law, a cruel perſecutor in the days of Queen Mary, fled afterwards into Brabant. Being inticed into the ſhip of Mr. Parker, an Engliſhman, the Maſter ſet ſail, and this Tyrant and Traitor was brought into England; where refuſing to take the Oath of Supremacy, and profeſſing himſelf a ſubject to the King of Spain, he was executed at Tyburn. Being cut down half-dead, after his privy members were cut off, he ruſhed on the Executioner, and gave him a blow on the ear, to the wonder of the by-ſtanders. *Fox's Acts and Monuments, p.* 2151. *Full. Worth. l.* 9. *cent.* 16. *p.* 84.

5. It is ſaid of Craſſus (grandfather to that Craſſus who was ſlain in the Parthian war), that he was never known to laugh all his life-time, and thereupon was called Agelaſtus, or, the man that never laughed. *Plin. Nat. Hiſt. l.* 7. *c.* 19. *p.* 166.

6. It is memorable which is recorded of a King, named Wazmund, who was the Founder of Warwick Town, that he had a ſon named Offa, tall of ſtature, and of a good conſtitution of body, but blind till he was ſeven years old, and then ſaw; and dumb till he was thirty years old, and then ſpake. *Bak. Chr. p.* 8.

7. George Nevil, fourth ſon of Richard Nevil, Earl of Saliſbury, was conſecrated Biſhop of Exeter when he was not twenty years of age; at twenty-five he was made Lord Chancellor of England, and diſcharged it to his great commendation; his ability ſupplying the lack of age in him. *Full. Worth. p.* 273. *in Durham.*

8. " When I was in Italy, that Paradiſe of the world, the outward ſkin of a Lady of Verona, though lightly touched, did manifeſtly ſparkle with fire. This ſpectacle, ſo worthy of the reſearch of the inquiſitive and curious, is publickly expoſed to the world by the publick writings of Petrus à Caſtro, the learned Phyſician of Verona, in his book *de Igne lambente,* whom I ſhall follow in the relation of this ſtory. " The illuſtrious Lady Catherina Buri, the wife of the noble Jo. Franciſcus Rambaldus, a Patrician of Verona, of a middle age, indifferent habit of body, was endowed with ſo ſtupendous a dignity and prerogative of Nature, that as oft as her body was but lightly touched with linen, ſparks flew out plentifully from her limbs, apparent to her domeſtick ſervants, as if they had been ſtruck out of a flint, accompanied alſo with a noiſe that was to be heard by all. Oftentimes when ſhe rubbed her hands upon the ſleeve of her ſmock, that contained the ſparkles within it, ſhe obſerved a flame running about, as fired exhalations are wont to do; inſomuch

much that her maids were oftentimes deluded, ſuppoſing they had left fire in the bed after warming of it in winter; in which time alſo fire is moſt diſcernible. This fire was not to be ſeen but in the dark, or in the night; nor did it burn without itſelf, though combuſtible matter was applied to it: nor laſtly, as other fire, did it ceaſe within a certain time, but with the ſame manner of appearance of light it ſhewed itſelf after my departure out of Italy." *Bartholin. Hiſt. Anatomic. cent.* 3. *hiſt.* 70. *p.* 139, 140. *Barthol. de Luce Anim. l.* 1. *c.* 19. *p.* 162.

9. "I have read," ſaith Roſſe, "of one who had a horn grew upon his heel a foot long; which being cut off, grew again, and would doubtleſs have ſtill renewed, if the tough and viſcous matter had not been diverted and evacuated by iſſues, purges, and bleeding." *Roſſ. Arcan. Microcoſ. l.* 3. *c.* 6. *ſect.* 10. *p.* 86.

10. Fernelius ſaith, "he ſaw a girl that lived near to him, the ligaments of whoſe joints were ſo very looſe, that you might bend and turn any of them this or that way at your pleaſure;" and that "it was ſo with her from the time of her birth." *Fernel. de Abdit. Rer. cauſ. l.* 2. *c.* 9.

11. Sir John Maſon, born at Abingdon, bred at All-Souls in Oxford, died 1566, and lies buried in the Choir of St. Paul's. I remember this diſtich of his long epitaph:

Tempore quinque ſuo regnantes ordine vidit,
Horum à Conſiliis quatuor ille fuit.

He ſaw five Princes which the ſceptre bore,
Of them was Privy-Counſellor to four.

That is, to Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth. *Donat. Hiſt. Med. l.* 6. *c.* 2. *p.* 301. *Full. Worth. p.* 137, 138.

12. Thomas Bourchier, ſucceſſively Biſhop of Worceſter, Ely, and Archbiſhop of Canterbury, and Cardinal, by the title of St. Cyriacus in the Baths, being conſecrated Biſhop of Worceſter Anno 1435, the fourteenth of Henry the Sixth: he died Archbiſhop of Canterbury, 1486, the Second of King Henry the Seventh; whereby it appears that he wore a mitre full fifty-one years; a term not to be paralleled in any other perſon. He ſaw the civil wars of York begun and ended, having the honour to marry King Henry the Seventh to the daughter of King Edward the Fourth. Nor is it the leaſt of wonders, that he loſt not himſelf in the labyrinth of ſuch intricate times. *Full. Worth. p.* 324. *Eſſex.*

13. Sir Thomas Frowick was made Lord Chief Juſtice of the Common Pleas in the eighteenth year of the reign of King Henry the Seventh: four years he ſat in his place, accounted the Oracle of the Law in his age, though one of the youngeſt men that ever enjoyed that office. He is reported to have died *floridâ juventute*, before full forty years old: ſo that he was Chief Juſtice at thirty-five. He did October 17, 1506. *Full. Worth. p.* 183. *Middleſex.*

14. That was great and excellent in Socrates, that whatever fell out of joy or otherwiſe, he returned with the ſame countenance he went forth with; and was never ſeen to be more merry or melancholy than at any other times in any alteration of times or affairs. *Solin. c.* 4. *p.* 181.

15. In the reign of King James, in the year 1613, on the twenty-ſixth of June, in the pariſh of Chriſt-Church, in Hampſhire, one John Hitchel, a carpenter, lying in bed with a young child by him, was himſelf and the child burnt to death with a ſudden lightning, no fire appearing outwardly upon him, and yet lay burning for the ſpace of almoſt three days, till he was quite conſumed to aſhes. *Bak. Chron. p.* 615.

16. It is ſaid of Charles Earl of Valois, that he was the ſon of a King, brother to a King, uncle to a King, father to a King, and yet no King himſelf. *M. de Serres, p.* 163.

17. There was amongſt the Magneſians one Protophanes, who in one and the ſame day won the prize in the Olymick games, both at wreſtling, and other games: when he was dead certain thieves opened his ſepulchre, and went into it, hoping to have found ſomething to prey upon: after which, many others alſo went in, to behold the remains of his body: and this is certain, that his ribs were found to be not diſtinct, as thoſe of other men, but from the ſhoulder, to thoſe that are called the ſhort-ribs, there was only one continued and entire bone, inſtead of the greater ribs. *Pauſan. in Atticis. Zuing. Theatr. vol.* 2. *l.* 2. *p.* 295.

18. Some are born with bones concrete and ſolid, and theſe, they ſay, neither ſweat nor thirſt: ſuch a one was Lygdamus the Syracuſan, who, in the thirty-third Olympiad, had the firſt crown for wreſtling: his bones were found to be of a ſolid ſubſtance throughout, without any marrow in them, or place for it. *Solin. c.* 4. *p.* 182.

19. A certain Gentleman hath lived many years without any ejection of excrements by ſtool: a little before noon he ſits down at his table, commonly inviting divers noble perſons: about one o'clock he riſes from table, after he hath eat and drank after the manner of other perſons: then he vomits up the dinner he had eaten the day before, exactly retaining all that he had newly eaten, being to return that by vomiting the day following, as he did that he had eaten the day before; he ejects it putrid and filthy, not differing from other excrements. In his vomits he raiſes it with eaſe, without delay, at once caſting up a great quantity from his ſtomach; then waſhing his mouth with ſweet waters, he returns to the table, and there eats as much as will ſuffice till the next day at noon. He eats no breakfaſts nor ſuppers. He hath thus continued about twenty years. It often comes to my mind, that this Gentleman may have two ventricles, as thoſe creatures have that chew the cud, the one of which being newly filled, provokes the other to empty itſelf by vomit: but the truth of this conjecture will be cleared only by anatomy, if it will be permitted. *Hen. Heers. Obſ. Medic. l. 1. obſ. 29. p. 250.*

20. "I ſaw at Genoa," ſaith Cardanus, "one Antonius Benzus, of the town of Port Maurice: he was thirty-four years of age, his complexion was pale, his beard grew thin; as to the habit of his body, he was fat: out of the paps of this man flowed ſo much of milk, as was almoſt ſufficient to have ſuckled a child; and not only did it run out, but he would ſpirt it out with a great force." *Cardan. de Subtilitat. Johnſt. Nat. Hiſt. cl. 10. c. 5. p. 328.*

21. Neubrigenſis and alſo Huntingdon report of one Raynerus, a wicked Miniſter of a more wicked Abbot, that croſſing the ſeas with his wife, he with his iniquity ſo overweighed the ſhip, that in the midſt of the ſtream it was not able to ſtir; at which the mariners aſtoniſhed, caſt lots, and the lot fell upon Raynerus: and leſt this ſhould be thought to happen by chance, they caſt the lots again and again, and ſtill the lot fell upon the ſame Raynerus: whereupon they put him out of the ſhip; and preſently the ſhip was as if eaſed of her burden, and ſailed away." Certainly a great judgment of God, and a great miracle, but yet recorded by one that is no fabulous author, ſaith Sir Richard Baker. *Bak. Chron. p. 72.*

22. In the time of King Stephen there appeared two children, a boy and a girl, clad in a green ſtuff, unknown, of a ſtrange language, and of a ſtrange diet, whereof the boy being baptized died ſhortly after, but the girl lived to be very old; and being aſked from whence they were, ſhe anſwered, "They were of the land of Saint Martin, where there are chriſtian churches erected, but that no ſun did ever riſe upon them:" but where that land is, or how ſhe came thither ſhe herſelf knew not. "This I the rather write," ſays my author, "that we may know there are other parts of this world than thoſe which to us are known: and this ſtory I ſhould not have believed, if it were not teſtified by ſo many and ſo credible witneſſes as it is." *Bak. Chron. p. 73.*

23. At Hammel, a town in the Dutchy of Brunſwick, in the year of Chriſt 1284, upon the twenty-ſixth day of June, the town being grievouſly troubled with rats and mice, there came to them a piper, who promiſed, upon a certain rate, to free them from them all: it was agreed; he went from ſtreet to ſtreet, and playing upon his pipe, drew after him out of the town all that kind of vermin, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty boys to a hill called Koppen, ſituate on the north by the road, where they periſhed, and were never ſeen after. This piper was called the Pied Piper, becauſe his clothes were of ſeveral colours. This ſtory is writ, and religiouſly kept by them in their annals at Hammel, read in their books, and painted in their windows and churches, of which I am a witneſs by my own ſight. Their elder Magiſtrates, for the confirmation of the truth of this are wont to write in conjunction, in their publick books, ſuch a year of Chriſt, and ſuch a year of the tranſmigration of the children, &c. It is alſo obſerved in the memory of it, that in the ſtreet he paſſed out of, no piper is admitted to this day. The ſtreet is called Burgeloſeſtraſſe; if a bride be in that ſtreet, till ſhe is gone out of it there is no dancing to be ſuffered. *Wier. de Præſtig. Dæmon. l. 1. c. 16. p. 47. Schot. Phyſ. Curioſ. l. 3. c. 24. p. 519. Howel's Ep. vol. 1. § 6. epiſt. 59. p. 241.*

24. Ptolemæus, the ſon of Lagus, intending to erect a library at Alexandria, and to furniſh it with all ſuch good books as were extant, requeſted of the Jews inhabiting Jeruſalem, that they would ſend him their books tranſlated into the Greek tongue: they (foraſmuch as they were yet ſubjects unto the Macedonians) ſent unto Ptolemæus ſeventy Elders from amongſt them, very

ſkilful in their books and both the tongues. Ptolomæus, fearing, if they conferred together, they would conceal the truth revealed in their books, commanded them ſeverally every man by himſelf to write his tranſlation, and this in every book throughout the Old Teſtament. When as they all came together in preſence of Ptolomæus, and compared their tranſlations one with another, from the very beginning to the ending they had expreſſed the ſame thing, with the ſame words, and in the ſame ſentences: ſo that the Gentiles then preſent, pronounced thoſe Scriptures to have been tranſlated by the inſpiration of the holy Spirit of God. *Euſeb. Eccl. Hiſt. l.* 3. *c.* 8. *p.* 83.

25. When Anterus had ſat Biſhop of Rome for one month only, he died; after whoſe death it was that Fabianus came from the country, together with certain others, to dwell at Rome, when ſuch a thing as never was ſeen before at the election of a Biſhop happened then by the divine and celeſtial grace of God. For when all the brethren had gathered themſelves together to make choice of a Biſhop, and many thought upon divers notable and famous men, Fabianus being there preſent with others, and every one thought leaſt, nay nothing at all of him; ſuddenly from above there came a dove and reſted upon his head, after the example of the Holy Ghoſt, which in likeneſs of a dove deſcended upon our Saviour; and the whole multitude being moved thereat, with one and the ſame Spirit of God cried out cheerfully with one accord, that he was worthy of the Biſhoprick, and immediately he was taken and inſtalled Biſhop. *Euſeb. Eccl. Hiſt. l.* 6. *c.* 28. *p.* 110.

26. Conſtantine the Emperor going againſt the tyrant Maxentius had a certain viſion. It was about noon, the day ſomewhat declining, when he ſaw in the ſky a lightſome pillar in form of a croſs, whereon theſe words were engraven, *In hoc vince, i. e.* "In this overcome." This ſo amazed the Emperor, that he miſtruſting his own ſight, demanded of them that were preſent, whether they perceived the viſion; which when all with one conſent had affirmed, the wavering mind of the Emperor, whether he ſhould become a Chriſtian or not, was ſettled with that divine and wonderful ſight. The night following he dreamed that Chriſt came unto him and ſaid, "Frame to thyſelf the form of a croſs, after the example of the ſign which appeared unto thee, and bear the ſame againſt thy enemies, as a fit banner or token of victory," which he accordingly did, and was victorious. *Socrat. Eccl. Hiſt. l.* 1. *c.* 2. *p.* 214.

27. That was a rare inſtance of propitious fortune which befel Thomas Serranus, who in one and the ſame year was conſecrated Biſhop, elected Cardinal, and alſo attained to the Popedom by the name of Nicholas the Fifth. *Fulgoſ. Ex. l.* 8. *c.* 10. *p.* 1129.

28. Franciſcus Trovillou was a man of a middle ſtature, a full body, bald, except in the hinder part of the head, which had a few hairs upon it; his temper was moroſe, and his demeanour altogether ruſtick: he was born in a little village called Mezieres, and bred up in the woods amongſt the charcoal men. About the ſeventh year of his age he began to have a ſwelling in his forehead; ſo that about the ſeventeenth year of his age he had a horn there as big as a man's finger's end, which afterwards did admit of that growth and increaſe, that when he came to be thirty-five years old, this horn had both the bigneſs and reſemblance of a ram's horn. It grew upon the midſt of his forehead, and then bended backward as far as the coronal ſuture, where the other end of it did ſometimes ſo ſtick in the ſkin, that to avoid much pain he was conſtrained to cut off ſome part of the end of it: whether this horn had its roots in the ſkin or forehead, I know not; but probably being of that weight and bigneſs, it grew from the ſkull itſelf; nor am I certain, whether this man had any of thoſe teeth which we call grinders. For two months together this man was expoſed to ſhew in Paris, where (ſaith Urſtitius) in the year 1598, I, in company with Dr. Jacobus Faeſchius, the publick Profeſſer at Baſil, and Mr. Johannes Eckenſtenius, did ſee and handle this horn. From Paris he was carried to Orleans, where (as I am informed) he died ſoon after he came. *Fabrit. Obſ. Chirurg. cent.* 2. *obſ.* 25. *p.* 104.

29. In the time of a grievous perſecution, Felix, Preſbyter of the city of Nola, by a divine inſtinct hid himſelf in the corner of a ruined wall, and before the perſecutors had purſued him thither, a ſpider had drawn her web at the mouth of the hole whereinto the preſbyter had put himſelf. His enemies told them, that Felix was crept in at that very place; but they beholding the ſpider's web, could not be perſuaded, that any man could enter and lurk there where the ſpiders lived and laboured ſo ſecurely; and thereupon, by their de-

parture, Felix eſcaped. Paulinus, once Biſhop of that city, hath theſe verſes upon this occaſion, which I will alſo try to Engliſh,

Eccubi Chriſtus adeſt, tenuiſſima aranea muro eſt,
At ubi Chriſtus abeſt, & murus aranea fiet.

“ Where God is preſent, ſpiders ſpin a wall;
“ He gone, our bulwarks like to cobwebs fall.”

Heidfield in Sphing. c. 9. *p.* 250.

30. In the reign of King Henry the Eighth there was one Mr. Greſham, a Merchant of London, who was ſailing homewards from Palermo, a city in Sicily, wherein was dwelling at that time one Antonio, ſurnamed the Rich, who had at one time two kingdoms mortgaged to him by the King of Spain. Mr. Greſham, croſſed by contrary winds, was conſtrained to anchor under the lee of the iſland of Strombulo, where was a burning mountain. Now, about the mid-day, when for a certain ſpace the mountain uſed to forbear ſending forth flames, he, with eight of the ſailors, aſcended the mountain, approaching as near as they durſt; where, amongſt other noiſes, they heard a voice cry aloud, “ Diſpatch, Diſpatch, the rich Antonio is coming.” Terrified herewith, they haſted their return, and the mountain preſently vomited out fire: but from ſo diſmal a place they made all the haſte they could; and deſiring to know more of this matter (ſince the winds ſtill thwarted their courſe) they returned to Palermo; and forthwirh inquiring for Antonio, they found he was dead about the inſtant, ſo near as they could compute, when that voice was heard by them. Mr. Greſham, at his return into England, reported this to the King; and the mariners being called before him, confirmed the ſame by their oaths. Upon Greſham this wrought ſo deep an impreſſion, that he gave over all merchandiſing, diſtributed his eſtate, partly to his kindred, and partly to good uſes, retaining only a competency for himſelf, and ſo ſpent the reſt of his days in a ſolitary devotion. *Sand. Trav. l.* 4. *p.* 248, 249. *Clark's Mir. c.* 33. *p.* 115.

31. That is much to be admired at, as being little leſs than a miracle, which is related of Xenophilus, a Muſician, who lived to the age of an hundred and five years, without any manner of diſeaſe or indiſpoſition of body throughout his whole life. *Patrit. de Regno, l.* 2. *tit.* 3. *p.* 89.

32. The Governor of Mountmarine beſieged by Auguſtus, the baſe ſon of the Prince of Salucia, was called forth to a parley, and then made priſoner: he was threatened with death if he yielded not up the place, and was ſo frighted with the apprehenſions of this undeſerved death, that he ſweated blood all over his body.

CHAP. XXVII.

Of Matters of Importance and high Deſigns, either promoted, or made to miſcarry, by ſmall Matters, or ſtrange Accidents.

PLUTARCH tells us of a certain Painter, who was very intent upon drawing of the foam that ſhould come from the mouth of a horſe which he had before him in his tablet; but with all his art and care he could not compaſs the expreſſing of it in ſuch manner as the nature of the thing required; whereupon, in a great rage, he threw his pencil at the table, which ſtruck ſo fortunately, that it happily performed all which had ſo long defeated his utmoſt ſkill. Thus mere caſualty and chance bring to light, and otherways perform that in matters of greater importance, which hath ſeemed out of the power of prudence itſelf to effect or prevent.

1. There is a people in Spain called Los Pattuecos, who about the year 1620 were diſcovered by the flight of an hawk of the Duke of Alva. This people were then all ſavage, though they dwelt in the centre of Spain, not far from Toledo, and are yet held part of the Aborigenes that Tubal-Cain brought in. Being hemmed in and impriſoned, as it were, by a multitude of huge and craggy mountains, they thought that behind thoſe mountains there was no more earth, and ſo lived, unknown to all Spain, till diſcovered by this odd accident ſo lately. *Howell's Ep. vol.* 1. § 6. *Epiſt.* 57. *p.* 251.

2. When Dion went to free Syracuſe from the grievous and infamous tyranny of Dionyſius, it happened that Dionyſius himſelf was then in Italy about other buſineſs, which fell out fortunately for Dion: for whereas he was arrived at Sicily with ſmall forces, and greater courage than prudence, Timocrates, the chief of the Tyrant's friends, and whom he had left his ſubſtitute in the Kingdom, did forthwith ſend him a meſſenger, with letters to ſignify the coming of Dion, and

the inſtability of the minds of his ſubjects; that he ſhould return with all ſpeed, unleſs he would be totally deſerted. The meſſenger had happily paſſed the ſeas, and was landed on the ſhore, intending to walk to Caulonia, where Dionyſius then was. Being upon the way, he met with one of his acquaintance, who had newly offered a ſacrifice, and did friendly give him a part of it; he put it into the bag by his ſide, where was alſo Timocrates's letter: he went on his journey, and being overtaken with the night, and weary, caſt himſelf upon the ground to take ſome ſhort repoſe. He was not far from a wood, from whence came a wolf, who ſmelling the fleſh, came and took the bag from where it lay by his ſide. Soon after the man waking, and finding his bag with his letter gone, in fear of being ſeverely puniſhed, he durſt not go on to Dionyſius, but turned off another way. By this means Dionyſius had later advice of his affairs than the neceſſity required; and ſo having loſt his kingdom, was forced to betake himſelf to the ferula, and turn ſchoolmaſter in Corinth. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 60.

3. The Duke of Bourbon led a royal army againſt Rome, with intention to ſurprize it upon the ſudden; but being utterly unprovided with great guns to take it by aſſault, a ſtrange and unthought-of accident gave him an opportunity of taking the city. An Enſign, who had the charge of a ruined part of the wall (perceiving Bourbon, with ſome others, break into a vineyard, that from thence he might take a view of the city, in what place it was moſt defenceleſs), was ſo poſſeſſed with fear, that thinking to run into the city, he deſcended the ruined place, and, with his enſign advanced, marched directly towards the enemy. Bourbon, who ſaw the man coming towards him, and ſuppoſing that others followed to make a ſally upon him, ſtood ſtill, with intention to ſuſtain the aſſault with thoſe about him, till the reſt of his army were come up to him. The Enſign was got almoſt three hundred paces without the city, when by hearing the alarm and cry of Bourbon's army, he returned to himſelf, and as one newly awaked from ſleep, having recollected himſelf, he retired, and re-entered the ruined place by which he had deſcended. Bourbon admiring this action of the man, cauſed ſcaling-ladders to be advanced to that part of the wall; and having there ſlain the Enſign, his ſoldiers broke into the city, and took it. *Camer. Oper. Subciſiv. cent.* 1. *c.* 80. *p.* 366.

4. A ſmall matter gave alſo the occaſion of the taking of Belgrade by the Turks, a place equally fortified both by art and nature. The Governor went to Buda to the Court, to procure ſome pay for his ſoldiers, leaving the town without any Commander in Chief; when he came he was delayed and fruſtrated in his expectation by the Treaſurer; whereupon, not daring to return to the garriſon without a ſupply, and the Turks in the mean time facing the place with a moderate army, the hearts of the ſoldiery and inhabitants ſo failed them, that not expecting any relief, they yielded up the place. Thus Belgrade came into the power of the Turks, which all agree might have been preſerved by the ſeaſonable ſending of a ſmall ſum of money. *Camer. Oper. Subciſiv. cent.* 1. *cap* 80. *p.* 367.

5. Urſpergenſis and other hiſtorians write of the Hunns, that "they lived on this ſide the lake and fens of Mæotis, only addicting themſelves to hunting, without being ſolicitous whether there were any other countries or not; for they thought there was no land nor inhabitants on the other ſide of Mæotis. But one time by accident certain hunters beheld a ſtag paſſing over the fens, and ſtanding ſtill ſometimes, as if making trial if the place was paſſable or not, till at laſt he got ſafe on the other ſide. They looked upon this as an unwonted and marvellous thing; ſo that following the ſtag at a diſtance, they at laſt got upon the Continent: where finding it inhabited by the Scythians, they returned, and gave their countrymen an account of their diſcovery; who having collected a great army, paſſed the fens, and ſurpriſing the Scythians, who dreamed of nothing leſs than ſo ſudden an aſſault, they oppreſſed them. Whence afterwards they marched with ſuch fortune and ſucceſs, that they rendered themſelves terrible to the whole world." *Camer. Oper. Subciſiv. l.* 1. *c.* 80. *p.* 368.

6. The Gauls had beſieged the Capitol at Rome, and having by accident found out a way where it might be climbed up, they in the midſt of night ſent one unarmed before as their guide, and then with mutual aſſiſtance, and drawing up one another, as the nature of the place did require, they had in ſuch ſilence arrived to the top of it in one place, that not only the men within were not aware in the leaſt, but the dogs, otherwiſe watchful creatures,

tures, gave no notice of their approaches. But within there were certain geeſe that were conſecrated to Juno, which, rendered at that time more vigilant through the want of proviſion in the place, gave the firſt alarm by their cackling and clapping of their wings. M. Manlius, who three years paſt had been Conſul, was raiſed up by his unuſual noiſe: he was a warlike perſon; and, diſcerning the danger, took arms, raiſed the reſt, overthrew the foremoſt who were now mounted the wall; and by this unuſual means the Capitol was ſaved, all the Gauls being forced to haſten off, or to leave their dead bodies at the foot of that hill they had newly climbed. *Liv. Hiſt. l. 5. p. 202. Camer. cent. 1. c. 80. p. 368.*

7. The Arragonians had a deſign upon Caſibilis in Claremont, a well-fortified place; and in the night, the watch being aſleep, having applied their ſcaling-ladders, had mounted a rock, taken one tower of the caſtle, erected the enſign of their King upon it, and were now marching to a ſecond; which they had alſo carried with little trouble, but that there was a hawk there perched; which being awaked, made ſuch a noiſe and cry, that the Governor was thereby raiſed, and the watch awaked; who finding that the enemy had gained entrance, they lighted up three torches, a ſign agreed upon to haſten their friends to their relief; who coming with ſpeed and ſeaſonable ſuccours, occaſioned the Arragonians to relinquiſh their enterprize. *Fazel. de Reb. Sic. Poſtr. Decad. l. 9. c. 6. p. 602. Camer. Oper. Subciſiv. cent. 1. c. 80. p. 369.*

8. Niger had fortified the mountain Taurus againſt the army of Severus in ſuch a manner, that it was now made inacceſſible; ſo that the party of Severus had no hope of doing any good upon them; when a great ſnow fell, with ſhowers of rain, the paſſage of which from the mountains being intercepted by the fortifications, it at laſt grew ſo ſtrong, that it bore away all before it; which the ſoldiers, who ſtood there to guard the paſſages, perceiving, they immediately fled, and left all free to the army of Severus; who then eaſily paſſing Taurus, fell into Cilicia, believing that the gods themſelves fought for them. *Herodot. l. 3. p. 142. Camer. Oper. Subciſiv. cent. 1. c. 80. p. 369.*

9. C. Marius had beſieged a caſtle in Numidia, which by nature and fortifications ſeemed to be impregnable: he was now in great anxiety about it, and tortured with hope and fear, he could not reſolve whether he ſhould deſiſt, or continue in the expectation of ſome good fortune that had uſed to be favourable to him on ſuch occaſions. While he remained in theſe thoughts, a private Ligurian ſoldier, that went out of the camp to get water, being got on the other ſide of the caſtle, perceived ſome cockles ſpread among the ſtones; he walked on, gathering them up as they lay; till at laſt his eagerneſs in gathering of them had brought him to the top of the mountain: where having taken a full view of all ſuch things as might be uſeful, he returned and acquainted the General with ſuch obſervations as he had made. Marius made ſuch uſe of the occaſion, that aſſaulting the enemy behind as well as before, he became maſter of that ſtrong place. "And," ſaith Saluſt, "the temerity of Marius, corrected by this accident, turned to his glory." *Saluſt. Bell. Jugurth. p. 169. Camer. cent. 1. c. 80. p. 370.*

CHAP. XXVIII.

Of ſuch as have framed themſelves to an Imitation of their Superiors; with the Force of Example in divers Things.

UPON the coaſt of Norway the air is ſo ſubtilly piercing, that it doth inſenſibly benumb the members, chills the blood, and brings upon the man certain death, if not prevented with ſpeed. Our over-fondneſs in the imitations of the examples of our ſuperiors, when they are evil, or too coſtly for us, will prove as pernicious to us.

1. Gallus Vibius was a man firſt of great eloquence, and then of great madneſs; which ſeized not ſo much on him by accident, as his own affectation, ſo long mimically imitating mad-men, that he became one. And Tully confeſſed, that while he laughed at one Hircus, a very ridiculous man, *Dum illum rideo*, ſaith he, *pene factus ſum ille:* "While I laugh at him, I am almoſt become the ſame kind of perſon." *Cœl. Rhod. Antiq. l. 11. c. 13. p. 500. Full. Holy State, l. 3. c. 12. p. 169.*

2. One of the Queens of China had miſhapen feet: ſhe, to mend that natural defect, uſed to ſwathe them to bring them to a better form: that which ſhe did out of a kind of neceſſity, the reſt do at this day out of gallantry: for from their very infancy they ſwathe their children's feet, ſtraitning them ſo as to hinder their growth. Certainly the generality of them have ſo little, that one might reaſonably doubt, whether ſo ſmall feet could

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belong to a human body grown up to its full ſtature. This practice had its original from that uſe of the Queen's. *Alvarez Semed. Hiſt. China, part* 1. *c.* 5. *p.* 30, 31. *Linſchot. Voyages, l.* 1. *c.* 23. *p.* 40.

3. Sir Philip Calthrope, who lived in the reign of King Henry the Seventh, had ſent as much cloth of fine French tawny, as would make him a gown, to a Taylor in Norwich. It happened one John Drakes, a ſhoemaker, coming into the ſhop, liked it ſo well, that he went and bought of the ſame as much for himſelf, enjoining the taylor to make it of the ſame faſhion. The Knight being informed thereof, commanded the taylor to cut his gown as full of holes as his ſhears could make: which ſo purged John Drakes of his proud humour, that he would never be of the Gentleman's faſhion again. *Full. Worth. p.* 270. *Norfolk.*

4. Lancelot Andrews, Biſhop of Wincheſter, was an inimitable preacher in his way; and ſuch plagiaries who have often ſtolen his ſermons, could never ſteal his preaching, but could make nothing of that whereof he made all things he deſired. Pious and pleaſant Biſhop Felton, his cotemporary and colleague, endeavoured in vain in his ſermons to aſſimilate his ſtyle; and therefore ſaid merrily of himſelf, "I had almoſt marred my own natural trot, by endeavouring to imitate his artificial amble." This peerleſs Prelate died 1626. *Full. Worth. p.* 206. *Lond.*

5. It was of old a cuſtom of the Ethiopians, that if the King, by any accident, or cauſe, was maimed in any of his limbs, his domeſticks and familiars would voluntarily weaken themſelves in thoſe parts: for they thought it uncomely for them to walk upright, and their King to halt; or that ſeeing him but with one eye, themſelves ſhould have two. Alſo when the King died, his particular friends uſed to kill themſelves; ſuppoſing that ſuch an end was honourable, and a teſtimony of unfeigned friendſhip. *Diod. Sicul. Rer. Antiq. l.* 3. *c.* 1. *p.* 71. *Dinoth. Memorab. l.* 2. *p.* 69.

6. Salmoneus and Alladius, the one whereof lived at Alba in Italy, and the other at Elis in Arcadia, would needs imitate the thunder and lightning of Jupiter; but both, with a juſt reward of their preſumptuous impiety, were ſtruck with fire from Heaven. *Sabel. Ex. l.* 6. *c.* 9. *p.* 86.

7. When Charles the Fifth went out of Italy to be crowned Emperor, being much troubled with the headach, he cut his hair ſhort: the great courtiers preſently followed his faſhion and example; ſo that wearing long hair, eſteemed ſo much for many ages before, grew quite out of faſhion in his time. *Clark's Mir. c.* 75. *p.* 338.

8. When Don John of Auſtria, baſe ſon to Charles the Fifth, went Governor into the Low-Countries, becauſe the hair on the left ſide of his temples grew upright, he uſed with his hand to put back all the hair from his forehead; and becauſe that baring of the forehead ſeemed to look handſomely in him, thence came the faſhion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur ſemper cum Principe vulgus, ſaith *Claudian.*

The people vary too
Juſt as their Princes do.

And

Regis ad exemplum totus componitur orbis.

The whole world uſe to take
The pattern Princes make.

Clark's Mir. c. 75. *p.* 338.

9. Tatianus the Orator was ſurnamed the Ape; becauſe he was able to expreſs any thing by a moſt ingenious mimickry. *Cæl. Rhod. l.* 3. *c.* 10. *p.* 101.

10. Alexander the Great carried his head ſomewhat awry; and thereupon all the courtiers and great men took up the ſame as a faſhion, and framed themſelves to his manner, though in ſo ſmall a matter. *Lipſ. Monit. l.* 1. *c.* 8. *p.* 235.

11. The luxury of the Romans was exceeding great in their feaſts, clothes, houſehold-ſtuff, and whole families, unto the time of Veſpaſian: and it was ſo confirmed amongſt them, that it could not be reſtrained by the force of thoſe many laws that were made againſt it. But when he came to be Emperor, of itſelf it ſtraight became out of faſhion: for while he himſelf obſerved the ancient manner both in his diet and attire, the love and fear of the Prince ſwayed more with the people than the law itſelf. *Lipſ. Monit. l.* 1. *c.* 8. *p.* 236.

12. It is ſaid of the Emperor Titus Veſpaſian, that he could write in cyphers and characters moſt ſwiftly; ſtriving, by way of ſport and mirth, with

his own ſecretaries and clerks, whether he or they could write faſter: alſo he could imitate and expreſs exactly any hand-writing whatſoever he had once ſeen; ſo that he would often profeſs he could have made a notable forger and counterfeiter of writings. *Suet. l.* 11. *c.* 3. *p.* 319.

13. When King Henry the Eighth of England, about the year 1521, did cut his hair ſhort, immediately all the Engliſh were ſo moved with his example, that they were all ſhorn, whereas before they uſed to wear long hair. *Camer. Oper. Subciſiv. cent* 3. *c.* 96. *p.* 358.

14. Lewis the Eleventh, King of France, uſed to ſay, "He would have his ſon Charles underſtand nothing of the Latin language further than this:" *Qui neſcit diſſimulare, neſcit regnare,* "He that knows not how to diſſemble, knows not how to reign." This advice of Lewis was ſo badly interpreted by the Nobles of France, that thereupon they began to deſpiſe all kind of learning. On the contrary, when Francis the Firſt ſhewed himſelf a mighty favourer of learning and learned men, moſt men, in imitation of his example, did the like. *Camer Oper. Subciſiv. cent.* 1. *c.* 66. *p.* 298.

15. Erneſtus, Prince of Lunenburg, complaining to Luther of the immeaſurable drinking that was at courts, Luther replied, "That Princes ought to look thereunto." "Ah! Sir," ſaid he, "we that are Princes do ſo ourſelves, otherwiſe it would long ſince have gone down:" *Manent exempla regentium in vulgus.* When the Abbot throweth the dice the whole Convent will play. *Luther. Colloq. Menſal. p.* 459.

16. A certain Duke of Bavaria, before he went to his Diet or Council, uſed to call his ſervant to bring him water in a baſon, in the bottom whereof was ſtamped in gold the image of Cato Major, that ſo he might fix the impreſſion of his image in his mind, the imitation of whoſe virtues he had prudently propoſed for his practice. *Clark's Mir. cap.* 107. *p.* 539.

17. The Emperor Charles the Fifth having reſigned his kingdom, and betaken himſelf to a Monaſtery, laboured to waſh out the ſtains of his defiled conſcience by confeſſion to a Prieſt, and with a diſcipline of plaited cords he put himſelf to a conſtant and ſharp penance for his former wicked life. This diſcipline his ſon King Philip ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was ſtained in the blood of Charles his father. Afterwards he ſent it to his ſon Philip the Third, to be kept by him as a relique and a ſacred monument. *Clark's Mir. cap.* 128. *p.* 652.

18. Antoninus Caracalla, being come to Troy, viſited the tomb of Achilles, adorning it with a crown, and dreſſing it with flowers; framing himſelf to the imitation of Achilles, he called Feſtus, his beſt-beloved freeman, by the name of Patroclus. While he was there Feſtus died, made away on purpoſe (as it was ſuppoſed) by him, that ſo he might bury him with the ſame ſolemnities as Achilles did his friend: indeed he buried him honourably, uſing all the ſame rites as Achilles had done in the funeral of Patroclus. In this performance, when he ſought for hair to caſt upon the funeral pile, and that he had but thin hair, he was laughed at by all men; yet he cauſed that little he had to be caſt into the fire, being clipped off for that purpoſe. He was alſo a ſtudious imitator of Alexander the Great: he went in the Macedonian habit; choſe out a band of young men, whom he called the Macedonian Phalanx, cauſing them to uſe ſuch arms as were uſed when Alexander was alive; and commanded the leaders of the Roman legions to take upon themſelves the names of ſuch Captains as ſerved Alexander in his wars. *Zuing Theat. vol.* 21. *l.* 3. *p.* 3810.

CHAP. XXIX.

Of the Authority of ſome Perſons amongſt their Soldiers and Countrymen.

NEAR Aſſos there are ſtones which, in a few days, not only conſume the fleſh of dead bodies, but the very bones too; and there is in Paleſtine an earth of the ſame operation and quality. Thus there are ſome men who, by their ſingular prudence and authority, are able not only to ſtop the preſent tumult and diſorder of a people, but to take ſuch effectual courſe, that the very ſeeds and cauſes of their fermentation and diſtemper ſhould be utterly conſumed and removed. Of what force the preſence of ſome, and the eloquence of others, have been in this matter, ſee in the chapter following.

1. Caius Cæſar, the Dictator, intending to transfer the war into Africa, his legionaries at Rome roſe up in a general mutiny, deſiring to be diſbanded and diſcharged from the war: Cæſar, though otherwiſe perſuaded by all his friends, went out to

them, and ſhewed himſelf to the enraged multitude. He called them *Quirites*, that is, commoners of Rome, by which one word he ſo ſhamed and ſubdued them, that they made anſwer, "They were Soldiers, and not Commoners:" and being then by him publickly diſcharged, they did not without difficulty obtain of him to be reſtored to their commiſſions and places. *Sabel. Ex. l. 6. c. 8. p. 354. Zuing. Theatr. vol. 3. l. 9. p. 974.*

2. Arcagathus, the ſon of Agathocles, had ſlain Lyciſcus (a great Captain) for ſome intemperate words: whereupon the friends of the dead put the army into ſuch commotion, that they demanded Arcagathus to death, and threatened the ſame puniſhment to Agathocles himſelf, unleſs he did yield up his ſon. Beſides this, divers Captains with their companies ſpoke of paſſing over to the enemy. Agathocles, fearing to be delivered into the hands of the enemy, and ſo to be put to ſome ignominious death, thought, in caſe he muſt ſuffer, he had better die by the hands of his own ſoldiers: ſo laying aſide the royal purple, and putting on a vile garment, he came forth to them: ſilence was made, and all ran together to behold the novelty of the thing; when he made a ſpeech to them agreeable to the preſent ſtate of things: he told them of the great exploits he had formerly done; that he was ready to die if his ſoldiers ſhould think it expedient, for he was never yet ſo poſſeſſed with fear, as out of an over-deſire of life to be drawn to do any thing unworthy of himſelf. And when he had told them, "That themſelves ſhould be witneſſes thereof," he drew his ſword, as one that was about to kill himſelf: and being now ready to inflict the wound, the whole army cried out, "He ſhould not do it, and that they had forgiven him." So he was perſuaded by the army to re-aſſume his royal habit, and was fully reſtored with their great applauſe. *Diod. Sicul. Biblioth. l. 20. p. 671.*

3. A great ſedition was in Rome, and the common people ſo incenſed againſt the rich men and the Senate, that all things were now tending to ruin and deſtruction, when the Senate ſent unto the people one to appeaſe them: this was Menenius Agrippa, an eloquent man, who being admitted amongſt them, is ſaid thus to have ſpoken: "Upon a time there aroſe a great ſedition amongſt the members of the body againſt the belly; the eyes, ears, hands, feet, and tongue ſaid, They each of them performed their ſeveral offices to the body; but the belly doing nothing at all, as a King, enjoyed their labours, and conſumed upon itſelf all thoſe things that were purchaſed with the ſweat of the reſt.' The belly confeſſed, 'That theſe things were true, and that if it pleaſed them, from henceforth they ſhould allow it nothing.' "The members decreed it among themſelves, that nothing ſhould be given to the belly: when this had been obſerved for ſome little time, the hands and feet loſt their ſtrength, and all the other members became ſlothful, ſick, or immoveable: then, at laſt, they perceived, that the food which was allowed to the belly was of equal advantage to all the reſt of the members as to itſelf, and ſo returned to their former obedience." When the people had heard this fable, they underſtood thereby, that the wealth which was in the hands of great men, was alſo advantageous to themſelves: and ſo upon ſome promiſes of the Senate to diſcharge ſome of their debts, they were reconciled to the fathers. *Liv. Hiſt. l. 2. p. 32. Zonar. Annal. tom. 2. fol. 51. Lonic. Theatr. p. 376. Plut. in Coriolano, p. 216.*

4. Sextus Pompeius being overcome, and Lepidus having yielded himſelf, the ſoldiers of Octavianus Cæſar began to grow ſeditious: they came together in a tumultuary way, and every man demanded whatſoever he thought good. When they ſaw they were neglected by Cæſar (as if now, there being no enemy, there was no further uſe for them), and that they prevailed nothing with the threatenings they gave out, at laſt, with great indignation and clamour they cried out, "That they would be diſmiſſed:" hoping by that means to obtain what they deſired. Cæſar, knowing that it became not a Prince to ſeem to be compelled by any neceſſity to give way unto his ſubjects, told them, "That they deſired no more than what was fit; and that, therefore, in the firſt place, he did diſmiſs thoſe that had warred with him againſt Antonius:" and when others alſo deſired their diſmiſſion, he diſmiſſed them that had been in the war ten years, and told them, "That he would not make uſe of one of them, though they ſhould never ſo earneſtly deſire it." At the hearing of which they ſaid no more, but returned to their obedience. *Zonar. Annal. tom. 2. fol. 89.*

5. Severus the Emperor being ill of the gout, while he was warring in Britain, his ſoldiers, apprehenſive of ſome evil conſequence from his indiſpoſition, took his ſon Baſſianus (whom he before had made his aſſociate in the empire), and ſaluted him by the name of Auguſtus, determining

to ſecure him in the title and power they had given him. Severus underſtanding this dangerous ſedition in the army, cauſed himſelf to be carried to his Tribunal; there he commanded his ſon, together with all the Tribunes, Centurions, and Cohorts that were concerned, as authors of the ſedition, to appear before him in ſuch manner as guilty perſons are wont. The army was terrified with this manner of proceeding, and therefore, falling proſtrate before him upon the ground, they univerſally implored his pardon. He, ſtriking his hands together, ſaid, "You now perceive that it is not the feet, but the head that rules all:" and ſo diſmiſſed them in quiet. *Pezel. Mellific. Hiſt. tom. 2. p.* 206.

6. Pupienus, Balbinus, and Gordianus the Third, were made Emperors by the Senate: of theſe the firſt was ſent againſt Maximinus, the other two remained in Rome. When a great ſedition aroſe betwixt the Pretorian ſoldiers and the people of Rome, Balbinus found that his authority availed not to appeaſe this commotion; whereupon he cauſed the child Gordianus, arrayed in purple, to be brought forth, and ſet upon the ſhoulders of a very tall man, to be ſhewed to the ſoldiery and people. No ſooner was the princely boy beheld by them, but that the love and conſideration they had of him, brought both the ſoldiery and people to a mutual concord. *Pezel. Melliſic. Hiſt. tom.* 2. *p.* 220.

7. Alexander the Great had thirty thouſand young men of the ſame age, that he cauſed to be inſtructed in the military diſcipline of the Grecians, and armed as the Macedonians: theſe came to his army, and he called them Epigoni, or his poſterity. The Macedonians reſented their coming, eſpecially when the King, in an oration of his to the army, told them, "That he would diſmiſs them that were become unſerviceable through age or wounds, and ſend them home with honour." The Macedonians were highly incenſed with this oration, interpreting his words as if he deſpiſed them, and looked upon them all as unſerviceable: whereupon without regard to their commanders, or preſence of the King, with a tumultuous noiſe and military violence they cried out, "That they would all be diſmiſſed;" adding, "that he and his father ſhould war together," ſcoffingly intending Jupiter Ammon. When Alexander heard this, grinding his teeth for anger, he leaped with his Captains from his Tribunal, ruſhed into the midſt of them, and having noted thirteen of thoſe that had ſpoken moſt boldly, he laid hands on them and delivered them as priſoners to his guard, no man oppoſing him. The army, before ſo fierce, was ſeized with a ſudden fear at this his procedure; and when they ſaw their fellows led to execution, they remained as men ſtupified, and expecting what the King would determine of them all. The next day they were prohibited the ſight of the King, he only admitting the Aſiatic ſoldiers to his preſence: whereupon they ſet up a mournful cry, and ſaid, "They would all die, if the King would perſiſt in his anger againſt them." He continued reſolute, calling the ſtrangers to an aſſembly, ordering the Macedonians to ſtay in their camp, made the Perſians his guard and his apparitors, and by theſe puniſhed the mutineers. This the Macedonians took patiently; but when they knew that the Perſians had leaders appointed them, were formed into troops, and Macedonian names given them, and themſelves ignominiouſly rejected, they were no longer able to reſtrain their grief, but came to the palace, laid down their arms at the gates, and, retaining only their under-garments, ſtood at the door, with great humility and tears beſeeching to be admitted, and deſiring the King to ſatisfy himſelf rather with the puniſhment than reproach of them. When Alexander was informed of this, he came forth, and beholding their afflicted eſtate he wept with them; and having modeſtly reproved them, and then commending their modeſty that gave him occaſion to pardon them, he received them again into his favour, and diſmiſſed, as he before intended, the unſerviceable with rich preſents and letters to Antipater in their favour. *Q. Curt. Hiſt. l.* 10. *p.* 307. *Diodor Sicul. Pezel. Mellific. tom.* 1. *p.* 381, 382.

8. Petrus Lauretanus was the Venetian Admiral who had overthrown the navy of the Turks at Callipolis. At Rapalus he had taken Franciſcus Spinola of Genoa, with eight Captains of gallies, and three Counſellors; whereupon he was created a Procurator of St. Mark, and his authority was ſo great amongſt the people, that (when a mighty ſedition aroſe of the mariners and ſeamen, who in great numbers were come out of Iſtria and Dalmatia to furniſh out the fleet againſt Philip, Duke of Milan) this man, by his preſence alone (though ſick) did appeaſe them, and that too when the command of the Duke himſelf was not regarded, the authority of the Decemviri contemned, and the power of all the guards drawn out againſt them availed not. In this ſtate of things, ſuch was the

Majeſty of this one private perſon, that, as men affrighted, the ſeditious fled all away at the ſight of him. *Zuing. Theatr. vol. 3. l. 9. p. 974.*

CHAP. XXX.

Of ſuch Princes and Perſons as have been fortunate in the finding of hidden Treaſures, and others that were deluded in the like Expectations.

SOME men have as wilfully caſt away their riches as Crates the Philoſopher is ſaid to have done his, and upon much the like pretences, as looking upon them to be the fuel of all ſorts of vices, and fearing to be undone by them; whereas, if riches prove hurtful to any man, it is no fault of theirs, but his only that makes an evil uſe of them; and to a wiſe man they are the handmaids and aſſiſtants to his virtues. It is happy, therefore, for ſome men that the earth ſhould for ever conceal her treaſures from them, ſeeing their greatneſs would be an obſtruction to their goodneſs: but whenſoever ſhe ſhall diſcloſe her riches, may they ever be put into ſuch hands as will make others better, and themſelves no worſe by them.

1. Tiberius the Second, Emperor of Greece, was exceedingly fortunate in this kind: he ſeeing many (as they paſſed by a certain croſs) that they would even go to the upper-ſide thereof, as led thereunto with a kind of devotion, he commanded that this croſs ſhould be taken away, and ſet in ſome other place. They that were employed in the digging of it up, found underneath, beyond all hope or expectation, very rich treaſure. He found beſides, the huge wealth of Narſes, which he had hid in his houſe, a little before he died, having killed all thoſe that knew any thing thereof, ſave a young child, whom he made to give his promiſe, with many oaths and execrations, that he ſhould never ſpeak a word of it to any body. But when this child was grown old, and long after the deceaſe of Narſes, he revealed the matter to Tiberius, who found in the place an incredible maſs of gold and ſilver. *Zuing. Theatr. vol. 3. l. 1. p. 592.*

2. Gontran, King of Burgundy, dreamed that he found a treaſure hid in a cave within a certain mountain; when he awaked, he ſent away ſome on purpoſe to dig in the ſame place, who found it there accordingly. *Camer. Oper. Subciſiv. cent. 1. c. 63. p. 287.*

3. About the year 1060, Robert Guiſcard being at that time Prince of Calabria, Apulia, and the adjacent iſles, there was found in Apulia a ſtatue of marble, having about the head a circle of braſs, with this inſcription: *Calendis Maii, oriente ſole, aureum caput habebo*; that is, "The firſt day of May, at ſun-riſing, I ſhall have a golden head." There was not any that could ſolve this riddle that could any where be found. At laſt a Saracen, then priſoner, offered himſelf to expound the inſcription, upon promiſe that when he had done it, he ſhould be ſet free, and at full liberty. The prince gave him aſſurance thereof; and the firſt day of May being come, at the riſing of the ſun, the Saracen obſerved the ſhadow of the circle that was about the head of this image, and in the ſame place where the ſhadow was, cauſed them to dig; which they did: and when they were come very deep, they found a mighty treaſure, which came in good ſeaſon for the Prince, for it ſerved to defray the charge of the war he made at that time. The Saracen, beſides the grant of his liberty (which he preferred before all other things), was bountifully rewarded, and ſent away with many rich and princely gifts. *Camer. Oper. Subciſiv. cent. 1. c. 63. p. 287.*

4. Decebalus, the King of Dacia, by the hands and labour of captives only, turned the courſe of the river Sargetia, that ran near unto his palace, and in the midſt of the channel cauſed a deep vault to be digged, wherein he beſtowed a mighty maſs of ſilver and gold, and all ſuch things as were with him of greateſt eſtimation, even ſuch precious liquors as would keep; and this done, he reſtored the river to its wonted courſe. All that he had employed in this work, or that he ſuppoſed to have any knowledge hereof, he cauſed to be ſlain, to prevent all diſcovery. But one Biculis, a Captain, who, though he knew thereof, had accidentally made his eſcape, revealed the matter to the Emperor Trajanus; who cauſing diligent ſearch to be made, found it. Upon this account divers ancient inſcriptions in marble are found to this purpoſe:

Jovi Inventori, Diti Patri, Terræ Matri, detectis
Daciæ Theſauris, Cæſar, Nerva, Trajanus, Aug.
Sac. p.

Camer. Oper. Subciſiv. cent. 1. c. 63. p. 285.

5. Cæcilius Baſſus with much confidence and exultation came to Nero, and told him, that "it was revealed to him in a dream, that within his ground in Africa was hid a ſtupendous maſs of treaſure, not ſtamped, but in bullion, depoſited there of old by Queen Dido, coming from Tyrus." This was over-lightly credited; the Orators and Poets made it the ſubject of their declamations and recital to the people; the gallies were ſent to fetch it, but returned empty of any thing but ſhame and obloquy; and, as Tacitus obſerves, the expectation of riches was amongſt the cauſes of the publick poverty. *Morrice of Common Right, p.* 94.

6. Aminocles the Magneſian, whilſt he was buſying himſelf in digging and turning up the earth, found divers cups and veſſels of ſilver and gold, and much treaſure, which in times paſt had been there hidden by the Perſians. *Textor. Officin. lib.* 2. *c.* 23. *p.* 98.

CHAP. XXXI.

Of the Election and Inauguration of Princes in ſeveral Places and Nations.

THE ſafety and proſperity of the people is highly concerned in the ability and integrity of that perſon in whoſe hands they ſhall intruſt the government; and therefore, in places where the Supreme Ruler is elective, they manage their choice of him with ſuch wiſdom, that, if poſſible, they may not be impoſed upon; and then inſtall him with that ceremony and ſolemnity, as they conceive may beſt conduce to eſtabliſh his authority, and beget a due reverence to his perſon; without which he can do them little ſervice.

1. Contarenus deſcribes the election of the Duke of Venice in this manner: Upon the vacancy all the Gentry above thirty years of age aſſemble; a number of theſe caſt their names into a pot, and in another are juſt ſo many balls, whereof thirty only are gilt; then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth again a ſecond time, out of another pot that hath only nine gilt balls. The nine ſo drawn nominate forty, out of which forty twelve are again ſelected by the ſame kind of lot; theſe twelve nominate twenty-five, out of which nine are again by lot ſet apart; theſe nine nominate forty-five, who are by lot reduced again to eleven; theſe eleven chooſe forty-one of the Senate, of the beſt and principal rank. Theſe forty-one, after every one hath tied himſelf by ſolemn oath, to chooſe whom they ſhall think moſt worthy, the ſcrolls are mingled together, and then drawn: the fitneſs of the perſon thus drawn is diſcuſſed, and he who hath moſt voices above twenty-five is the man whom they pronounce to be elected, and adjudge him to be created Duke, with all ſolemnities. *Howel's Repub. of Venice, p.* 34. *Zuing. Theatr. vol.* 3. *l.* 4. *p.* 720. *Sabellic. l.* 9. *decad.* 1. *Heyl. Coſm. p.* 127.

2. It is a ſtrange cuſtom which the Archdukes of Auſtria uſe, when they firſt enter upon the poſſeſſion of the Dukedom of Corinthia; for, not far from the town of St. Vitus (in a valley where there are yet ſeen the ruins of a great city, the name of which is now loſt to the memory of man), there is a great ſtone: upon the day that the Duke comes to take poſſeſſion of that Dutchy, a countryman choſen by lot mounts the ſtone, and ſtands betwixt a lean cow and a mare, ſurrounded with a multitude of ruſticks. The Duke of Auſtria deſcends into the valley, clothed in a country-habit, whom very many of the princes of that country reſort unto armed, and with enſigns, amongſt whom the Earl of Goritia has the chief place. The countryman perceiving at a great diſtance the coming of the Prince, as one that was ſeized with wonder (in the Liburnian tongue, which they uſe), demands of the ruſtics about him, "Who that is, that with ſo proud a port, walk, and equipage, is coming towards him?" They tell him, that "it is the Prince of the country." The countryman demands again, if "he be a juſt Judge?" if "he have a care of the common ſafety of the country?" if "he be a ſervant or freeman?" if "worthy of that honour?" and, if "he be a true Chriſtian?" Which when they that are about him have affirmed, he again aſks, "By what right he will drive him from that ſtone?" Then the Earl of Goritia, being now come near, replies, "He will drive thee away by the gift of ſixty crowns, and of thoſe cattle that are by thee; he will free thee and thy family from all publick burdens; and beſides, thou ſhalt have thoſe princely robes which he hath laid by." The countryman, at the hearing of this, giving the Prince a gentle blow upon the cheek, admoniſhes him, that "he be juſt," and taking the cattle that were by him, returns home. The Prince leaps upon the ſtone, and brandiſhes his drawn ſword, and promiſes that "he will adminiſter juſtice to all that deſire it;" and ſo deſcending,

ſcending, he goes to the Temple, and takes upon him his princely robes and office. After he hath feaſted, he aſcends a tribunal that is placed for him in the fields, and there hears all the complaints of the people. *Fulgoſ. Ex. l.* 2. *c.* 1. *p.* 226. *Zuing. Theatr. vol.* 3. *l.* 4. *p.* 719. *Petr. Greg. de Repub. l.* 7. *c.* 15. § 16. *p.* 289.

3. The election of the Pope is made moſt commonly in this manner: In the Pope's palace, on the hill Vatican, are, amongſt other buildings, five halls, two chapels, and a gallery ſeventy feet long: the gallery is appointed for conference, one chapel for the maſs and for the election, the other with the halls, are for the Cardinals' lodgings: every hall hath two rows of chambers, which are purpoſely for the time, made of green or violet cloth. To each Cardinal is allowed four ſervants to lie in his chamber. They who are once within are compelled, unleſs they are ſick, ſtill to continue there; and ſuch as are once out, are no more permitted to go in; leſt by that means the Cardinals ſhould maintain intelligence with any foreign Princes. To this Conclave (for by this name the place of the election is called) is but one door, to which belong four locks and as many keys: one key is in the keeping of the Cardinals, one of the City-Biſhops, one of the Roman Nobility, and one of the Maſter of the Ceremonies. There is in this door a wicket or hatch, which is opened only at dinners and ſuppers, whereof the Maſter of the Ceremonies keeps the key. At this hole the Cardinals ſervants receive their meat, every diſh being firſt diligently ſearched, leſt any letters ſhould be conveyed in them. As for the lodgings, they have neither holes nor windows to give light; ſo that there they make day of wax-candles. And leſt the Pope ſhould be made by force, both the City and Conclave are ſtrongly guarded. When the Cardinals are going to election, the privileges of the Cardinals are recited, which every one ſweareth to obſerve, in caſe he be choſen Pope. Then the Maſter of the Ceremonies ringing a bell, calleth them to Maſs: which ended, there is brought to every Cardinal a chair, and therein a ſcroll of all the Cardinals names. Before the Altar itſelf is ſet a table covered with a purple cloth, whereupon is ſet a chalice and a ſilver bell, and about it ſix ſtools, on which ſit two Cardinal-Biſhops, two Cardinal-Prieſts, and two Cardinal-Deacons. Every Cardinal writeth his vote in a piece of paper, goeth to the Altar, prayeth God to guide him in the election, putteth his vote into the chalice, and departeth to his ſeat. The firſt Biſhop taketh out all the papers, and delivereth them to the firſt Deacon; who unfoldeth each of them, readeth (without mentioning the name of the elector) the name of the elected; and every Cardinal, in his particular ſcroll, noteth how many votes every one hath. The account being made, the firſt Prieſt having the like ſcroll, pronounceth who hath moſt votes: which done, the Prieſt ringeth the ſilver bell, at which call the Maſter of the Ceremonies brings in a pan of coals, and burns all the little papers wherein the names of the elected were written. He that hath the moſt votes (ſo that his votes exceed the proportion of two parts of three) is acknowledged Pope, and adored by the reſt of the Cardinals: but if they exceed not this number, they muſt begin all anew. If in the ſpace of thirty days the election be not fully ended, then muſt the Cardinals be kept from fire, light, and victuals till they are fully agreed. The wicket, which we before mentioned, is called the Golden Gate, at which ſtand an infinite number of poor people, on whom the new Pope, having opened the gate, beſtoweth his fatherly benediction, and remitteth to them all their ſins. Then ſtriketh he continually on the ſame door with a golden mallet, which while he is doing, workmen without break it open. The chips, ſtones, duſt, and dirt, which fall from the gate, while it is opening, are gathered and preſerved as choiceſt reliques; and the golden mallet is uſually given to that Cardinal who is in moſt grace with the new Pope. *Heyl. Coſm. p.* 112, 113.

4. The Tartarians, when they chooſe and elect their Prince, they meet together in a large field, and then they ſet him in a ſtately throne richly gilded, and placed in the view of all that are then preſent; and falling down before him, they all proclaim after this ſort, and with one conſent: "We beſeech, we will and command that thou bear rule over us." Then their new King who is choſen, anſwereth, "If you will have this done of me, it is neceſſary that you be ready to do all that I ſhall command you; when I call, to come; and whereſoever I ſend, to go; and to commit and put the whole rule into our hands." When they have anſwered, "We be ready;" he ſaith again, "Therefore my word ſhall be my ſword." Then all the people clap their hands with great rejoicing. Then the Noblemen take him from the regal ſeat, and make him to ſit ſoftly upon a cuſhion or carpet upon the ground, ſaying thus: "Look up

and acknowledge thy God; and look downward to the cuſhion whereon thou ſitteſt. If thou doſt govern and rule well, thou ſhalt have all things according to thy deſire; but if thou doſt ill, thou ſhalt be brought ſo low and ſo bare, that this ſmall cuſhion whereon thou ſitteſt ſhall not be left thee." At which ſaying they adjoin unto him his deareſt and beſt-beloved wife; and lifting them both up with the cuſhion, they ſalute them as their Emperor and Head. *Lithgow's Travels, part* 9. *p.* 422.

5. When the King of the Cumbæ and Capi (a people in Guinea) dies, his ſon, bother, or his next kinſman, ſucceeds: but before he is admitted to the exerciſe of full regality, they bind him at his houſe, and lead him bound to the palace, there they whip him; after which he is looſed: then they attire and lead him to the judgment-ſeat, where the eldeſt counſellor makes an oration concerning his right and duty: which ended, he puts a hatchet into his hand, which they uſe in executions; and after this, all acknowledge their ſubjection to him. *Purch. Pilg. tom.* 1. *l.* 6. *c.* 14. § 1. *p.* 809.

6. The Seminaries (or Alberges) of Malta are ſeven; France in general, Auvergne, Provence, Caſtile, Arragon, Italy, and Germany; over every one of which they have a Grand Prior. An eighth Seminary they had in England, till the ſuppreſſion of it by King Henry the Eighth: yet they have one to whom they give the title. They have ſixteen amongſt them of great authority, called the Great Croſſes. The election of their Maſter is performed in this manner: The ſeveral Seminaries nominate two Knights, and two alſo are nominated for the Engliſh. Theſe ſixteen from amongſt themſelves chooſe eight; theſe eight chooſe a Knight, a Prieſt, and a Friar-ſervant; and they, out of the ſixteen Great Croſſes, elect the Grand Maſter. The Grand Maſter being thus choſen, is ſtyled, The Moſt Illuſtrious and Moſt Reverend Prince the Lord Friar N. N. Grand Maſter of the Hoſpital of Saint John at Jeruſalem, Prince of Malta, Gaul, and Goſa. *Heyl. Coſm. p.* 964.

7. The electors of the Emperor of Germany are ſix; the Archbiſhops of Mentz, Cologn, and Triers, the Count Palatine of the Rhine, the Duke of Saxony, and the Marquis of Brandenburg: upon equality of voices the King of Bohemia comes in for a ſeventh. The election is uſually celebrated at Frankfort on the Main, where the electors meet on the day appointed by the Archbiſhop of Mentz, as Chancellor of the empire. Being met, they go into St. Bartholomew's church, where, after high maſs is ſaid, the three ſpiritual Electors laying their hands upon their breaſts, and the temporal Princes on the book, make oath to chooſe a fit temporal head for the people of Chriſtendom. If in thirty days they are not agreed, then muſt they have no other allowance but bread and water, nor may they go out of the city till neceſſity compel them to agree. Being at laſt reſolved on and declared, the Prince ſo elected is preſently ſaluted by the title of King of the Romans, not uſually that of Emperor, till he has received the crown at the hands of the Pope. *Heyl. Coſm. p.* 481.

CHAP. XXXII.

Of the Games and Plays of ſundry Nations, by whom they were inſtituted, and when.

THE troubles and cares of human life are ſo many and ſo great, that the ſpirit would fail under the weight and burden of them, ſhould there not be ſomething mirthful and pleaſant found out, wherewith to counterbalance and take off the heavineſs of them. All nations, therefore, have thought it meet to make neceſſary proviſion of certain diverting recreations, on purpoſe to recreate and renew the decayed and almoſt exhauſted vigour of the mind, and to ſweeten the acerbities of the painful pilgrimage of their preſent life.

1. The Nemæan games were ſo called from Nemea, where Hercules killed the dreadful lion which annoyed the whole country. In honour of which noble act were inſtituted, in time following, the games aforeſaid, which continued of great fame in Greece for many ages. The exerciſes were, running with ſwift horſes, whorlebats, running on foot, quoiting, wreſtling, darting, and ſhooting, celebrated firſt in honour of Opheltes, afterwards by Hercules in honour of Jupiter: the crown of the victor at firſt was a branch of olive, afterwards a garland of ivy. *Heyl. Coſm. p.* 585. *Benedict. de Pindar. Nemeor. timulo, p.* 487.

2. The Olympick games were inſtituted by Hercules in honour of Jupiter, and celebrated on the plains of the city Olympia, in the country of Elis, A. M. 2757. The exerciſes in them were for the moſt part bodily, as running in chariots, running on foot, wreſtling, fighting with whorlebats,

bats, and the like. But ſo, that there repaired thither alſo orators, poets, and muſicians, and all that thought themſelves excellent in any quality, to make trial of their ſeveral abilities. The rewards given the victor were only garlands of palm, or ſuch ſlight remembrances; and yet the Greeks no leſs eſteemed that ſmall ſign of conqueſt, than the Romans did their moſt magnificent triumphs; thoſe who were conquerors herein, being met by the principal men of the city in which or under which they lived, and a paſſage broken in the main walls thereof for their reception. Crotona, a city of the higher Calabria, was once ſo famous for this, that one year all the victors in theſe games were of that city. They were celebrated once in five years: he who had been victor the third time had his ſtatue erected, agreeable to his own features and proportion, which the Greeks call Icones. *Heyl. Coſm. p.* 579. *Plin. Nat. Hiſt. l.* 34. *c.* 4. *p.* 489. *Benedict. in Pindar. Proem. Diod. Sicul. Rer. Antiq. l.* 4. *c.* 4. *p.* 121.

3. In the Iſthmus, near the city of Corinth, were celebrated yearly the Iſthmian games, ordained by Theſeus in honour of Neptune, in imitation of the Olympick deviſed by Hercules in honour of Jupiter. The exerciſes were much the ſame, and the reward no other than a garland of oaken boughs; yet drawing yearly a mighty confluence of people to them. Theſe games were firſt celebrated by Siſyphus in honour of Melicerta, and the maſteries were performed in the night: but being interrupted through the robberies of Scyron and Sinnis, in dread of whom all ſtrangers feared to come, they were renewed and reſtored by Theſeus, who had overcome the robbers; by him they were ordered to be in the day. They were celebrated every fifth year, ſays Pliny and Solinus; but Pindar himſelf ſaith, they were kept every third year. *Heyl. Coſm. p.* 586. *Benedict. de Pindar. Iſthm. tit. p.* 655. *Plin. l.* 4. *c.* 5. *p.* 74. *Pind. Nem.* 6. *epiſt.* 2. *p.* 564.

4. The Pythian games were inſtituted in honour of Apollo, and celebrated not only at Delphos, but alſo amongſt the Magnetes, Sicyonians, and others. They were of great reputation amongſt the Greeks, more ancient than the Iſthmian, and not ſo old as the Olympick. The death of the ſerpent Python is ſuppoſed to have been the firſt occaſion of them. The aſſembly to them was in the beginning of the ſpring, at firſt every ninth year, and afterwards every fifth. The ſame exerciſes were here as in the Olympick; the reward various, at firſt a laurel; Theſeus made it a garland of palm, Eurylochus appointed it ſhould be of money. *Benedict. de Pind. Iſth. tit. p.* 245.

5. The Scenick plays at Rome, ſo called from Scena. The firſt inſtitution of them was occaſioned by reaſon of a great peſtilence, which by no medicinal help could be removed. The Romans then ſuperſtitiouſly conceiting, that ſome new games or ſports being found out, the wrath of the gods would thereby be averted: they thereupon, about the four hundredth year from the building of Rome, ſent for certain ſtage-players out of Hetruria, which they call Hiſtriones, from the Hetrurian word Hiſter, which ſignifies a player. *Val Max. l.* 2. *c.* 4. *p.* 40. *Godw. Rom. Antiq. l.* 2. § 3. *c.* 2. *p.* 69.

6. The Ludi Compitales in Rome, were ſuch as uſually were ſolemnized *in Compitis*, that is, in the croſs-ways and ſtreets. Servius Tullus, who ſucceeded Tarquin in the kingdom, was the firſt that inſtituted theſe ſolemn games in honour of the houſehold gods or familiar ſpirits: he himſelf being thought to be begotten by one of theſe genii or goblins. *Godw. Rom. Antiq. l.* 2. *c.* 2. *p.* 68. *Plin. Nat. Hiſt. l.* 36. *c.* 27. *p.* 599.

7. The old Romans, at the expulſion of their Kings, annually ſolemnized the Fugalia, according to which pattern the joyful Engliſh, having cleared their country of the Danes, inſtituted the annual ſports of Hock-tide; the word in their old tongue (the Saxon) importing the time of ſcorning or triumphing. This ſolemnity conſiſted of the merry-meetings of the neighbours, in thoſe days during which the feſtival laſted, and were celebrated by the younger ſort of both ſexes with all manner of exerciſes and paſtimes in the ſtreets, even as Shrove-tide yet is. But now time hath ſo corrupted it, that, the name excepted, there remaineth no ſign of the firſt inſtitution. *Heyl. Coſm. p.* 318.

8. Lactantius ſpeaking of the plays called Floralia, “They are made,” ſaith he, “with all diſſoluteneſs, and fitly correſpond with the memory of the infamous harlot that erected them. For, beſides the laſciviouſneſs of words in which all obſcenity overfloweth, at the requeſt of the people the common harlots are ſtript ſtark naked, and brought upon the ſtage, where, in open view, they exerciſe all the wanton geſtures and motions of their trade, till the beholders have glutted their luſtful eyes with ſuch ſhews.” *Lactan. Inſtitut. l.* 1. *c.* 20. *p.* 65.

9. The Athenians having overcome the Perſians under the conduct of Themiſtocles, did ordain by a particular law, that from thenceforth annually, upon a certain day, there ſhould be a fighting of cocks exhibited in the publick Theatre: the occaſion of which was this: When Themiſtocles had drawn out the city forces to fight againſt the Barbarians, he ſaw two cocks fighting, which he beheld with earneſtneſs, and having ſhewed them to his whole army, "Yet theſe," ſaid he, "do not undergo this danger, either for their houſehold-gods, or for the monuments of their anceſtors; they fight neither for glory nor for liberty, nor the ſafety of their children; but only becauſe the one will not be inferior or give place to the other." By this means he mightily confirmed the minds of the Athenians; and thereupon what had once been to them ſo ſtrong an incitement to virtue, they would preſerve the memorial of againſt the like occaſions. *Ælian. Var. Hiſt. l. 2. c. 28. p. 68.*

10. The Argives had certain ſolemn games in their city called Sthenia, where there was wreſtling, and their muſic was that of hautboys. Theſe games were (by report) inſtituted at firſt in honour and memory of their King Danaus, and were afterwards conſecrated to the honour of Jupiter, ſurnamed Sthenius. *Plut. Moral. in Libro de Muſicâ, p. 1256.*

11. The *Ludi Seculares* were ſo called, becauſe they were to be exhibited but once in an age; at the proclaiming of which the cryer uſed to invite ſpectators on ſuch terms as theſe: "Come to thoſe plays which no man now living hath yet ſeen, or ſhall ſee again." Claudius Cæſar pretending that Octavianus Auguſtus had anticipated the time, and had celebrated them before the juſt return of them, reſolved to exhibit them himſelf. He therefore placed in the great Cirque, for the racers, pillars of marble, from whence they were to ſet out, and the goals, or ending-places of their races, were gilt over. He appointed proper places for all the Senators, where they might behold what was done; whereas before they ſat intermixed with the commons. Beſides the contentions of charioteers, he exhibited the games of Troy. There were alſo appointed Theſſalian horſemen, who hunted with bulls all along the Cirque, who leaped upon their backs when they were weary, and by their horns drew them down to the earth. Beſides theſe there was a troop of Pretorian horſemen, who had Tribunes for their leaders, and theſe hunted, and killed a number of panthers and leopards. This ſort of play was alſo celebrated by Philip the Emperor at his return from the Perſian expedition, one thouſand years after the building of Rome: there was then a notable hunting performed, and there were given to be killed thirty-two elephants, twenty tygers, ſixty tame lions, an hundred hyenæ, one rhinoceros, ten archoleontes, ten camelopards, forty wild horſes, thirty tame leopards; and beſides all this, there were appointed a thouſand pair of fencers or ſword-players at ſharps, to delight the cruel eyes of the people with their blood and wounds. *Sueton. l. 5. c. 21. p. 215. Zuing. Theat. vol. 10. l. 3. p. 2445.*

12. The Quinquennalia, Decennalia, Vicennalia, and Tricennalia were ſolemn games, plays, and ſpectacles, exhibited by the Roman Emperors, in honour of their arrival to the fifth, tenth, twentieth, and thirtieth years of their reign. All theſe were performed with great magnificence and vaſt expences, and that ſucceſſively by the Emperor Conſtantine the Great. *Zuing Theatr. vol. 10. l. 3. p. 2445.*

CHAP. XXXIII.

Of ſuch Perſons as have made their Appeals to God in caſe of Injury and Injuſtice from Men; and what hath followed thereupon.

IT was the ſaying of the Emperor Maximilian, *Fiat juſtitia, & ruat cælum:* "Let juſtice be done, and it matters not what ſhall come after." The tribunals of men may ſometimes fail in the diſtribution of juſtice, through ſuch intricacy of the cauſe, want of diſcerning in the Judge, or other circumſtances, as may lay no great imputation upon thoſe who have not the gift of infallibility. But when men that ſit in the place of God ſhall, through corruption or malice, wilfully prevaricate, and knowingly and preſumptuouſly oppreſs the innocent, in ſuch caſes the Supreme Judge oftentimes reſerves the deciſion of the cauſe to be made at his own bar; and thereupon hath inſpired the injured perſons to give their oppreſſors a ſummons of appearance; which, though at prefixed days, they have not been able to avoid.

1. In the reign of Frederick Ænobarbus the Emperor, and the year 1154, Henry was Archbiſhop of Mentz, a pious and peaceable man, but not able to endure the diſſolute manners of the

Clergy under him, he determined to ſubject them to ſome ſharp cenſure; but while he thought of this, he himſelf was by them beforehand accuſed to Pope Eugenius the Fourth. The Biſhop ſent Arnoldus his Chamberlain to Rome, to make proof of his innocency; but the traitor deſerted his Lord, and inſtead of defending him, traduced him there himſelf. The Pope ſent two Cardinals as his Legates to Mentz, to determine the cauſe, who being bribed by the Canons and Arnoldus, deprived Henry of his ſeat with great ignominy, and ſubſtituted Arnoldus in his room. Henry bore all patiently, without appealing to the Pope, which he knew would be to no purpoſe; but openly declared, that "from their unjuſt judgment he made his appeal to Chriſt, the juſt Judge: there I will put in my anſwer, and thither I cite you." The Cardinals jeſtingly replied, "When thou art gone before, we will follow thee." About a year and a half after the Biſhop Henry died: upon the hearing of his death, both the Cardinals ſaid, "Lo he is gone before, and we ſhall follow after." Their jeſt proved in earneſt, for both of them died in one and the ſame day; one in a houſe of office, and the other gnawing off his own fingers in his madneſs. Arnoldus was aſſaulted in a monaſtery, butchered, and his carcaſe caſt into the town-ditch. *Lipſ. Monit. l.* 2. *c.* 11. *p.* 282. *Dinoth. l.* 8. *p.* 579. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 6. *p.* 123. *Delrio Diſq. Magic. l.* 4. *c.* 4. *q.* 4. *p.* 677. *Chetw. Hiſt. Collect. cent.* 1. *p.* 21.

2. Ferdinand the Fourth, King of Spain, was a great man, both in peace and war, but ſomething raſh and rigid in pronouncing judgment, ſo that he ſeemed to incline to cruelty. About the year 1312 he commanded two brothers, Peter and John, of the noble family of the Carvialii, to be thrown headlong from an high tower, as ſuſpected guilty of the death of Benavidius, a noble perſon of the firſt rank. They with great conſtancy denied they were guilty of any ſuch crime, but to ſmall purpoſe. When therefore they perceived that the King's ears were ſhut againſt them, they cried out, "they died innocent:" and ſince they found the King had no regard to their pleadings, they did appeal to the divine tribunal; and turning themſelves to the King, bid him "remember to make his appearance there within the ſpace of thirty days at the furtheſt." Ferdinand at that time made no reckoning of their words; but upon the thirtieth day, his ſervants ſuppoſing him aſleep, found him dead in his bed, in the flower of his age, for he was but twenty-four years and nine months old. *Lipſ. Monit. l.* 2. *c.* 7. *p.* 284, 285. *Dinoth. l.* 8. *p.* 580. *Fulgoſ. l.* 1. *c.* 6. *p.* 168. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 1. *p.* 120. *Delrio Diſq. Magic. l.* 4. *c.* 4. *qu.* 4. *p.* 677.

3. When by the counſel and perſuaſion of Philip the Fair, King of France, Pope Clement the Fifth had condemned the whole order of the Knights-Templars, and in divers places had put many of them to death, at laſt there was a Neapolitan Knight brought to ſuffer in like manner, who eſpying the Pope and the King looking out at a window, with a loud voice he ſpake unto them as followeth: "Clement, thou cruel Tyrant, ſeeing there is now none left amongſt mortals unto whom I may make my appeal, as to that grievous death whereunto thou haſt moſt unjuſtly condemned me, I do therefore appeal unto the juſt Judge, Chriſt our Redeemer, unto whoſe tribunal I cite thee, together with King Philip, that ye both make your appearance there within a year and a day, where I will open my cauſe." Pope Clement died within the time, and ſoon after him King Philip. This was Anno 1214. *Fulgoſ. l.* 1. *c.* 6. *p.* 168. *Lipſ. Monit. l.* 2. *c.* 11. *p.* 284. *Dinoth. l.* 8. *p.* 580. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 2. *p.* 120. *Delrio Diſq. Magic. l.* 4. *c.* 4. *qu.* 4. *p.* 678.

4. Rodolphus Duke of Auſtria, being grievouſly offended with a certain Knight, cauſed him to be apprehended, and being bound hand and foot, and thruſt into a ſack, to be thrown into the river. The Knight being in the ſack, and it not as yet ſown up, eſpying the Duke looking out of a window (where he ſtood to behold that ſpectacle), cried out to him with a loud voice: "Duke Rodolph, I ſummon thee to attend at the dreadful tribunal of Almighty God, within the compaſs of one year, there to ſhew cauſe wherefore thou haſt undeſervedly put me to this bitter and unworthy death." The Duke received this ſummons with laughter, and careleſsly made anſwer, "Well, go thou before, and I will then preſent myſelf." The year being almoſt ſpent, the Duke fell into a ſlight fever; and remembering the appeal, ſaid to the ſtanders-by, "The time of my death does now approach, and I muſt go to judgment." And ſo it fell out, for he died ſoon after. *Dinoth. l.* 8. *p.* 582. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 3. *p.* 121.

5. Francis, Duke of the Armorick Britain, caſt into priſon his brother Ægidius, one of his Council, who was falſely accuſed by him of treaſon; where, when Ægidius was almoſt famiſhed, perceiving

ceiving that his fatal hour approached, he eſpied a Franciſcan Monk out of the window of the priſon, and calling him to confer with him, he took his promiſe that he would tell his brother, that "within the fourteenth day he ſhould ſtand before the judgment-ſeat of God." The Franciſcan having found out the Duke on the confines of Normandy, where he then was, told him of his brother's death, and of his appeal to the High Tribunal of God. The Duke, terrified with that meſſage, immediately grew ill, and his diſtemper daily increaſing, he expired upon the very day appointed. *Dinoth. l. 8. p. 582. Drexel. Oper. tom. 1. l. 2. c. 3. ſect. 3. p. 120. Delrio Diſq. Magic. l. 4. c. 4. qu. 4. p. 678.*

6. Severianus, by the command of the Emperor Adrianus, was to die; but before he was ſlain, he called for fire, and caſting incenſe upon it, "I call ye to witneſs, O ye gods," ſaid he, "that I have attempted nothing againſt the Emperor; and ſince he has thus cauſeleſsly purſued me to death, I beſeech ye this only, that when he ſhall have a deſire to die, he may not be able." This his appeal and imprecation did not miſs of the event; for the Emperor being afflicted with terrible tortures, often broke out into theſe words; "How miſerable is it to deſire to die, and not to have the power!" *Dinoth. l. 8. p. 580.*

7. Lambertus Schafnaburgenſis, an excellent writer as moſt in thoſe times, tells, that "Burchardus, Biſhop of Halberſtadht, in the year 1509 had an unjuſt controverſy with the Abbot of Helverdenſe, about the tithes of Saxony: theſe the Biſhop would take from the Monks, and by ſtrong hand (rather than by any courſe of law) ſought to make them his own. It was to ſmall purpoſe to make any reſiſtance againſt ſo powerful an adverſary: but the injured Abbot, ſome few days before his death, ſent to Frederick, the Count Palatine, and intreated him to bear theſe his laſt words to the Prelate: "that being too weak to contend (though the law was on his ſide), he gave place, and was alſo departing this life; but that God would be the Judge, unto whom he made appeal: that therefore both of them ſhould prepare to order their cauſe before his Tribunal, where, favour and power ſet aſide, only juſtice ſhould prevail." Not long after the Abbot died of a fever, and ſoon after him the Biſhop alſo: for one time as he was mounting his horſe, he fell down as one ſtricken with a thunderbolt; and his laſt words were, that "he was hurried away to the Judgment-ſeat of God, there to be judged." *Lipſ. Monit. l. 2. c. 11. p. 283. Drexel. Oper. tom. 1. l. 2. c. 3. ſect. 6. p. 123. Delrio Diſq. Magic. l. 4. c. 4. qu. 4. 677.*

8. The Genoeſe ſent out their gallies againſt the pirates, and in the way took a ſmall ſhip of Sicily, together with the maſter of it, whom, in contempt of the Sicilians, they hanged up. The poor man ſaid, "He ſuffered unjuſtly, ſince he had never done any thing of injury to them:" but perceiving all his plaints to be in vain, he appealed unto God for juſtice, and cited the Admiral of the Genoeſe to make his appearance at his bar within ſix months, within which time, he that was thus cited died. *Fulgoſ. Ex. l. 1. c. 6. p. 169. Drexel. Oper. tom. 1. l. 2. c. 3. § 2. p. 120. Delrio Diſq. Magic. l. 4. c. 4. qu. 4. p. 678.*

9. Amphilothius, a Tribune, was accuſed to have conſpired againſt the life of Conſtantius the Emperor: but ſeeing the thing could not be made out by ſufficient proof, Conſtantius bad his accuſers to create him no further trouble, but to remit the Tribune to the tortures of his own conſcience: for if he was really guilty, they ſhould behold (even in his preſence) the evident tokens thereof. The next day therefore, while they beheld the plays, the ſeat where the Tribune ſat over againſt the Emperor, fell down to the ground: thoſe that ſat therein were but ſlightly hurt, only the Tribune himſelf was taken up dead. *Fulgoſ. Ex. l. 1. c. 6. p. 170.*

10. Patrick Hamilton ſtudied at Marpurge, and afterwards returning into his country, was informed againſt by Alexander Campbel, with whom he had conferred about matters of religion: oppreſſed by the prieſts, he was burned by the church of St. Andrew, anno 1527, in the twenty-fourth year of his age. As he was leading towards his death, he thus ſpake unto Campbel: "Thou wicked wretch, who now condemneſt thoſe things which thou knoweſt to be true, as thou haſt confeſſed unto me but a few days ſince, I do ſummon thee to appear before the tribunal of the living God." Campbel was troubled at theſe words, and from that very day was never in his right mind, but ſoon after died mad. *Zuing. Theatr. vol. 2. l. 7. p. 495.*

11. There was one Agreſtius who reproached and calumniated Columbanus when he was dead: Euſtachius the Abbot (who had been ſcholar to Columbanus) a man famous for patience and great knowledge, boldly ſet upon the ſlanderer in this manner; "Agreſtius," ſaid he, "I am the diſ-

ciple and ſucceſſor of him, whoſe doctrine and diſcipline thou haſt ſo raſhly condemned, and before theſe Prieſts I do invite thee to the divine judgment, and within this year ſee that thou there make thine appearance: thou ſhalt then know from the moſt juſt Judge, whoſe virtue thou haſt ſlandered." Agreſtius looked upon theſe as vain and ridiculous threats, and alſo refuſed the place of the penitents often proffered to him: but the words of Euſtachius had a mighty weight; for upon the thirtieth day, before the year was at an end, Agreſtius, by a ſervant of his whom he had bought for a ſlave, was wounded with an ax, ſo that he died. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 1. *p.* 120.

12. In Sweden, Johannes Turſo gave ſentence upon certain man, that he ſhould loſe his head: who, when all other defence was denied him, fell down upon his knees: "Behold," ſaid he, "I die unjuſtly, and I cite thee, unjuſt Judge, to God's tribunal, there to anſwer for my head within this hour." Theſe were looked upon as frivolous words: but ſcarce was the man beheaded by the executioner, when the Judge himſelf fell down dead from his horſe. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 2. *p.* 120. *Delrio Diſq. Magic. l.* 4. *c.* 4. *qu.* 4. *p.* 678.

13. Anno 1013, Menwercus, Biſhop of the Paderbonenſian Church, determined to reſtore the decayed diſcipline in the Monaſtery of Corbeia: he began this his reformation firſt in point of manners: but Walo the Abbot ſtoutly oppoſed him, as one that would not admit of any greater ſtrictneſs. The cauſe was brought before the Emperor, and at laſt the Abbot was put out of his place. Whereupon the Biſhop, conſtant to his purpoſe, again ſet upon the reformation he firſt intended, and deſigned to begin his work with the celebration of divine ſervice in that church. But one Boſo, a Monk of that Monaſtery and ſacriſt of the place, denied him the holy garments, and threw thoſe off from the altar which the prelate had brought thither. He was admoniſhed again and again, and ſtill he perſiſted in his contumacy. The Biſhop, moved with ſo great an injury, cited the Monk to the divine judgment, who thus condemned all human laws, in theſe words: "Thou ſhalt render," ſaid he, "an account of this deed to the moſt High." The Monk ſlighted this menace, and derided the Biſhop: but the ſucceſs was, that in the very ſame hour wherein the Biſhop departed this life, the Monk Boſo being at that time under the barber's hand to be ſhaved, ſuddenly fell down and died. *Drexel. Oper. tom.* 1. *l* 2. *c.* 3. § 4. *p.* 122. *Delrio Diſq. Magic. l.* 4. *c.* 4. *qu.* 4. *p.* 677.

14. Benno was Biſhop of Miſnia, and forty years together had ſat in that ſee, preſiding there with ſuch vigilance and ſanctity, that he was famous for many miraculous works: amongſt which the following was one: Otho, the Marquis of Miſnia, a covetous man, againſt all juſtice ſeized upon the goods of that church. The vigilant paſtor Benno, ſuppoſing ſo great an injury was not to be diſſembled, admoniſhed the Marquis with all mildneſs, and told him he ſhould do well of his own accord to reſtore the church of Miſnia her rights; if not, there was a moſt juſt Judge to be appealed to in the caſe, who not only did take notice of all injuries, but in a convenient ſeaſon would exactly revenge them: "And," ſaid he, "to his Tribunal (in caſe all other help fail) this preſent controverſy is to be referred." The Marquis being a furious man, and not able to bear this liberty of ſpeaking, though delivered with ſincerity and humanity, gave Benno the Biſhop a box on the ear: Benno, as if inſpired from above, told him, "That God ſhould revenge this injury alſo at the ſame time in the following year." The Marquis ſcoffed at this propheſy: "And who, Biſhop," ſaid he, "made thee chief ſecretary of Heaven? Art thou then of Jove's privy council?" ſo the thing ſeemed to have paſſed away in a jeſt. Not long after Benno fell ſick, and died anno 1106. The Marquis, when the time of the year and the day deſigned by Benno was come: "Behold," ſaid he, "this is the day that Biſhop Benno foretold ſhould be ſo fatal to me. He is gone, and his prediction with him, and there is nothing that we ſhould need to fear." Scarce had he ſpoke the words, when a ſudden conſternation fell upon him, he called for help; but death executing his command, in the midſt of ſtrugglings and ſighs, bore him away to that judgment of which Benno had foretold him. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. § 5. *p.* 122.

15. A Maſter of the Teutonick order (whoſe name I chooſe not to mention) propoſed a match betwixt a young merchant and a woman of a doubtful fame in reſpect to her chaſtity. The young man refuſed the overture, the rather becauſe he that perſuaded the marriage, was ſuppoſed to be no hater of the woman. The Maſter reſented this refuſal ſo ill, that he determined that the life of

the refuſer ſhould pay for it: he therefore contrived that he ſhould be accuſed of theft, and being condemned, he commanded he ſhould be hanged: prayers and tears were of no avail, and therefore the innocent had recourſe to the ſafeſt ſanctuary of innocency: and as he was led to execution, he ſaid with a loud voice, "I ſuffer unjuſtly, and appeal to the ſupreme Lord of life and death, to him ſhall he render an account after the thirteenth day from hence, who haſt unjuſtly condemned me." The maſter ſlighted this: but at the ſame thirteenth day he was taken with a ſudden ſickneſs, and ſaid, "Miſerable that I am, behold I die, and muſt this day appear before the all-ſeeing Judge;" and ſo died. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. *ſect.* 6. *p.* 123.

16. Otho the Firſt, Emperor of Rome, being freely reprehended for his marriage with Adelaida, by his ſon William, then Biſhop of Mentz, ſent his ſon to priſon. The Biſhop cited his father Otho to the Tribunal of Chriſt: "And," ſaid he, "upon Whitſunday both of us ſhall appear before the Lord Chriſt, where by divine judgment it ſhall appear who hath tranſgreſſed the limits of his duty." Upon the nones of May, and the day of Pentecoſt, Otho died ſuddenly in Saxony, when his ſon the Biſhop had deceaſed ſome time before him. *Drexel. Oper. tom.* 1. *l.* 2. *c.* 3. *ſect.* 7. *p.* 124.

CHAP. XXXIV.

Of the Apparition of Demons and Spectres, and with what Courage ſome have endured the Sight of them.

THERE are ſome who deny the very being of ſpirits: theſe I look upon as men poſſeſſed with ſuch an incurable madneſs, as no hellebore is ſufficient to quit them of. Others who believe they are, yet think them ſo confined to their own apartments, that they may not intermeddle with human affairs, at leaſt not ſhew themſelves to men: there is no doubt variety of impoſtors in the ſtories of them, but to reject all ſuch appearances as fabulous, is too ſevere a reflection upon the credit of the beſt hiſtorians.

1. When Caſſius and Brutus were about to paſs out of Aſia into Europe, and to tranſport their army to the oppoſite continent, an horrible ſpectacle is ſaid to be ſhewed to Brutus: for in the dead of the night, when the moon ſhined not very bright, and all the army was in ſilence, a black image of a huge and horrid body ſtanding by him ſilently, is ſaid to offer itſelf to Brutus: his candle being almoſt out, and he muſing in his tent about the iſſue of the war, Brutus, with an equal conſtancy both of mind and viſage, inquired of him what either man or God he was? The ſpirit anſwered, "O Brutus, I am thine evil genius, and thou ſhalt ſee me again at Philippi." Brutus courageouſly replied, "I will ſee thee there then." The ſpirit diſappeared: but, as he had ſaid, appeared to him again in thoſe fields of Philippi the night before the laſt fight. The next morning he told Caſſius what he had ſeen, and he expounded to him, out of the doctrine of the Epicureans, what was to be thought concerning ſuch ſpectres. *Plut. in Vit. Bruti, p.* 1000. *Lipſ. Monit. l.* 1. *c.* 5. *p.* 75.

2. The learned and pious Malancthon tells, that he had an aunt, who ſitting ſad by the fireſide one night after the death of her huſband, there entered two perſons into the houſe, one of which bore the reſemblance of him, and told her, that he was her dead huſband: the other was in the habit of a Franciſcan. The huſband came to the fireſide, ſaluted his wife, and bade her fear nothing, for that he only came to give order for ſome things: whereupon having wiſhed the Monk to withdraw, he wiſhed her to hire certain Prieſts to ſay maſſes for his ſoul's health, and then deſired her to give him her hand. The frighted woman durſt not: but he promiſing ſhe ſhould have no hurt, ſhe then complied with his deſire: but though ſhe had no hurt upon her hand, yet by that touch it ſeemed ſo burnt, that it was black to the day of her death. When he had taken her by the hand he called the Franciſcan, and both of them departed. *Wier. Oper. c.* 17. *p.* 53. *Schot. Phyſ. Curioſ. l.* 2. *c.* 3. *p.* 213.

3. There was a houſe in Athens, wherein in the dead of the night a tall and meagre ghoſt uſed to walk, and with the dreadful rattling of his chains, had not only frighted away the inhabitants, but was alſo a great terror to the neighbourhood. The houſe was a very fair one: but foraſmuch as there was no man found that durſt dwell in it, it had ſtood long vacant, though there was writ upon the door, that it was to be let for a very inconſiderable rent. It happened that Athenodorus the Philoſopher came to Athens, and, allured with the cheapneſs of the rent, more than affrighted with the relation of the phantom that diſturbed it, he

hired it forthwith. And ſitting up purpoſely ſomewhat late at his ſtudies, the chained ghoſt appears to him, and beckoned to him to follow; which he boldly did from room to room, till at laſt, in a certain place, he obſerved it to vaniſh: which having diligently noted, he cauſed to be digged, and there found the carcaſe of a man in chains, and in all points reſembling the appearance he had made. He cauſed the corpſe to be removed, and elſewhere committed to the ground; which done, the houſe from thenceforth continued to be quiet. *Plin. Epiſt. l. 7. epiſt. 27. Fulgoſ. l. 1. c. 6. p. 144. Wier. Oper. c. 15. p. 40, 41.*

4. Take a narration of that which happened to Alexander of Alexandria, a witneſs worthy of credit, as himſelf hath ſet it down, thus: "Being," ſaith he, "once ſick at Rome, as I lay in my bed broad waking, there appeared unto me a very fair woman: looking upon her with my eyes wide open, I lay ſtill a long time, much troubled, without ſpeaking a word, caſting and diſcourſing with myſelf whether I waked, or was in a dream, and whether it was a fancy of my own, or a true ſight which I ſaw. Feeling all my ſenſes whole and perfect, and ſeeing the ſhape to continue in the ſame poſture, I began to aſk her who ſhe was? She ſmiling, and repeating the ſame words that I had ſpoken, as if ſhe had mocked me, after ſhe had looked upon me a long while, vaniſhed away." *Alex. ab Alex. Dier. Genial. l. 2. c. 9. Schot. Phyſ. Curioſ. l. 2. c. 3. p. 212. Camer. Oper. Subciſiv. cent. 1. cap. 70. p. 312.*

5. Dion the Syracuſan, after, with great glory to himſelf, he had freed his country from tyranny, ſitting in his houſe at mid-day, a woman in the habit of a Fury, of huge ſtature, and horrid uglineſs, offered herſelf to his eyes, without ſpeaking a word, and began to ſweep the houſe with a broom: Dion affrighted, called for ſome of his friends, upon which the ſpectre diſappeared; but ſo did not the evil which ſhe preſignified; for his eldeſt ſon, it is uncertain whether out of ſome ſudden tranſport of paſſion, or through diſtraction, threw himſelf headlong from the top of the houſe, and ſo killed himſelf. Soon after ſome conſpirators that lay in wait for an opportunity, ſlew Dion himſelf in his own houſe, committing his wife and daughter to priſon: and thus was the houſe ſwept clean indeed. *Sabel. Ex. l. 10. c. 3. p. 551. Lipſ. Monit. l. 1. c. 5. p. 75.*

6. Curtius Rufus was at Adrumetum, a city in Africa, in the family of the Queſtor, and at that time not remarkable for any dignity: walking one time in the mid-day in the portico, he ſaw the apparition of a woman of a more auguſt preſence, and greater than human form, who ſpake to him in theſe words: "Thou art Rufus, who ſhalt come Proconſul into this province." By this prodigy he was advanced in his thoughts unto ſome hopes: and not long after he obtained of Tiberius the Proconſulſhip of Africk, which fulfilled what was promiſed by the viſion. *Fulgoſ. Ex. l. 1. c. 4. p. 89.*

7. Creſcentius, the Pope's Legate at the Council of Trent, March 25, 1452, was buſy writing of letters to the Pope, till it was far in the night, whence riſing to refreſh himſelf, he ſaw a black dog of a vaſt bigneſs, flaming eyes, ears that hung down almoſt to the ground, enter the room, which came directly towards him, and laid himſelf down under the table. Frighted at the ſight, he called his ſervants in the antichamber, commanded them to look for the dog, but they could find none. The Cardinal fell melancholy, thence ſick, and died at Verona. On his death-bed he cried out to "drive away the dog that leaped upon his bed." *Lonicer. Theatr. p. 129.*

8. Caſſius Severus of Parma, none of the meaneſt Poets, took part with Brutus and Caſſius, having a command of a tribune of the ſoldiers: after they were overcome, he betook himſelf to Athens, where one night, when he lay ſolicitouſly perplexed in his thoughts, he ſaw a man of a vaſt bigneſs come to him; he was black, his beard ſqualid, his hair dangling; and being by him aſked "who he was? he told him, "a cacodæmon, or evil ſpirit." Frighted with ſo horrible a ſight, and ſo dreadful a name, he called up his ſervants, and inquired if "they ſaw any enter or depart his chamber in ſuch a habit as he deſcribed." They anſwered that "none came." He therefore again compoſed himſelf to ſleep and reſt, when the ſame image did again repreſent itſelf to his mind and ſight; ſo that not able to ſleep, he called for lights, and commanded his ſervants to ſtay with him. Now Quintilius Varus was ſent by Auguſtus to kill him; and betwixt this night wherein he had this viſion, and the death he ſuffered by the orders of Cæſar, there was but a very little diſtance. *Val. Max. l. 1. c. 5. Wier. c. 15. p. 41. Camer. cent. 2. c. 14. p. 56.*

9. Julianus the Emperor, that night which preceded the day wherein he was ſlain in Perſia, while he was reading in his tent, ſaw a ghoſt that pre-

ſented itſelf before him full of horror; ſo that for very fear he aroſe from his ſeat. As ſoon as he ſaw it go out of his tent, he ſuppoſed that it was his genius, which now deſerted him, as one that was near unto his death. Ammianus Marcellinus writes, that "Julian ſaw the ſame ſpirit the night before the day that he was declared Auguſtus; that it was then veiled, and with a cornucopia in its hand, as the publick genii are deſcribed; that it reproved him, ſaying, "I have long, Julian, watched at thy door, delighting in the increaſe of thine honour, and ſometimes have returned with a refuſal." *Fulgoſ. l.* 1. *c.* 4. *p.* 90. *Camer. cent.* 2. *c.* 14. *p.* 58. *Lavater, c.* 12. *p.* 58. *Schot. l.* 2. *c.* 2. *p.* 209.

10. "There is," ſaith Aventinus, "a town in Auſtria called Greinon, near unto which there are huge and high rocks; through theſe the river Danube paſſes foaming, along with a mighty noiſe. Henry the Third was ſailing this way, and Bruno the Biſhop of Wirtzburg, his kinſman, accompanied him in another ſhip. As they paſſed by a high rock, there ſtood the form of a negro, which called Bruno, ſaying, 'Ho, ho, Biſhop, I am an evil genius, thou art mine, and whereſoever thou ſhalt betake thyſelf, thou ſhalt be mine. I have at preſent nothing againſt thee, but in ſhort ſpace thou ſhalt ſee me again.' All that heard this were aſtoniſhed, the Biſhop ſigned himſelf with the ſign of the croſs, and adjuring the ſpirit, it vaniſhed away. Not far from thence, I think about ten miles, the Emperor and his Nobles were entertained at Boſenburg, by Richilda, the widow of Adelbert, a Nobleman lately dead; where the widow beſought the Emperor, that 'Boſenburg, and the farms about it, held by her late huſband *gratis*, might be ſo held by Welpho, her brother's ſon.' There were then in the preſence with the Emperor, Bruno, Alemannus Preſident of Eberſperg, and Richilda: while the Emperor was reaching out his hand as a ſign of his grant, the floor of the chamber fell down under them: the Emperor fell into a bathing-veſſel without hurt; Bruno, Alemannus and Richilda were thrown upon the ſides of that veſſel, in ſuch manner that they were ſore bruiſed, and in a few days after died of that fall." *Camer. Oper. Subciſiv. cent.* 2. *cap.* 16. *p.* 60, 61.

11. Dec. 20, 1641, the Iriſh rebels did drown an hundred and eighty Proteſtants, men, women, and children, in the river of the bridge of Portnedoune; and Elizabeth, the wife of Capt. Rice Price, of Armagh, depoſeth and ſaith, "That ſhe and other women, whoſe huſbands were murdered (hearing of divers apparitions and viſions which were ſeen near Portnedoune-bridge, ſince the drowning of their children and the reſt of the Proteſtants there), went unto the bridge aforeſaid about twilight in the evening. Then and there upon the ſudden there appeared unto them a viſion, or ſpirit, aſſuming the ſhape of a woman, waiſt-high, upright in the water, naked, with elevated and cloſed hands, her hair hanging down, very white, her eyes ſeemed to twinkle, and her ſkin as white as ſnow; which ſpirit ſeemed to ſtand ſtraight up in the water, crying, "Revenge, revenge!" whereat this deponent and the reſt being put into a ſtrange amazement and fright, walked from the place." This was ſworn to Jan. 29, 1642. *Temple's Iriſh Rebel. p.* 134, 135.

12. Damon (for many murders he had committed) was forced to quit Cheronæa: the Citizens not long after, with fair words, enticed him back thither again; and one day, as he was in the bath, ſet upon and ſlew him: from that time there were many ſpectres ſeen in that place, and groans heard: ſo that at laſt they were compelled to ſtop up the doors of the bath. *Lavater de Spectr. part* 1. *c.* 22. *p.* 52. *Plut. in Cimone.*

13. Dion Caſſius writes of Druſus, that "being buſied in Germany, deſtroying all as far as the river Albis, he endeavoured alſo to paſs that, but in vain; and therefore having erected trophies on the hither bank of it, he retired, upon this occaſion: he was met by a woman greater than human form, who ſaid to him, 'Druſus, whither goeſt thou, aſſigning no meaſure to thy covetous ambition? Thou art not allowed by the Fates, to paſs further, and therefore depart, for now the end of thy atchievements and life draws near.' Upon the hearing of which, Druſus bent his courſe backward, and in his journey, before ſuch time as he came to the Rhine, he fell ſick and died." *Lavater de Spectr. part* 1. *c.* 12. *p.* 54.

14. Cornelius Sylla, while as yet in ſome health, ſaw an image that preſented itſelf before him, and heard himſelf called by it; by which he concluded that his fatal hour was nigh: he therefore made his will, and the next night was ſeized with a fever, of which he died. *Sabel. Ex. l.* 10. *c.* 3. *p.* 552.

15. Johannes Manlius, in his Collection of Common-places, writes, from the relation of Melancthon, that "Theodorus Gaza, by the gift of Pope Nicholas, had a farm in Campania. In this farm,

when a labourer had digged out an urn, wherein were ſome bones, there appeared to him a ſpirit, who commanded him “to re-inter that urn; and that, if he refuſed ſo to do, his ſon ſhould die.” When the labourer neglected to do as he was bid, ſoon after he found his ſon dead in the night. Some days after the ſpirit appeared to him again, threatening, that “he would kill his other ſon, unleſs he ſhould bury thoſe bones where he found them.” The labourer, admoniſhed by what had befallen him, and perceiving that his other ſon was ſick, told all the matter to Theodorus Gaza. He went with him to the farm, and in the ſame place where they were found, he committed again to the earth both the urn and the bones taken up with it. Which done, the ſon of the labourer was ſoon reſtored to his health. *Lavater, de Spectr. part* 1. *c.* 12. *p,* 57.

16. Antonius Laverinus came to free one that was poſſeſſed by the devil; but after the uſe of his devotions to that purpoſe, the obſtinate devil began to menace him, and told him, that “he would bewitch him that night, to his great terror and affrightment; and therefore wiſhed him to prepare himſelf againſt his expected coming.” To whom he again as confidently anſwered, that “if he failed of his word, he would hold him for one of the baſeſt and moſt abject devils that ever fell with their arch-captain Lucifer.” That night Antonius heard him knock three ſeveral times at his chamber-door; and ſuſpecting him to be the devil, betook himſelf to his devotions and prayers, commending his ſafety to the protection of God and his good Angels, and made no other anſwer. The devil went then to the top of the houſe, and began to untile the roof, as if he meant there to make his entrance. But he continuing his godly meditations, was no further troubled, but ſlept quietly the remainder of the night. The next day coming again to viſit his patient, whom the devil had poſſeſſed, after he had prayed with her awhile, he began to upbraid the devil with breach of promiſe, and told him, that “he had neither viſited nor terrified him, no, not ſo much as entered his chamber, which he bragged and boaſted he would do.” To whom he replied, that “he was at the door and knocked;” and moreover, that “he had untiled a great part of the houſe, but had no power to enter, it was ſo fortified and defended by his holy ſupplications:” nay more, that “if all the legions of hell ſhould have attempted it, it had been in vain, ſince there is no invaſion or irruption to be made by them into a place that is ſo ſanctified.” *Heyw. Hierarch. l.* 9. *p.* 609.

17. In Sileſia, a Nobleman having invited many gueſts to dinner, and prepared a coſtly and liberal feaſt for them, it fell out, that inſtead of his friends, he only received their excuſes for not coming. At which the Nobleman, in great rage, broke out into theſe words: “Since all theſe men have thus failed me, I wiſh ſo many devils of hell would feaſt with me to-day, and eat up the proviſion made for them;” and ſo in fury left the houſe, and went to church, where that day was a ſermon: he had not been long gone, before a great troop of horſemen arrived at his houſe; they were black, of extraordinary aſpect and ſtature, who alighting in the court, called a groom to take their horſes, and bade another of the ſervants to run preſently to his maſter, and tell him his gueſts were come. The ſervant, amazed, ran to church, and with ſhort breath, and the little ſenſe he had left, delivered to his maſter what had happened. The Nobleman called to the Preacher, deſiring him to break off his ſermon, and to adviſe him with his ghoſtly counſel. He perſuaded, that all his ſervants, with what ſpeed they could, ſhould depart the houſe. In the mean time they, with the whole congregation, came within the view of the manſion, of which all the ſervants had, with great fright, cleared themſelves, but for haſte had forgot and left behind a young child, the Nobleman's ſon, ſleeping in the cradle. By this time the devils were revelling in the dining-room, making a great noiſe, as if they had ſaluted and welcomed one another. They looked through the caſements, one with the head of a bear, another a wolf, a cat, a tyger, &c. and taking bowls and quaffing, as if they had drank to the maſter of the houſe. By this time the Nobleman, ſeeing his ſervants ſafe, remembered his ſon, and aſked what was become of the child? Theſe words were ſcarce ſpoke, when one of the devils had him in his arms, and ſhewed him out of the window. The father, at this ſight, being almoſt without life, ſpying an old faithful ſervant of his, fetched a deep ſigh, and ſaid, “Ah me! what ſhall become of the infant?” The ſervant ſeeing his maſter in that deſpair, replied, “Sir, by God's help I will enter the houſe, and fetch the child out of the power of yon devil, or periſh with him.” To whom his Lord ſaid, “God proſper thy attempt, and ſtrengthen thee in thy purpoſe.” When having taken a bleſſing from the Prieſt, he entered the houſe, and

coming into the next room where the devils were then rioting, he fell upon his knees, and commended himſelf to the protection of heaven. Then preſſing in amongſt them, he beheld them in their horrible ſhapes, ſome ſitting, ſome walking, ſome ſtanding: then they all came about him at once, and aſked him what buſineſs he had there? He, in a great ſweat and agony, yet reſolved in his purpoſe, came to the ſpirit which held the infant and ſaid, "In the name of God deliver this child to me." Who anſwered, "No; but let thy Maſter come and fetch him, who hath moſt intereſt in him." The ſervant replied, "I am now come to do that office and ſervice to which God hath called me, by virtue of which, and by his power, lo I ſeize upon the innocent:" and ſo ſnatching him from the devil, took him in his arms, and carried him out of the room: at which they clamoured, and called aloud after, "Knave, Knave, leave the child to us, or we will tear thee in pieces;" but he, unterrified with their diabolical menaces, brought away the infant, and delivered it ſafe to the father. After ſome few days the ſpirits left the houſe, and the Nobleman returned into his ancient poſſeſſion. *Delrio Diſq. Magic. l. 3. part 1. qu. 7. § 2. p. 477. Heyw. Hierarch. l. 9. p. 600.*

18. In the age of our fathers Ludovicus was King of Hungary, betwixt whom and Solyman, Emperor of the Turks, there were preparations for war. Anno 1526, dining in the Caſtle of Buda, with the doors ſhut, as the manner of Princes is, there ſtood at the gate a perſon of human form, but lame, crooked, and as to the reſt of his habit and array, very ſordid: he cried out with a ſharp and ſhrieking voice, deſiring to confer with the King. He was neglected at firſt, as being thought to be ſome mendicant perſon. But when he perſiſted with greater earneſtneſs, that he muſt ſpeak with the King himſelf, and no other, it was told the King, who ſent one of the moſt ſplendid courtiers, with command to take his perſon and name, and to underſtand what the matter was. He came, and aſked the lame fellow what ſecret he had to impart? The other looked upon him, and told him he was not the King, adding, "Foraſmuch as the King deſpiſes to hear me himſelf, go your way, and tell him, that in a ſhort time he ſhall aſſuredly periſh:" which when he had ſaid, he ſtrait vaniſhed from the ſight of the attendants. His threat proved but too true; the King, near to the city of Mohatz, was overthrown in a battle, and flying fell into a bog, whence while he ſtrove to free himſelf, his horſe fell upon him, and he was there ſuffocated in the twenty-firſt year of his age. *Lipſ. Monit. l. 1. c. 5. p. 76.*

19. Melancthon relates, that there came a Monk to Luther's houſe, and with great violence knocked at the door: the ſervant opened it, and inquired what he wanted? He aſked, if Luther was at home? Luther being informed, bade him come in; for he had not ſeen a Monk of a long time. He told him that he had ſome papiſtical errors, about which he deſired ſome conference with him; and propounded ſome ſyllogiſms; which Luther having ſolved with eaſe, he offered others that were not ſo eaſily anſwered. Luther, ſomewhat angry, broke into theſe words: "You give me a great deal of trouble; for I have other buſineſs in hand that I ſhould diſpatch." And withal riſing from his ſeat, he ſhewed the explication of that point which was urged by the Monk: and in this conference perceiving that the Monk's hands were like the claws of a bird; "Art thou he, then?" ſaid he; "liſten to that ſentence which is pronounced againſt thee." And ſtrait Luther ſhewed him that place in Geneſis, *The ſeed of the woman ſhall break the head of the ſerpent*; and then added, "Nor ſhalt thou devour them all." The devil, overcome with this ſaying, angry and murmuring to himſelf, departed, letting a huge fart, the ſtink of which naſty ſmell continued in the room for ſome days after. *Wier. de Præſtig. Dæmon. c. 17. p. 54.*

20. At Danbury Church, in Eſſex, the devil appeared in the habit of a Minorite, to the incredible aſtoniſhment of the pariſhioners; and at that time there was ſuch a terrible tempeſt with lightnings, and thunder and fire-balls, that the vault of the Church was broken, and half of the chancel was carried away. *Speed's Hiſt. p. 628.*

CHAP. XXXV.

Of the Imprecations of ſome Men upon themſelves or others, and how they have accordingly come upon them.

THough juſtice and judgment is called the work of God, yet his mercy, as more natural to him, is ſaid to rejoice againſt judgment; but theſe his attributes have their alternate courſes; for the preſumptuous boldneſs of man grows often to that exceſſive height, as to extort a vengeance from his unwilling hands; which yet would not be, but that, by this his wholeſome ſeverity, he might caution the reſt from ſecure ſinning, upon the fooliſh confidence of Heaven's inadvertence, or impotency to puniſh.

1. On the twenty-ſixth of April, 1611, a Turk having lent a large ſum of money to a Chriſtian, to be paid at a certain day; he came before the appointed day with another Turk, and willed the Chriſtian to pay the money to that other Turk when the day came; which the Chriſtian promiſed to do, and performed it accordingly. But the Turk denied the receipt thereof: whereupon he to whom the money was properly due came and demanded it; to whom the Chriſtian anſwered, that he had paid it to that party to whom he had aſſigned it. Whereunto the Turk replied, that if it were ſo, he was ſatisfied: but yet the other Turk denied it. Whereupon the matter was brought before the Judge; and the Turk, who had received the money, taking an oath to the contrary, the Chriſtian, according to the Turkiſh juſtice, was enforced to pay the money again: which he did; but withal he prayed God to ſhew ſome publick ſign, which of them had done the wrong; and thereupon the Turk, going forth to repair unto his houſe, fell down dead in the ſtreet. *Knowle's Turk. Hiſt. p.* 1310.

2. Narciſſus Biſhop of Jeruſalem, though a man famous for his virtues, and faithfulneſs in the reproof and correction of vice, yet was maliciouſly and falſely accuſed of incontinency. There were three of thoſe wicked and ſuborned varlets, who bound their accuſations with oaths and fearful imprecations upon themſelves. The firſt of theſe, at the cloſe of his teſtimony, added, "If I ſay not the truth, I pray God I may periſh by fire." The ſecond ſaid, "If I ſpeak any thing of falſehood, I pray God I may be conſumed by ſome filthy and cruel diſeaſe." And the third ſaid, "If I accuſe him falſely, I pray God I may loſe my ſight, and become blind." This wicked charge, although it was not believed by ſuch as knew the great integrity of the Biſhop, yet the good man, partly for grief to lie under ſuch a ſcandal, and partly to retire himſelf from worldly affairs, left his Biſhoprick, and lived privately. But his forſworn accuſers eſcaped not the all-ſeeing juſtice of Heaven. For the firſt, according to his imprecations, had his houſe ſet on fire (it is unknown how), and was therein himſelf, together with his family, burnt to aſhes. The ſecond languiſhed away under a foul and loathſome diſeaſe. The third, ſeeing the woful ends of his companions, confeſſed all the complotted villany, and lamenting his caſe and crime, he continued weeping ſo long, till he utterly loſt his ſight. And thus God ſaid Amen to all that they had wickedly and preſumptuouſly wiſhed upon themſelves. *Euſeb. l.* 6. *c.* 8. *p.* 100, 101. *Camer. Oper. Subciſiv. cent.* 1. *c.* 86. *p.* 397.

3. Godwin, Earl of Kent, in the reign of King Edward the Confeſſor, as he ſat at table with the King on Eaſter Monday, was ſpeaking in the juſtification of himſelf from the death of Prince Alfred; and ſaid, "If I be any way guilty of it, I pray God I may never ſwallow down one morſel of bread." And thereupon he was choked by the firſt morſel he offered to take. *Bak. Chron. p.* 26. *Polyd. Virg. l.* 18. *p.* 138.

4. The Emperor Frederick the Firſt, being in Saint Peter's Cloiſter in the city of Erford, had occaſion to go to the privy, whither he was followed by ſome of the Nobles; when ſuddenly the floor that was under them began to ſink; the Emperor immediately took hold of the iron grates of a window, whereat he hung by the hands till ſome came and ſuccoured him. Some gentlemen fell to the bottom, where they periſhed. And it is moſt obſervable, that amongſt thoſe who died was Henry Earl of Schwartzenburg, who carried the preſage of his death in a common imprecation of his, which was this, "If I do it not, I wiſh I may ſink in a privy." This happened anno 1184. *Læti Compend. Hiſt. Univerſ. Period. Germ. c.* 8. *ſect.* 1. *p.* 248. *Camer. Oper. Subciſiv. cent.* 1. *c.* 86. *p.* 397.

5. Mr. Perkins, in his book of Right Government of the Tongue, tells of certain Engliſh ſoldiers, in the time of King Edward the Sixth, who were caſt upon the French ſhore by a ſtorm; in which diſtreſs they went to prayer, that they might be delivered. But one ſoldier, inſtead of praying, cried out, "Gallows, claim thy due!" And when he came home, he was hanged. *Caryl. Com. in Job*, xvi. 18. *p.* 376.

6. Mr. Fox, in his book of Acts and Monuments, tells of John Peters, keeper of Newgate, who was wont at every ordinary thing he ſpake, (whether true or falſe, it made no great matter) to aver it with this imprecation: "If it be not ſo, I pray God I may rot before I die." And ſo it came to paſs. *Id. ut ſupra, p.* 377.

7. I ſhall add one more, which is freſh in the memory of many yet living, of Sir Gervaſe Elways, who ſuffered on Tower-hill, about the bu-

ſineſs of Sir Thomas Overbury, who then confeſſed it was juſt with God that he ſhould undergo that ignominious death: "For," ſaid he "in gaming I have often uſed this wiſh: I pray God I may be hanged, if it be not ſo." *Id. ut ſupra, p.* 377.

8. I ſhall here ſet down that which was related to me by my brother Joachim. "Being," ſaith he, "of late in the court of Prince William, the Landgrave of Heſſe, I ſaw there a boy who was both dumb and deaf; but yet withal ſo ingenious, that I could never enough admire the dexterity wherewith he apprehended and performed all things. The Landgrave obſerving my wonder, "That deaf and dumb boy," ſaid he, "does preſently underſtand any thing that is done in the court and city, and by notable ſigns uſes to make diſcovery of it. But withal hear an eminent inſtance of divine juſtice; the mother of this lad being accuſed of theft, and having no other way to clear herſelf, had recourſe to imprecations; and whereas ſhe was at that time big with child, to add great weight to what ſhe ſaid, ſhe wiſhed (if ſhe was guilty of that ſhe was accuſed of) that the child ſhe went with might be dumb while he lived, and never be able to utter one word. Which," ſaid the Landgrave, "is come to paſs, as you ſee." *Camer. Oper. Subciſiv. cent.* 1. *cap.* 86. *p.* 399.

9. Charles Bourbon deſired of the citizens of Milan, that they would furniſh him with 30,000 crowns a month, for the payment of his ſoldiers: but they affirming, that they were already exhauſted by war and frequent exactions, he deſired them but this one time to comply with his requeſt; adding, that if they ſhould receive any further injury from him or his, he prayed God, that the firſt bullet that was ſhot might take off his head. They ſent him the money according to his deſire; but he forgetting his promiſe, dealt ſeverely with them, and ſuffered his ſoldiers and collectors to exact upon them, while they in vain implored that faith he had given them. This done, he led his army to Florence, and from thence to Rome, where he was killed by the firſt cannon bullet from the walls. *Camer. Oper. Subciſiv. cent.* 1. *cap.* 86. *p.* 396.

10. At Friburg, a Town in Miſnia, are yet the footſteps to be ſeen of a ſtubborn ſon, who could not be removed from the place where he ſtood all his life long, till he died of the plague; with whoſe diſobedience his father being one time exceedingly provoked, had prayed God he might never ſtir from the place he was then in while he lived. *Camer. ibid. p.* 400.

11. Alphonſo Henriques, Son of Henry Duke of Lorrain, put his mother Thereſia, the daughter of Alphonſus VI. King of Spain, into priſon, for that ſhe had married his father-in-law. She being in bonds, thus bitterly curſed her ſon: "Seeing," ſaid ſhe, "thou haſt put my legs into chains, and haſt taken from me that honour which was left me by thy father, I pray God thou mayeſt become a priſoner to thy enemies as I am, and that whereas my legs are tied, thou mayeſt live to behold thine own broke." All this was fulfilled ere long; for Alphonſus, warring with Ferdinand King of Leon, as he went out at the gate of the city, his foot caught the bar of the gate, and his horſe paſſing on, broke his leg; after which, marching out, he was overthrown by King Ferdinand, and made priſoner. *Camer. cent.* 1. *c.* 86. *p.* 400.

12. In the court of a certain King one was accuſed of having ſpoken injurious words, who to juſtify himſelf, ſaid, "If he ſpake them, he deſired God to ſend an immediate token of his wrath upon his body, and in caſe he ſhould defer to do it, he wiſhed the devil might." Immediately he fell down in an epileptick fit, which he never had before, and with horrible howling frighted them that ſtood by, and long remained in this ill ſtate of body. *Camer. cent.* 1. *cap.* 86. *p.* 400.

13. King Henry the Firſt of England ſought of Edgar King of Scotland for his ſiſter Matilda in marriage, who had devoted her virginity to God. Edgar, fearing to diſpleaſe him, married her to him by force, who then prayed to God, that none of thoſe children that ſhould be born of her might proſper, and it fell out accordingly; for Duke William and Mary his ſiſter, with their whole retinue of an hundred and fifty perſons, were all miſerably caſt away at ſea by a ſtorm. *Polyd. Virg. l.* 11. *p.* 177, 189.

14. In our memory ſuch an accident as this fell out at Newburg: a certain mother being in a great rage with her ſon, broke into theſe words: "Go thy ways, God grant thou mayeſt never return alive again to me." The ſame day the young man going to waſh himſelf, was drowned. *Lonic. Theatr. p.* 296.

15. L. Furius Camillus was accuſed, but falſely, by L. Apuleius, that he had converted the Hetruſcan ſpoils to his own uſe, and was thereupon condemned

demned without having his cauſe heard; and being impatient of this indignity, he went without the city-gates, lift up his hands to heaven, and prayed: "If," ſaid he, "I am innocent, and thus injured only through the envy of the people, then let the people of Rome ſpeedily repent this action, and let it be known to all the world, that they ſtand in need of Camillus;" which accordingly fell out not long after in the invaſion of the Gauls. *Zuing. Theatr. vol. 1. l. 2. p. 178.*

CHAP XXXVI.

Of the Errors and Miſtakes of ſome Men, and what hath fallen out thereupon.

Humanum eſt errare, error and miſtake is a kind of inſeparable property to humanity: the wiſeſt of men have not always prudence about them; ſometimes our paſſions precipitate and tranſport us, and at others unexpected and intervenient accidents help to miſlead us. And although time may ſo tarry for ſome men, as to give them the leiſure to repair their overſights; yet ſo much hath depended upon theſe little turns, and the weightieſt affairs have been ſo perplexed and diſordered by them, that time itſelf hath not been able to remedy.

1. At the ſiege of Perugia in Italy, when the city was near being taken, only a chain which was laid athwart the gate wanted cutting aſunder to make a fuller entrance for the whole army. Upon a mere miſtake of a ſoldier crying out, "Give back," meaning to get a fuller blow at the chain, all behind taking it for a word of command, and apprehenſive of ſome new-diſcovered danger before them, faced about, and ran directly away, and ſo the city was ſaved. *Heyl. Coſm. p. 99.*

2. In that great battle at Philippi, betwixt Brutus and Caſſius on the one part, and Octavianus and Antonius on the other, Brutus had routed and put to flight Octavianus in the right wing, and Antonius had cauſed Caſſius to retire in the left wing; yet Caſſius only retreated to a hill not far off, where he could eaſily have rallied his men again; but by reaſon of the duſt not knowing of Brutus's victory, he ſent Lucius Titinius his intimate friend, to ſee what was become of Brutus. Titinius meets with Brutus's ſoldiers triumphing for the victory, and inquiring after Caſſius; he having informed them where he was, along they march to acquaint him with the good news. Caſſius ſeeing them coming, and by a fatal miſtake judging them to be enemies, and Brutus to be overthrown, cauſed his freed-man to cut his throat. Titinius finding him dead, through his default, cuts his own throat alſo. Brutus hearing of theſe ſad accidents, loſt both his courage and new-gained victory. *Plut. in Bruto, p. 104, 105. Val. Max. l. 9. c. 9. p. 262. Lipſ. Monit. l. 1. c. 5. p. 61.*

3. Julia, the wife of Pompey the Great, ſeeing certain clothes of her huſband's brought home all beſmeared with blood by killing of ſome beaſts, at a ſacrifice whereat he was preſent, ſhe fearfully apprehended that ſome danger had befallen him, and thereupon did ſuddenly fall into a fit and died. *Val. Max. l. 4. c. 6. p. 115.*

4. While the Carthaginians lay encamped againſt Agathocles, their tents, being made of reeds and ſtraw, accidentally caught fire, and the winds ſo improved it, that the ſoldiers laboured in vain to quench it; and therefore divers of them fled out of the camp with a great deal of tumult and clamour. There were five thouſand Africans in the army of Agathocles, that revolting from him, had reſolved this night to join themſelves with the Carthaginians their countrymen. The ſcouts and forlorn-hope of theſe troops were diſcovered by thoſe that fled out of the camp, making directly to the camp of the Carthaginians: they therefore haſtily ſent them word, that the whole forces of the Grecians were coming upon them: by this means the army was put into a greater diſorder, ſome running, others miſtaking their friends for enemies, ruſh upon them with their drawn ſwords; others through fear ran headlong from ſteep places; and the reſt, being in a great conſternation, were glad to retreat into Carthage. The ſame miſhap befel the army of Agathocles that very ſame night; for the revolted Africans ſeeing all their friends in flames and tumult, durſt go no further, but returned whence they came. Some of the Greeks perceiving their march, not knowing who they were, brought word to Agathocles, that the whole Carthaginian army was coming againſt him. He perceiving the camp on fire, and hearing the tumult amongſt them, could conceive no leſs. Whereupon a ſudden panic ſeized upon his army alſo, and the Africans in this fright ſet on all they met as their enemies; ſo that four thouſand of the army of Agathocles periſhed through this miſtake. *Diod. Sicul. lib. 20. p. 684, 685.*

5. Jo.

5. Johanna Queen of Navarre, a princeſs by birth, being received by the Queen her mother at a feaſt, the firſt of June 1572, upon the ſeventh day following ſhe fell into a pleuriſy; ſome were therefore called to open the baſilick vein, which in that kind of diſeaſe is judged to be a moſt preſent remedy; but by a fatal miſtake they opened the contrary, which brings death, by which upon the ninth of June ſhe ended her life. *Schenk. Obſ. Med. l.* 2. *p.* 237.

6. Edward Seymour, Duke of Somerſet, and Protector in the minority of King Edward the Sixth, being abſent from the Council-table, it was, by the Lords there met, contrived how all things ſhould be ordered in relation to his arraignment. Rich, Lord Chancellor (then living in Great Saint Bartholomew's), though outwardly concurring with the reſt, began now ſecretly to favour the Duke of Somerſet, and ſent him a letter, therein acquainting him with all paſſages at the Council-board, ſuperſcribing the ſame (either out of haſte or familiarity) with no other direction, ſave "To the Duke;" enjoining his ſervant, who had but newly entered into his family, ſafely to deliver it. The man made more haſte than good ſpeed; and his Lord, wondering at his quick return, demanded of him, "Where the Duke was when he delivered him the letter?" "In the Charter-houſe," ſaid his ſervant; "by the ſame token that he read it at the window, and ſmiled thereat." But the Lord Rich ſmiled not at his relation, as ſadly ſenſible of the miſtake, and delivery of the letter to the Duke of Norfolk, no great friend of his, and an utter enemy of the Duke of Somerſet. This error coſt him his Chancellorſhip; which the next morning early he beſought the King he might reſign; and thereby ſaved himſelf from being ſtripped by others, for revealing the ſecrets of the Council-board. *Fuller's Ch. Hiſt. l.* 7. *cent.* 16. *p.* 408. *Lloyd's State Worthies, p.* 206.

7. The funerals of Julius Cæſar being performed, the enraged people ran directly to the houſes of Brutus and Caſſius (his murtherers) with lighted torches, on purpoſe to ſet them on fire, and were with difficulty reſtrained. In their return they chanced to meet with Helvius Cinna, whom they unhappily (erring in the name) miſtook for Cornelius Cinna, who the day before had publickly declaimed againſt Cæſar. Him they ſought for, but lighting on this other (without giving ſpace to clear up any error) they ſtruck off his head, and fixing it upon the top of a lance, they carried it about with them. *Xiphil. in Julio, p.* 20. *Sueton. l.* 1. *c.* 85. *p.* 51. *Val. Max. l.* 9. *c.* 9. *p.* 262. *Plut. in Bruto, p.* 998.

8. In that memorable battle at Cannæ betwixt Hannibal and the Romans, there was a ſtrange and fatal miſtake: For L. Paulus Æmilius the Conſul being wounded, was thrown by his horſe; when divers of that cohort caſt themſelves from their horſes, with a purpoſe to aſſiſt the Conſul on foot, and to remount him as ſoon as poſſible. The reſt of the horſe perceived it, and as if they had received ſuch a command, they all leaped from their horſes to fight with the enemy on foot. When Hannibal ſaw this, with a military ſcoff, "I had rather," ſaid he, "that the Conſul ſhould do thus, than deliver them all bound into my hands." Indeed it proved little leſs; for by this means at this battle Hannibal obtained the greateſt victory that he ever got of the Romans; and had he made uſe of it accordingly, he had made himſelf maſter of Rome itſelf. *Plut. in Fabio, p.* 183. *Fulgoſ. l.* 9. *c.* 9. *p.* 1269.

9. Lartes Tolumnius, King of the Veientines, playing at dice, and having a proſperous caſt, ſaid jeſtingly to his companion, "Occide," meaning no more than kill or beat me now if you can. It happened that the Roman Ambaſſadors came in at the inſtant, and his guard miſtaking the intention of the word, ſlew the Ambaſſadors, taking that for a word of command to them, which was only ſpoken in ſport to him that was played with. *Zuing. Theatr. vol.* 1. *p.* 29.

10. Cleonice, a virgin of Byzantium, had promiſed in the night to come to the bed of Pauſanias the Lacedemonian General: ſhe came ſomewhat later than the agreement was, and had received a candle of the guard to direct her to his chamber; but ſtumbling by chance at the door of the chamber, ſhe fell, and the light was put out. Pauſanias was aſleep, but awaking with the noiſe, leaped out of bed, and doubting ſome treachery, directed himſelf as well as he could in the dark to the chamber-door, and ran his ſword through the body of her, who did not look for ſo bloody an entertainment. *Plut. in Cimone, p.* 482. *Haniger. Propug. Caſt. l.* 1. *p.* 79. *Lavater. de Spectr. part* 2. *c.* 9. *p.* 136. *Fulgoſ. Ex. l.* 2. *c.* 9. *p.* 1268.

11. Tiberius Cæſar being buſied in the examination of ſome men by torments, to find out the authors of his ſon Druſus's death, it was told him, that a Rhodian was come. Tiberius apprehending

hending it of one that could tell ſomething of the matter, commanded that they ſhould preſently put him to the rack: ſoon after it appeared, that this Rhodian was his friend, and one whom Tiberius himſelf had invited to him from Rhodes by his own letters. This miſtake being cleared, Tiberius commanded to ſtrangle the man, that ſo the villany might be concealed. *Sueton. in Tiberio, l. 3. c. 62. p. 157. Fulgoſ. l. 9. c. 9. p. 1271.*

12. Baptiſta Zenus, a Cardinal in the time of Pope Paul the Second, having called often for the groom of his chamber, and he at that time obeying the neceſſities of nature, and ſo returning no anſwer, the furious Cardinal hid himſelf behind the chamber-door, that he might puniſh him to ſome purpoſe as he came in. In the mean time came the Secretary of another Cardinal, and finding the door open entered the chamber; Baptiſta caught him by the hair, and laid on him with his fiſts, the paſſion he was in not ſuffering him (for ſome time) to diſcern his miſtake. *Zuing Theatr. vol. 1. l. 1. p. 32.*

13. Gildo rebelling in Africa againſt the Emperor Honorius, Maſtelzeres the brother of Gildo was ſent againſt him. Gildo's army was far the more numerous; and when Maſtelzeres drew near the fore-front of the enemy, he began to ſpeak mildly to the ſoldiers: The Standard-bearer of Gildo replying roughly to him, he with his ſword ſmote off the arm he bore the enſign with, that both it and the enſign fell together to the ground. The hinder-part of the army having ſeen Maſtelzeres in treaty, and perceiving the enſign inclined (a ſign of ſubmiſſion amongſt them), and thinking that the front, which conſiſted of Roman legions, had ſubmitted themſelves to Maſtelzeres, as to the General of Honorius, and ſo they were deſerted of the greateſt part of the army; theſe Africans wheeled off, and did what they imagined the reſt had done. Gildo beholding the whole army at the point of yielding, and fearing his life, fled haſtily away, and left an unbloody victory to his brother by virtue of this odd miſtake. *Fulgoſ. Ex. l. 9. c. 9. p. 1273, 1274. Fitz. of Relig. and Pol. part 1. c. 14. p. 135. Oſorius, l. 7. c. 36. p. 201.*

14. Mullus Cropellus was ſent by Matheus Vice-comes, who then bore the chief rule in Milan, to ſeize upon Cremona: he approaching the city in the night, had digged through the wall unperceived. Pontionus, an exile of Cremona, had entered the breach followed only with an hundred men, and ſuppoſing that Mullus followed him, forthwith ſeized upon the palace. A great tumult and cry being raiſed, Gregorius Summus, a citizen of Cremona, took arms, flew to the walls, and ſoon ſtopped up the entrance againſt them that were without. Mullus therefore thinking that Pontionus was oppreſſed in the city, drew off in great fear; and Gregorius Summus being informed that the palace was loſt, ſuppoſing that a far greater number of enemies had entered the city than indeed there had, though he was at the head of a great party of valiant men, with which he might eaſily have cut off Pontionus and all his party, yet he fled out of Cremona. Thus the darkneſs of the night had led both parties into error in the ſame place, and thoſe which were moſt in number did ſtill fly from, and were afraid of, thoſe that were not ſo many. *Fulgoſ. Ex. l. 9. c. 9. p. 1276, 1277.*

15. Caicoſcroes, the Sultan of Iconium, having received ſome injury from Alexius Angelus, the Greek Emperor, intending to be revenged, made a ſudden incurſion, and had taken Antioch, had it not been for an accidental chance and a miſtake of his own thereupon. It fell out, that the ſame night he haſtened towards Antioch to take it, that there was a noble perſon in the city that celebrated the nuptials of his daughter, and, as 'tis uſual in ſuch ſolemnities, there was a great noiſe of the feaſters, a ſound of cymbals and timbrels, of dancing, and women ſinging up and down: theſe made a great ſtir in the city all night. As ſoon as Caicoſcroes drew near the city, hearing the noiſe of inſtruments and a concourſe of men, not apprehending the thing as indeed it was, but conceiving it a military notice one to another, that his coming was diſcerned, he forſook his deſign, and drew off to Lampe. *Nicet. Choniat. l. 2. fol. 56.*

16. Johannes Gorræus, a phyſician in Paris, the ſame perſon who wrote the excellent phyſical lexicon, being ſent for to the houſe of a Biſhop, who at that time was ſick; to prevent all danger that might happen to him upon the account of his religion (for at that time all France was on fire with it), he determined to make his return home in the Biſhop's litter: he was upon his way about twilight, when certain Pariſians (to whom the Biſhop was indebted, and that had long in vain waited for ſatisfaction) aſſaulted the litter, in hope to find ſome of the Biſhop's goods conveyed in it that way. This ſtruck ſuch a fear into Gorræus, that ſuppoſ-

ing he was taken upon the account of his religion, he fell into a diſtemper of mind, and was not reſtored to his perfect health till a long time after. *Zuing Theatr. vol.* 1. *l.* 1. *p.* 94.

17. Ferdinand, King of Arragon and Naples, ſetting forward with his army towards Canuſium, the ſcouts he ſent out beholding a great herd of deer feeding in the night, wherewith that country doth very much abound, by a ſignal miſtake they returned to the King, and reported that Nicholaus Picininus, with John, Duke of Anjou, who affected the kingdom, had joined themſelves with the Prince of Tarentum; and that they had found them all in arms in ſuch a place. Ferdinand fearing that he ſhould no way be able to match with ſuch great enemies, fairly retreated with his army to Barolum, upon no other occaſion than this great miſtake, which the cowardice of his ſcouts had put upon themſelves firſt, and then him. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 94.

18. Rome being beſieged by Totilas King of the Goths, Vigilius the then Pope, being upon his return from Conſtantinople, diverted unto Sicilia; and though he had been very injuriouſly dealt with by the citizens, yet he ſent thence a mighty quantity of corn by ſhipping to Rome. The Goths were aware of this relief, and therefore getting into the haven before the arrival of thoſe ſhips, and keeping themſelves cloſe, lay in ambuſh behind the towers and buildings thereabouts. The ſoldiers of the garriſon from their wall and their guards, with uplifted hands, and garments upon the points of lances, and great cries, gave notice to the mariners, that the enemy lay in the port, and therefore they ſhould take heed and not ſail into it. But the mariners not underſtanding the ſigns, and ſuppoſing the Romans on the walls had made them and their loud acclamations only for the joy they conceived at their coming, they put into the haven with all ſpeed, where they were all as ſpeedily taken, and the great proviſion of corn which they brought was all unladen by the Goths. *Zuing. vol.* 1. *l.* 3. *p.* 257.

19. A certain Cardinal had an unlawful familiarity with a citizen's wife, her huſband not only conniving, but being alſo ſubſervient thereunto. The huſband's brother vehemently diſcontented at this diſhonour to the family, was reſolved to be the death of the Cardinal. He underſtood the Cardinal had given order for a ſumptuous ſupper at the houſe of the adultereſs, as indeed he had: but being detained by ſome unexpected affairs, did not come: ſo that at laſt, the huſband, weary of waiting, went to bed with his wife, in that bed which was prepared for her and the Cardinal. In the mean time the brother had hid himſelf in a room of the houſe, and ſuppoſing that the Cardinal was in bed with his brother's wife, at midnight he ruſhes into the chamber, and imprudently kills his brother, together with his adulterous ſiſter. In the morning underſtanding his error, before he went into a voluntary baniſhment, he took care that the Cardinal ſhould be poiſoned by a prieſt. *Lonic. Theat. p.* 479.

20. Julianus, ſurnamed Hoſpitator, returning home one morning betimes, found his father and mother in that bed wherein he and his wife had uſed to lie; and ſuppoſing that his wife had played falſe, and that it was ſhe and her adulterer who were there laid aſleep, he ſlew them both by a lamentable miſtake. *Zuing. vol.* 2. *l.* 7. *p.* 464.

21. Andronicus Junior (the ſon of Michael) the Emperor, went one night to make merry with a noble ſtrumpet in the city; and having underſtood that there was a very handſome young man that was extremely in love with her, he placed certain Gladiators in ambuſh to wait his coming, and with charge to fall upon him and kill him. It fell out, that Manuel the Deſport going to ſeek for his brother the Emperor, chanced to paſs that way; the ſwordmen ſuppoſing this was the Emperor's rival, aſſaulted him with darts and ſwords, in ſuch manner, that the young Prince, having received a mortal wound, fell from his horſe; at laſt he was known by ſome of the ſoldiers, and by them carried unto the Palace, where he died a few hours after. *Nicephor. Gregor. l.* 8. *fol.* 31.

22. Antonius, the General of Veſpaſian's forces, having taken Cremona from the ſoldiers of Vitellius, went into a bath to get off the blood he was ſoiled with, and to refreſh himſelf after his wearineſs. While he was there, they excuſed to him that the bath was not ſo warm as it ſhould be: "Well," ſaid he, "it will be hot by and by." This word of his was caught up by ſome of the ſoldiers; and, as if thereby he had given them a command to ſet fire on the city, forty thouſand of them broke in at once upon the city, ſlew all the citizens indifferently, ſeized upon their goods, and ſet fire upon their houſes, ſo that in four days time the city was utterly conſumed. *Sabel. l.* 3. *En.* 7. 101.

23. Theodorus Bibliander, Profeſſor of Divinity amongſt the Tigurines, was a man of ſingular parts, and one who, by his over-conſtancy in his ſtudies, was fallen into that infirmity of the eyes which is commonly called purblind; riſing one morning betimes, and coming into the kitchen, the cat ſat upon the table, ſporting as ſhe uſed to do: he ſuppoſing it had been the maid, "Good morrow Elſa," ſaid he; and the cat, after her manner, returned the ſalute of her maſter. *Zuing. Theatr. l.* 5. *vol.* 2. *p.* 382.

24. Valentinus Bolzius, a preacher, was weak-eyed from his birth, and purblind when he was grown up: riſing one morning to his uſual ſtudies, and intending to light a candle, he came in with his match to the fire-ſide, and thruſt it into the cat's eye that ſat there, the ſhining of it in the dark having occaſioned him to think it a coal that had fire in it. The cat gave a ſudden leap, with ſuch a cry as they uſe when they are injured; and the poor Miniſter, as if he had ſeen a ghoſt, was put into ſo terrible a fright, that he was glad to retreat into his chamber, till at laſt, underſtanding his error, his fears were turned into laughter. *Ibid.*

25. In the battle of Cirignola in the kingdom of Naples, between the Spaniards and the Frenchmen, a word of the Count de Nemour's, who was General of the French, being miſconſtrued by his ſoldiers, was a great cauſe of their overthrow. For the battle being already begun, and the Count finding that he could not paſs a certain ditch, (over which he had thought to have led ſome part of his army to charge the Spaniards on the other ſide) cried to the ſoldiers that followed him, "Back, back;" meaning to lead them another way. But they not knowing the cauſe, underſtood that he had bid them fly; which they began to do, and others ſeeing them, followed their example. The Count was ſlain at the ſame time, and thereupon the whole French army fled outright, and left the field and victory to the Spaniards. *Fitzh. of Relig. and Polic. part.* 1. *c.* 14. *p.* 133.

26. When Arnulphus the Emperor beſieged Rome, it chanced that a hare being ſtarted by ſome of the camp, ran towards the city, and that a great number of the ſoldiers purſued her with great noiſe and cries; which the Romans ſeeing from the town, and conceiving that the enemy meant to give them a furious aſſault, they were hereupon ſurpriſed with ſo ſudden a fear, that they abandoned the walls and ramparts; which the enemy obſerving, made uſe of the opportunity, ſcaled the walls, and took the city. *Fitzh. of Relig. and Polic. part* 1. *c.* 14. *p.* 132.

27. The army of Agathocles was in a vehement ſedition, which the Carthaginians ſought by all means to improve, ſoliciting the ſoldiers to a defection, and by a promiſe of increaſed pay, and other gifts; divers Captains had promiſed to come to them with their companies: in the mean time Agathocles, by his oration and policy, had appeaſed the mutiny; whereupon determining not to loſe ſo fair an occaſion, he immediately led forth his army againſt the Carthaginians: they, who ſaw them upon their march, ſuppoſed them to be the revolters that came over to their ſide, not at all dreaming of what had fallen out in the army. But ſo ſoon as Agathocles drew near them, he ſoon put them out of their miſtake; he cauſed his trumpets to ſound a charge, and fell in fiercely upon his unprepared enemies that expected nothing leſs, ſo that he made a great ſlaughter of them. *Diod. Sicul. l.* 20. *p.* 671.

28. Sempronius, the Conſul, warring with the Æqui, the battle between them continued until night with variable fortune on either ſide. The night being come, and both camps in diſorder, neither of the armies returned into their own camp; but each party retired into the next mountains, where they thought to be moſt ſafe. The Roman army divided itſelf into two parts, whereof the one went with the Conſul, and the other with Tempanius a Centurion. The morning being come, the Conſul (without knowing any thing of the affairs of the enemy) went to Rome, thinking that he had loſt the battle, and the Æqui did the like; both having left their camps to him that would, and thought himſelf victorious. It happened that Tempanius in retiring with the reſt of the army, underſtood (by chance) from certain wounded ſoldiers of the Æqui, how their Captains, abandoning their camp, were fled and gone: wherefore he returning, ſaved the Roman camp, ſacked the camp of the enemy, and came victorious to Rome. *Lord Remy's Civil Conſiderations, c.* 62. *p.* 158.

29. There was one Mr. Mallary, Maſter of Arts of Cambridge, of Chriſt's College, who, for opinions held contrary to the determination of holy mother church of Rome, was convened before the Biſhops, and in the end ſent to Oxford, there openly to recant, and to bear his faggot, to the terror of the Students of that Univerſity. It was

appointed, that he ſhould be brought ſolemnly into Saint Mary’s Church upon a Sunday, where a great number of the head Doctors and Divines, and others of the Univerſity, were aſſembled, beſides a great number of citizens who came to behold the ſight. Doctor Smith, then Reader of the Divinity Lecture, was appointed to make the Sermon at his recantation. All things thus prepared, cometh forth poor Mallary with his faggot upon his ſhoulder; the Doctor was alſo in the pulpit to make his ſermon: he had ſcarce proceeded into the midſt thereof, when ſuddenly was heard in the Church the voice of one crying in the ſtreet, “Fire, fire.” The occaſion of which was, one Heuſter, coming from Alhallows pariſh, ſaw a chimney on fire; and ſo paſſing in the ſtreet by Saint Mary’s Church, cried, “Fire, fire, meaning no hurt. This ſound of fire being heard in the Church, went from one to another, till at length it came to the ears of the Doctors, and at length to the Preacher himſelf. Theſe, amazed with ſudden fear, began to look up to the top of the Church, and to behold the walls: the reſt ſeeing them look up, looked up alſo. Then began in the midſt of the audience ſome to cry out, “Fire, fire.” Where?” ſaith one; “Where?” ſaith another. “In the Church,” ſaith one. The Church was ſcarce pronounced, when in a moment there was a common cry, “The Church is on fire, the Church is on fire by Hereticks.” Then was there ſuch fear, concourſe, and tumult of people through the whole Church, that it cannot be declared in words, as it was indeed. After this, through the ſtir of the people running to and fro, the duſt was ſo raiſed, that it ſhewed as if it had been ſmoke. This and the outcry of the people made all men ſo afraid, that leaving the ſermon, they began all together to run away; but ſuch was the preſs of the multitude, running in heaps together, that the more they laboured, the leſs they could get out: they thruſt one another in ſuch ſort, that they ſtuck faſt in the door, and there was no moving forward or backward. They then ran to another little wicket on the north ſide; but there was the like or a greater throng. There was yet another door towards the Weſt, which, though ſhut, and ſeldom opened, yet now they ran to it with ſuch ſway, that the great bar of iron (which is incredible to be ſpoken) being pulled out, and broken by force of mens hands, the door notwithſtanding could not be opened for the preſs or multitude of people. At laſt, when they were there alſo paſt hope to get out, they were all exceedingly amazed, and ran up and down, crying out, that the Hereticks had conſpired their death: one ſaid he plainly heard the fire; another affirmed that he ſaw it; and a third ſwore he felt the molten lead dropping down upon his head and ſhoulders. None cried out more earneſtly than the Doctor who preached, who in a manner firſt of all cried out in the pulpit, “Theſe are the ſubtilties and trains of the Hereticks againſt me: Lord, have mercy upon me; Lord, have mercy upon me.” In all this great confuſion nothing was more feared than the melting of the lead, which many affirmed they felt dropping upon their bodies. The Doctors, ſeeing no remedy, that no force nor authority would prevail, fell to intreaty, and offered rewards: one offered twenty pounds; another his ſcarlet gown, ſo that any man would pull him out, though it were by the ears. A Preſident of a College pulling a board out from the pews, covered his head and ſhoulders therewith againſt the ſcalding lead, which they feared much more than the falling of the Church. One thought to get out at a window; and he had broken the glaſs, and got his head and one ſhoulder out; but then ſtuck faſt between the iron bars, and he could move neither way: others ſtuck as faſt in the doors, over the heads of whom ſome got out. A boy was got up to the top of the Church-door, and ſeeing a Monk of the College of Glouceſter (who had got upon the heads of men) coming towards him, with a great wide cowl hanging at his back, the boy thought it a good occaſion for him to eſcape by, and handſomely conveyed himſelf into the Monk’s cowl. The Monk got out with the boy in his cowl, and for a while felt no weight or burthen: at laſt, feeling his cowl heavier than accuſtomed, and hearing a voice behind him, he was more afraid than while in the throng, believing that the evil ſpirit that had ſet the Church on fire, was got into his cowl; then began he to play the exorciſt: “In the Name of God,” ſaid he, “and all ſaints, I command thee to declare what thou art that art behind at my back.” “I am Bertram’s boy,” ſaid the other.” “But I,” ſaid the Monk, “adjure thee, in the Name of the inſeparable Trinity, that thou wicked ſpirit do tell me who thou art, and from whence thou cameſt, and that thou go hence.” “I am Bertram’s boy,” ſaid he; “good maſter, let me go.” When the man perceived the matter, he took the boy out; who ran away as faſt as he could. In the mean time thoſe who were in the ſtreets, perceiving all things to be without fear, made ſigns to them in the Church to keep themſelves quit; crying to them there was no danger: but, foraſmuch as no word could be heard, by reaſon of the noiſe in the Church, thoſe ſigns made them much more afraid than before; ſuppoſing all on fire without the Church; and that they were bid to tarry therein, and not to venture out, for the dropping of the lead, and the fall of other things: this trouble laſted for many hours. The next day and week following there was an incredible number of bills ſet upon the church-doors to inquire for things loſt, as, ſhoes, gowns, caps, purſes, girdles, ſwords, and money: and in this tumult few but through negligence or forgetfulneſs left ſomething behind them. The Heretick, who, through this hurly-burly, had not done his ſufficient penance, was the day following taken to the church of Saint Frideſwide, where he ſupplied the reſt of his plenary penance. This ridiculous accident happened Anno 1541, in the reign of King Henry the Eighth. *Fox's Book of Martyrs, vol. 2. l. 7. p.* 1382, 1383, 1384.

CHAP. XXXVII.

Of Retaliation, and of ſuch as have ſuffered by their own Devices.

QUOD tibi non vis fieri, alteri ne feceris: or, "Do as you would be done by," is the firſt rule in ſound morality and politics; yet there is no leſſon that is ſooner forgot than this. Where power is, it is ordinary to be oppreſſive according to the meaſure of it; but then many times the Providence of God ſteps in, and meaſures out to the greateſt inſolents the meaſure they have meted, cauſing them to fall into the very pits they have digged for others.

1. In the ſeventh of King Stephen, the times being then turbulent, Robert Marmyon (whoſe ſeat was the Caſtle of Tamworth) being a man potent in arms, and a great adverſary to the Earl of Cheſter, poſſeſſed himſelf of the Monaſtery of Coventry, turned out the Monks, and fortified the Church with buildings belonging thereunto, making deep trenches in the fields adjacent, which he ſo covered that they could not be ſeen, to the end that they might be an impediment to an enemy whenſoever any approach ſhould be made: but it ſo happened, that as he ſallied out with ſome forces upon the Earl of Cheſter's drawing near, and not remembring whereabouts thoſe places had been dug, he fell with his horſe into one of them himſelf, and by that means being ſurprized by a common ſoldier, had his head preſently cut off. *Dugd. Antiq. Warwickſhire, p.* 101.

2. Daout Baſſa, Grand Vizir, had taken along with him executioners, and ſtrangled Sultan Oſman his great maſter. Not long aſter, by the contrivance of the Great Vizir Georgi, the Spahies were ſtirred up to demand his life, in ſatisfaction for the death of their late Emperor. Daout bribed the Janizaries with forty thouſand ſequins of gold, and they received him into their protection; but the Spahies perſiſting in their former reſolution, the Janizaries put him ſecretly into the ſame coach wherein he had ſent Sultan Oſman to execution: twice in the way, being dry with ſorrow, he drank at the ſame fountains where his late maſter begged drink, and ſo at length was conveyed into the ſame chamber where he had murdered him. The executioners beginning to tie him, himſelf ſhewed the very corner where he had committed that foul fact, and deſired that he might, if poſſible, expiate it there: and ſo he was accordingly ſtrangled. *Knowle's Turk. Hiſt. p.* 1418.

3. Macdonald, born in Roſſe, was a thief, who committed many murders, and was miſchievous without mercy: amongſt other his cruelties, he nailed horſeſhoes to the ſoles of a widow's feet, becauſe in her grief ſhe had ſworn to "report his wickedneſs to the King." Not long after he was brought to Perth, with twelve of his aſſociates. The King, James the Firſt of Scotland, cauſed them all in like manner to be ſhod, as they had ſerved the woman: and when they had been three days hurried along the town, as a ſpectacle to the people, his companions were gibbeted, and himſelf beheaded. *Drummond's Hiſt. Scotl. p.* 15.

4. In the reign of Louis the Eleventh, King of France, there were, by his order, cruel priſons made like cages, being eight feet ſquare, and one foot more than a man's height; ſome of iron, and ſome of wood, plated with iron both within and without, with horrible iron-works. He that firſt deviſed them was the Biſhop of Verdun, who was put himſelf into the firſt that was made, where he remained fourteen days. And it is remarkable that the King did impriſon himſelf not long before his death; for in a jealous fear of his ſon and nobles, that they would deprive him of his government,

ment, he encloſed himſelf within a caſtle, framed with towers of iron, and iron grates round about it. *Philip de Comines, l.* 6. *c.* 12. *p.* 216. *Camer. Oper. Subciſiv. cent.* 1. *c.* 9. *p.* 67.

5. Perillus the Athenian having caſt a brazen bull for Phalaris the Tyrant of Sicilia, with ſuch cunning, that offenders put into it, feeling the heat of the fire under it ſeemed not to cry with a human voice, but to roar like a bull. When he came to demand the recompence of his pains, he was himſelf, by order of the Tyrant, put into it, to ſhew the proof of his own invention. Whence Ovid:

Et Phalaris tauro violenti membra Perilli
Torruit, infælix imbuit autor opus.

Perillus roaſted in the bull he made,
Gave the firſt proof of his own cruel trade.

Sabel. Ex. l. 10. *c.* 4. *p.* 557. *Camer. Oper. Subciſiv. cent.* 1. *c.* 9. *p.* 68.

6. Scarce any of the murderers of Julius Cæſar outlived him three years, but died violent deaths: being all of them condemned, they all periſhed by one accident or other; ſome by ſhipwreck, others in battle, and ſome of them ſlew themſelves with the ſame poniards wherewith they had before ſtabbed Cæſar. *Sueton. in Julio, c.* 89. *p.* 52.

7. Pope Alexander the Sixth went to ſupper in a vineyard near the Vatican, where his ſon Cæſar Borgia, Duke of Valence, meaning to poiſon Adrian Cardinal Cornetti, ſent thither certain bottles of wine infected with poiſon, and delivered them to a ſervant of his, who knew nothing of the matter, commanding him, that "none ſhould touch them but by his appointment." It happened the Pope coming in ſome time before ſupper, and being very thirſty, through the immoderate heat of the ſeaſon, called for drink, his own proviſion being not yet come. The ſervant that had the poiſoned wine in keeping, thinking it to be committed to him as a ſpecial and precious ſort of wine, brought of it to the Pope, and while he was drinking, his ſon Borgia came in, and drank alſo of the ſame, whereby they were both poiſoned; but the Pope only (overcome with the poiſon) died; his ſon, by the ſtrength of youth and nature, and uſe of potent remedies, bore it out, though with long languiſhing. *Jovii Elog. l.* 4. *p.* 203. *De Serre's Hiſt. of France, p.* 499. *Bak. Chron. p.* 358. *Knowle's Turk. Hiſt. p.* 453. *Fitz. Rel. & Policy, c.* 13. *p.* 120.

8. Hermotimus being taken priſoner in war, was ſold to Panionius of Chios, who made him an eunuch. This baſe merchant made a traffic of ſuch diſhoneſt gain; for all the fair boys he could lay his hands on at fairs, or in the ports, for his money, he handled in this manner, and afterwards carried them to Sardis, or to the city of Epheſus, where he ſold them for almoſt their weight in gold. Hermotimus was preſented amongſt other gifts to King Xerxes, with whom in proceſs of time he grew into greater credit than all the other eunuchs. The King departing from Sardis to make war upon the Grecians, Hermotimus went about ſome affairs in a quarter of the country which was huſbanded by thoſe of the Iſle of Chios; where finding Panionius, he took acquaintance of him, and in a long conference recounted to him the large benefits he enjoyed by means of this adventure, promiſing him to promote him to great wealth and honour, if he would remove himſelf and his family to Sardis. Panionius gladly accepted of this offer, and a while after went with his wife and children. Hermotimus, as ſoon as he had him and his in his power, uſed theſe words to him: "O thou moſt wicked man of all the wicked that ever were in the world, that uſeſt the moſt vile and deteſtable traffick that can poſſibly be deviſed, what hurt or diſpleaſure didſt thou or any of thine receive of me, or any that belong to me, that thou ſhouldſt bring me into that caſe wherein I am, and of a man that I was, make me neither man nor woman? Didſt thou think that the gods were ignorant of thy practices? Doſt thou not ſee how they, doing right and juſtice, have delivered thee (wicked wretch) into my hands, that thou mayeſt not find fault with the puniſhment I ſhall inflict upon thee?" After theſe and ſuch like reproaches, he cauſed Panionius's four ſons to be brought into his preſence, and compelled the miſerable father to geld them all, one after another, with his own hands; and after that was done, the children were alſo forced to geld their own father. *Herod. l.* 8. *p.* 496, 497.

9. Alboinus King of the Lombards, having in a great battle overcome and ſlain Cunimundus King of the Gepidæ, married Roſamond, daughter of the dead King. On a time at a feaſt he drank to her out of the ſkull of her dead father, which he had cauſed to be made into a cup: the offended Lady reſolved to be revenged, and knowing

ing that Helmichild, a Knight of Lombardy, was in love with a Lady in her attendance, ſhe cauſed him to be brought into a dark chamber, on pretence of there enjoying his miſtreſs: herſelf lay in the bed to receive him, and afterwards, that he might know what he had done, ſhe cauſed the window to be ſet open, and then told him, that "unleſs he would kill Alboinus her huſband, ſhe would diſcover all he had acted with her." Helmichild overcome with her threats, and his own fears, in the night ſlew Alboinus as he lay in his bed. The murder committed, both of them flew to Ravenna, where ſhe alſo intended to deſtroy Helmichild by a preſent poiſon. He had drank off a part of it, and finding that the deadly operation of it began to inſinuate and creep along his veins, he drew his ſword and enforced Roſamond to drink off the reſt of the potion ſhe had prepared for him; and ſo by that means they both of them died together. *Lonic. Theatr. p.* 344. *Sabel. Ex. l.* 10. *c.* 4. *p.* 555. *Heyl Coſm. p.* 150.

10. Eutropius the eunuch was the minion and darling of the court in the reign of Arcadius the Emperor: he ſold places of honour, juſtice, and the laws; gave and took away provinces as he pleaſed; at laſt was made Conſul. At length he was accuſed of a conſpiracy againſt the Emperor, and the Emperor gave order for his death, but he was fled into a temple or ſanctuary: and it is remarkable, that he was the firſt who had made a law, that any guilty perſon might be taken out of a ſanctuary by force; by virtue of which law himſelf was dragged out and ſlain. *Lonic. Theatr. p.* 639.

11. Celiſthenes was the firſt amongſt the Athenians, who made a law for the baniſhment of perſons, and it was not long before he himſelf ſuffered the ſame penalty by his own law. *Zuing. Theatr. vol.* 3. *l.* 6. *p.* 794.

12. Gryphus, King of Egypt, had ſcarce recovered the kingdom of his father, and newly overcome the dangers abroad, before he ſaw himſelf ready to be enſnared at home by his own mother. One day as he came from hunting, ſhe preſented him with a cup of poiſon: but he, forewarned of the ambuſh (counterfeiting the mannerly ſon), prayed his mother to begin; which ſhe refuſing, he preſſed her to it, and withal plainly told her what he had heard of the poiſon, reproving her ſharply, and ſwearing that to clear herſelf of ſuch an accuſation, there was no way for her but to ſwallow down the drink. The miſerable Queen, overwhelmed with the thought of her own offence, drank the poiſon, whereof ſhe preſently died. *Camer. Oper. Subciſiv. cent.* 1. *c.* 9. *p.* 68.

13. In the year 1477, there was caſt in the city of Tours a very great piece of ordnance, which was carried to Paris, where being mounted and placed without the walls by St. Anthony's Port, it was often diſcharged. At laſt as they were loading it with an iron bullet of fifty pounds weight, by ſome accident the powder of the piece took fire, which immediately ſent forth the furious ball, and the chief founder of the piece, Johannes Mangueus, and fourteen other men that ſtood near him, were ſo mangled and ſcattered abroad, that ſcarce could there be found any little pieces of their bodies. The bullet after all graſing a great way off, killed a poor fowler, as he was laying his nets for birds. *Camer. Oper. Subciſiv. cent.* 1. *c.* 9. *p.* 69.

14. Marius, one of the thirty Tyrants in the reign of Galienus, was choſen Emperor by the ſoldiers on the one day, reigned as Emperor the ſecond, and was ſlain by a ſoldier on the third, who ſtriking him, ſaid, "This is with a ſword which was made by thyſelf:" for this Marius had aforetime been a cutler. *Camer Oper. Subciſiv. cent.* 1, *cap.* 9. *p.* 69.

15. The Emperor Henry the Fourth, uſed to go often prayers in St. Mary's church in the Mount Aventine: Pope Gregory the Seventh, who carried a watchful eye over all the actions of this Prince, commanded one to take notice of the place where he uſed to pray, and got a certain fellow, with promiſe of great recompence, to get up upon the top of the church, and there upon the beams to place certain huge ſtones, which ſhould be ſo fitly laid, that with the leaſt touch they ſhould fall down directly upon the Emperor's head, and brain him at the firſt blow. This mercenary villain, as he would have played his part, went ſo haſtily to work, that as he thought to have rolled down a great ſtone from the roof, the ſtone with its weight drew him on ſo, that firſt the man, and then the ſtone fell upon the church-floor, where he was killed with the ſtone that fell upon him. The Romans hearing of this treaſon, ran into the church, tied a rope about the feet of this wretched traitor, and dragged his carcaſe three days together throughout all the ſtreets of Rome: but the Emperor uſing his wonted clemency, commanded he ſhould be buried. *Camer. Oper. Subciſiv. cent.* 1. *cap.* 98. *p.* 461.

16. As the Emperor Charles the Fourth was ſitting in his court of audience, there came before him a Prieſt, complaining that Zachora, a gentleman, and his patron, had put out his eyes, becauſe he had reproved him of hereſy: and therefore he deſired of the Emperor that he might have ſatisfaction. Zachora appearing, confeſſed the fact, excuſing it by a tranſport of rage, and offering to ſubmit to any fine of money the Judges ſhould think fit, to repair the damage. The Emperor conſidering that the blind man's eyes could not be reſtored, by the law of retaliation cauſed the eyes of Zachora to be put out for thoſe of the Prieſt. *Camer. Oper. Subciſiv. cent. 1. cap. 99. p. 463.*

17. Brennus, Captain of the Gauls, while the Romans were weighing out gold for their ranſom, hung a ſword and belt upon the beam of the ſcales, and when he was aſked by Sulpitius the Conſul what that meant: "What," ſaid he, "ſhould it mean, but *Woe to the conquered.*" Now when L. Camillus the Dictator had ſuddenly ſet upon the Gauls, as they were weighing, and had ſlain many of them, Brennus complained, that this act of hoſtility was contrary to the agreement made with him; the Dictator only retorted his own words, "*Woe to the conquered.*" *Zuing. Theatr. vol. 1. l. 2. p. 210.*

18. Selymus the Firſt, Emperor of the Turks, lay at Conſtantinople ſick of an ulcer in the reins, and afterwards was ſeized upon by a malignant fever; ſo that wearied with his diſeaſe, and being a burden to himſelf, he died September 1520, in the ſame village of Chiurle, where he had formerly fought with his father; which certainly came to paſs, not without a manifeſt token of Divine Juſtice, that he ſhould ſuffer in that very place where he had ſinned. *Knowle's Turk. Hiſt. p. 486.*

19. Aba, a Tyrant of Hungary, was put to flight by the Emperor Henry the Third, in the behalf of Peter the lawful King: being forced to fly, he paſſed the Danube, and got to a village called Scæbe, near the river Tibiſcus: at this place he had ſlain many of the Nobility, and at the ſame place himſelf was murdered by the ſwords of his own mutinous ſoldiers. *Zuing. Theatr. vol. 2. l. 7. p. 560.*

20. Theudius, King of the Viſigoths, was ſlain in his Palace Anno 587, by one that counterfeited madneſs: whilſt he lay breathing out his laſt, he commanded that his murderer ſhould not be ſlain: "for," ſaid he, "I have no more than I deſerved, having myſelf ſlain my Prince whilſt I was a private man." *Zuing. Theatr. vol. 2. l. 7. p. 466.*

21. Pericles, an Athenian commander, and one of great power in that ſtate, ordained by a law, that no man ſhould be admitted to any government in the Commonwealth, unleſs born of both ſuch parents as were citizens. This law of his came afterwards to touch upon himſelf, for thoſe two ſons he had, Paralus and Xanthippus, both died of the peſtilence: he had others illegitimately born, who were ſupervivors of their father, but by virtue of this law of his, might not be admitted to any place of government in the republick. *Ælian. Var. Hiſt. l. 6. c. 10. p. 192.*

22. Adam, Biſhop of Cathneſs, in the year 1222, was barbarouſly uſed by ſome wicked people ſuborned by the Earl of Cathneſs: he was aſſaulted at his own houſe: his chamber-boy, with a Monk of Melroſs that did ordinarily attend him, were killed: the Biſhop was drawn by force into his kitchen, and when they had ſcourged him with rods, they ſet the kitchen on fire, and burnt him therein. King Alexander the ſecond was at that time upon his journey towards England, and upon notice of this cruel fact, turned back and went in haſte to Cathneſs, where he put the offenders and their partakers to trial: four hundred by public ſentence were executed, and all their male children gelded, that no ſucceſſion ſhould ſpring from ſo wicked a ſeed. The Earl for with-holding his help, and becauſe he did not reſcue the Biſhop, had his eſtate forfeited; and although after ſome little time he found means to be reſtored, yet did he not eſcape the judgment of God: being murdered by ſome of his own ſervants, who conſpired to kill him, and to conceal the fact, ſet the houſe on fire, and burnt his body therein. So was he paid home in the ſame meaſure he had uſed to the Biſhop. *Spotſw. Hiſt. of the Ch. of Scotland, l. 2. p. 110, 111.*

CHAP. XXXVIII.

Of ſuch Perſons as have been extremely beloved by ſeveral Creatures; as Beaſts, Birds, Fiſhes, Serpents, &c.

THE fitteſt object of man's love is certainly ſomething that is above, or at leaſt ſomething that may pretend to a kind of equality with him; but yet this noble paſſion hath admitted of moſt unworthy deſcents. Xerxes doted upon a plane-tree; and we read of others that have been enamoured of ſtatues: thus when the maſter hath humbled himſelf to his ſervant, it is the leſs wonder if his ſlaves riſe, and tender him an affection that he may be aſhamed of.

1. There are ſeveral relations in books of the loves of wild creatures to men, to which yet I could never give any credit, till ſuch time as I ſaw a lynx, which I had from Aſſyria, ſo affected towards one of my ſervants (known to him but a ſhort time) that it could no longer be doubted but that he was fallen in love with him. As oft as the man was preſent, there were many and notable flatteries and embraces, and little leſs than kiſſes; when he was about to go away, he would gently lay hold on his garments with his claws, and endeavour to detain him: when he departed he followed him with his eyes, and ſeldom took them off from that way he went. In the mean time he was ſad till he ſaw him returning, and then he entertained him with a wonderful alacrity and congratulation. At laſt the man croſſed the ſea with me to go into the Turkiſh camp, and then the lynx witneſſed the violent deſires he had by continual ſickneſs, and after he had forſaken his meat for ſome days, he languiſhed away till he died: which I was the more diſpleaſed with, becauſe I had determined to ſend him as a preſent to Cæſar, together with an Indian rat which I had very tame. *Buſbeq. ep.* 3. *p.* 52. *Burt. Melancholy, part* 3. *ſect.* 2. *p.* 404.

2. King Porus in a ſharp fight with Alexander the Great, being ſore wounded with many javelins thrown at him, fell from the back of his elephant, upon which he was mounted. The ſoldiers ſuppoſing him dead came upon him, with a purpoſe to rob him of his arms and ornaments. Here it was that the elephant made uſe of all his fury in the defence of his maſter; and having cleared the place of the moſt forward of the aſſailants, he took up the body of his Lord with his trunk, placed him again upon his back, by which means the King was ſaved, but the elephant died of his wounds. *Lonic. Theatr. p.* 328. *Plut. Moral. p.* 963.

3. This which followeth happened in our time, and ſtandeth upon record in the publick regiſters, namely, in the year that Appius Junius and P. Silus were conſuls. Titus Sabinus and his ſervants were executed for an outrage committed upon the perſon of Nero, the ſon of Germanicus. One of them that died had a dog which could not be kept from the priſon-door; and when his maſter was thrown down the ſtairs (called *Scalæ Gemoniæ*) would not depart from his dead corpſe, but kept a moſt piteous howling and lamentation about it in the ſight of a great multitude of Romans that ſtood round about to ſee the execution. And when one of the company threw the dog a piece of meat, he ſtraightways carried it to the mouth of his maſter lying dead. Moreover, when the carcaſe was thrown into the river Tyber, the ſame dog ſwam after, and made all the means he could to bear it up afloat, that it ſhould not ſink; and to the ſight of this ſpectacle and fidelity of the poor dog to his maſter, a number of people ran forth by heaps out of the city to the water-ſide. *Plin. Hiſt. l.* 8. *c.* 40. *p.* 219. *Xiphil. in Tiber. p.* 87. *Lonic. Theatr. p.* 328.

4. In Patras, a city of Achaia, a boy called Thoas, had bought a young dragon, which he kept and nouriſhed with great care, and a notable familiarity there was grown betwixt theſe two. But when the dragon was grown to a conſiderable bigneſs, the citizens cauſed it to be carried into the wilderneſs, and left there. It happened that this Thoas being grown up to a young man, was returning with ſome of his companions from certain ſights they had been to ſee, and in their journey were ſet upon by robbers. Thoas cried out, his voice was ſtraight known to the dragon, who was lurking not far from the place, who immediately came forth to his reſcue, frighted ſome, and ſlew others, and ſo preſerved the life of his benefactor. *Plin. l.* 8. *c.* 17. *p.* 204. *Lonic. Theatr. p.* 327. *Ælian. de Anim. Hiſt. l.* 6. *c.* 63. *p.* 393.

5. Centaretrius the Galatian having ſlain Antiochus in the war, got upon the back of the dead King's horſe; but he had no ſooner done ſo, but that the horſe ſeemed ſenſible that it was his maſter's enemy that beſtrid him: ſo that taking the bit in his teeth, he ran with all the ſpeed that might be to the top of a rock, from whence he threw both himſelf and his rider headlong, in ſuch manner, that neither could be taken up alive. *Pin. l.* 8. *c.* 42. *p.* 221. *Lonic. Theatr. p.* 328.

6. In the reign of Auguſtus Cæſar the Emperor, there was a dolphin entered the Lucrine lake, which loved a certain boy, a poor man's ſon, in a ſtrange manner. The boy uſing to go every day from Baiæ to Puteoli to ſchool, and about noon uſed to ſtay at the water-ſide, and to call unto the dolphin Simo, Simo, and many times would give

him fragments of bread which he daily brought him for that purpoſe, and by this means allured the dolphin to come at his call. I ſhould be aſhamed to inſert this relation into my hiſtory, but that Mecænas Fabianus, Flavius Alfius, and many others have ſet it down for truth in their chronicles. In proceſs of time, at what hour ſoever of the day the boy called Simo, the dolphin, though never ſo cloſe hidden, would come abroad and ſcud to this lad, and taking bread and other victuals at his hand, would gently offer him his back to mount upon, letting fall the ſharp prickles of his fins, for fear of hurting the boy; when he had him on his back, he would carry him over the broad arm of the ſea as far as Puteoli to ſchool, and in like manner convey him back again home: and thus continued for many years together ſo long as the lad lived. But when the boy was fallen ſick and died, the dolphin uſually came to the place, ſeemed to be heavy and mourn for the abſence of his beloved; and at laſt, 'tis preſumed for very grief and ſorrow, himſelf was found dead upon the ſhore. *Plin. Hiſt. l.* 9. *c.* 8. *p.* 239. *Sandys on Ovid. Metamorph. l.* 6. *p.* 115.

7. Egeſidemus writes, that in the city of Jaſſos there was a boy called Hermias, who having uſed likewiſe to ride upon the back of a dolphin over the ſea, chanced at laſt, in a ſudden ſtorm, to be overwhelmed with waves, as he ſat upon his back, and ſo died; he was brought back by the dolphin dead as he was, who (as it were) confeſſing that he was the cauſe of his death, would never return again into the ſea, but launched himſelf upon the ſands, and there died upon the ſhore. *Plin. Hiſt. l.* 9. *c.* 8. *p.* 239. *Plut. Morals, p.* 979.

8. In the great Circus at Rome, at a ſolemn ſpectacle, there were many perſons condemned to be torn in pieces by wild beaſts let looſe upon them from dens and caves made for the purpoſe. Amongſt theſe miſerable perſons was one Androdus, who had been ſervant to a conſular perſon. There was a lion let forth upon him, the moſt terrible of all others to look upon both for ſtrength and extraordinary fierceneſs, who at the firſt ſtood ſtill, as one in admiration, and then ſoftly and mildly approaching the man, moved his tail, after the flattering manner of a dog, and then gently licked the legs and hands of the poor ſlave that was almoſt dead with fear, and defended him againſt all the wild beaſts in the Circus. All the people ſaw this wonder, not without great applauſe. Androdus was therefore ſent for by Cæſar, who enquired of him the reaſon, why that terrible beaſt had ſpared him alone, and had fawned upon him in that manner. The ſlave told him, That being ſervant unto the Proconſul of Africk, by over-hard uſage he had been conſtrained to run away into the ſands and ſolitudes, where, while he hid and reſted himſelf in a cave, there came to him this huge lion lame of one foot, and bloody, who ſeemed mildly and gently to crave his aſſiſtance; that he took up his foot, and having pulled out a long and ſharp thorn gave him eaſe; that from that day to three years end he lived with the lion in that cave, who always brought him a part of his prey, which he roaſted in the ſun and eat. After which, weary of that way of life (in the lion's abſence), he went his way, and having gone three days journey, he was ſeized upon by the ſoldiers, and brought out of Africa to Rome to his lord, and by him was condemned to be thus expoſed to the wild beaſts to be devoured; but that it ſeems this lion being afterwards taken, had again taken knowledge of him, as he had ſeen. Upon this the people univerſally interpoſed for the pardon of Androdus, and that he might have the lion beſtowed upon him; it was granted, and the ſlave led the lion in a ſtring, through the whole city: the people willingly gave him money, with great acclamations, crying out, "This is the lion that was the man's hoſt, and this is the man that was the lion's phyſician." Gellius calls the ſlave Androclus. *Lonic. Theatr. p.* 327. *A. Gell. Noct. Attic. l.* 5. *c.* 14. *p.* 157, 158.

9. Buſbequius tells of a Spaniard who was ſo beloved by a crane of Majorca, that the poor bird would walk any way with him, and in his abſence ſeek about for him, make a noiſe that he might hear her, and knock at his door; and when he took his laſt farewel, not able to ſuſtain her loſs and paſſionate deſire, ſhe abſtained from all food and died. *Burt. Melancholy, part* 2. § 2. *p.* 404.

10. There was a wonderful example about the city of Seſtos of an eagle; upon which account that bird is had in great honour in thoſe parts. A young maid had brought up an eagle by hand from a young one: the eagle, to requite her kindneſs, would firſt, when ſhe was but little, fly abroad a birding, and ever bring part of that ſhe had gotten to her nurſe. In proceſs of time being grown bigger and ſtronger, ſhe would ſet upon wild beaſts alſo in the foreſts, and furniſh

her young miſtreſs continually with ſtore of veniſon: at length it happened that the young woman died, and when her funeral fire was burning, the eagle flew into the midſt of it, and there was conſumed to aſhes, with the corpſe of the virgin. In memorial whereof the inhabitants of Seſtos erected in that very place a ſtately monument, which they call Heroum, dedicated to Jupiter and the virgin; becauſe the eagle is a bird conſecrated to that God. *Plin. Nat. Hiſt. l.* 10. *c.* 5. *p.* 273.

CHAP. XXXIX.

Of the extraordinary Honours done to ſome great Perſons in their Life-time or at their Death.

THE uſual manner of the world is to frown upon preſent virtue, and to purſue it with envy and detraction; but when once it is removed from our eyes, then, as if we repented of our former injuſtice, we can be contented thoſe ſhould have their due honour, who are now no longer in a capacity to enjoy it. It is true, the ſame world hath dealt more ſincerely with ſome in this kind than with others; to ſome few it hath made preſent payment, but has reſerved the payment of the juſt debt to others, till they have been withdrawn into their graves.

1. The Turkiſh Emperor, deſirous to recover Bagdat, ſent Chalil Baſſa with an army of five hundred thouſand men to reduce it. Schach Abas, the Perſian King, commanded Cartzſchugai Chan to march to the relief of the city with a ſmall brigade, but conſiſting of choice men, and he followed him in perſon with the whole army; he himſelf got into the city, and ſent Cartzſchugai Chan to meet the Turk, whom he wearied out with perpetual ſkirmiſhes for ſix months together. At laſt he gave him battle, diſordered and defeated him, forcing him to fly as far as Netzed. Upon the firſt news of the victory, Schach Abas left the city to go and meet Cartzſchugai Chan, and being come near him alighted, and ſaid to him, "My deareſt Aga, I have by thy means and conduct obtained ſo noble a victory, that I would not have deſired a greater of God; come, get up on the horſe, it is fit I ſhould be thy lackey." Cartzſchugai was ſo ſurpriſed at this diſcourſe, that he caſt himſelf at his feet, intreated his Majeſty to look on him as his ſlave, and not to expoſe him to the deriſion of all the world, by doing him an honour ſo extraordinary, and which it were impoſſible he could any way deſerve. But notwithſtanding all his intreaties, he was forced to get up, the King and the Chans following on foot ſeven paces. *Olear. Trav. l.* 6. *p.* 354, 355.

2. Timoleon the Corinthian was the perſon who ſubverted the kingdom and the tyrant Dionyſius in Sicily, and reſtored the city of Syracuſe to her priſtine liberty; for which act of his, the grateful city underſtanding his death, decreed him perpetual honours, and that he ſhould be buried, and his tomb erected in the Forum or market-place. *Sabel. Ex. l.* 3. *c.* 2. *p.* 182. *Fulgoſ. Ex. l.* 5. *c.* 2. *p.* 584. *Plut. in Timol. p.* 254.

3. The day that Germanicus the ſon of Druſus died, the temples were battered with a tempeſt of ſtones, the altars overturned, the houſehold-gods by ſome thrown into the ſtreets, and children laid out to periſh; the Barbarians alſo did conſent to a truce; being in civil war amongſt themſelves, or waging it with the Romans; as in a domeſtic or common mourning, ſome princes and governors amongſt them cut off their beards, and ſhaved the heads of their wives, in ſign of the greateſt and moſt afflicting grief. The king of kings alſo, that is, the King of Parthia, forbore his hunting and feaſting of the nobles, which is a kind of vacation amongſt the Parthians. *Sueton. in C. Caligul. c.* 5. *p.* 167. *Uſher's Annals, p.* 813. *An. Mund.* 4023.

4. Aratus had delivered the Sycionians from tyranny and oppreſſion to liberty: when therefore he was dead, though he died without the borders of the Sycionians, yet ſo great was the love of the people to him, that they accompanied his corpſe crowned, and with great funeral pomp conveyed it to their city, ſinging all along the praiſes of the deceaſed. They built him a ſepulchre of marvellous work and great coſt, which, in honour of him, they called by his name; and at this place they yearly celebrated the birth-day of Aratus with ſacrifices and ſports. Moreover, in caſe it happened that any of Aratus's family chanced to be there preſent at that annual ſolemnity, they compelled him to take amongſt them the firſt and moſt honourable place. *Fulgoſ. Ex. l.* 5. *c.* 2. *p.* 585.

5. Titus Livius, the hiſtorian, had attained to that fame and mighty reputation amongſt men for his learning and public writings, that although he lived in the age of Auguſtus, wherein a learned man was no rarity; yet it is ſaid concerning this man, that divers perſons of great Nobility came to Rome from the fartheſt parts of Spain, on pur-

poſe to ſee him; and when once they had ſo done, they departed, leſt they ſhould ſeem to have given that viſit to the magnificence and majeſty of Rome, as that time the head city in the world. *Fr. Modii Epiſt. Dedic. ante Livii Hiſt. Fulgoſ. Ex. l.* 2. *c.* 5. *p.* 281.

6. When Plato, in his return from Sicily, came to Olympias, all the people (who were then convened for the celebration of the plays there), as ſoon as they underſtood of his coming, left the plays, and ran forth to receive him, looking upon him with admiration and reverence, as a divine perſon, and a man ſent down from heaven. Which reſpect, if we conſider the vanity of the Greeks, and withal the mean birth and deſcent of Plato, we ſhall better underſtand the greatneſs of the honour done him, which was never done to any King before or after. *Fulgoſ. Ex. l.* 2. *c.* 5. *p.* 275.

7. Philopœmen had alſo a ſingular honour from the Greeks in the Nemæan plays: for, after he had obtained that famous victory at Mantinea, and muſtered his army where the plays were celebrated, there were divers harpers and ſingers; and when one ſung this verſe, "O Pylades, through the gallantry of this Captain all the Grecian cities were reſtored to liberty;" all the people fixed their eyes upon Philopœmen, and with a loud and joyful ſhout teſtified they believed theſe verſes to agree with his virtue. *Fulgoſ. Ex. l.* 2. *c.* 5. *p.* 275.

8. The integrity and honeſty of Zeno Yziæus, a Cyprian Philoſopher, was in ſuch high eſtimation with the Athenians, that they decreed him a golden ſtatue with a crown upon it; and alſo depoſited the keys of their city in his hands, believing them more ſafe therein than in any of their own Temples. *Fulgoſ. Ex. l.* 2. *c.* 5. *p.* 277.

9. The innocency and juſtice of Phocion procured him as much reputation and honour as learning or military virtue uſe to beſtow on others: for, as oft as he was choſen and ſent out by the Athenians as their General by land, or Admiral by ſea, he was freely and cheerfully received with the whole number of his ſoldiers by the confederate cities and allies: they ſet open their city-gates, not as to an Athenian, but as to a citizen of their own city: whereas, when any other beſides himſelf was ſent out in that employment, the gates were ſhut and chained, and the watches kept upon the walls, as if ſome enemy was near at hand ready to ſurpriſe and betray them. *Fulgoſ. Ex. l.* 2. *c.* 5. *p.* 276.

10. In what honour Pompey the Great was amongſt the Romans, appears by one action of theirs; when he was to be created Prætor in the Mithridatick war, and Roſcius oppoſed him, adviſing the people to chooſe another, and to add Pompey as his companion, marking out with his finger whom he deſigned for that choice; the people of Rome, knowing the honour of Pompey was impeached, if he ſhould be made another's aſſociate, were univerſally moved with indignation, and ſet up a ſhout with that earneſtneſs, that the crows that flew over their heads fell down aſtoniſhed in the midſt of them; nor would they depart the aſſembly, till they had obtained the Prætorſhip for Pompey alone, and all other things which he thought neceſſary for his expedition. *Fulg. Ex. l.* 2. *c.* 5. *p.* 280.

11. Pherenice brought her ſon to the Olympick games, to contend for a crown there; and when the Hellanodicæ or Judges did prohibit her from beholding the plays, ſhe inſiſted upon her right, ſaying, "ſhe had a father and three brothers all Victors in the Olympicks, and had alſo brought thither her ſon as a Champion." With theſe reaſons ſhe overcame both the people and the law itſelf, which forbad a woman to be preſent, and ſhe alone was admitted to ſit there. *Ælian. Var. Hiſt. l.* 10. *c.* 1. *p.* 262.

12. Auguſtus Cæſar had the ſurname of *Pater Patriæ*, the Father of his Country, given him by the full conſent of the Romans. The better ſort of the people were ſent to him with this title unto Antium; and, becauſe he would not accept it, when he returned to Rome, the whole body of the people met him, with wreaths of laurels upon their heads. The Senate decreed to Antonius Muſa, his Phyſician, a ſtatue of braſs, to be placed next to that of Æſculapius, becauſe by his means he was recovered of a dangerous diſeaſe. Some maſters of families left it in their wills, that their heirs ſhould cauſe them to be carried to the Capitol with a ſacrifice before them, which ſhould be there offered, in teſtimony of their thanks that Auguſtus had ſurvived them. Some cities in Italy made that day wherein he firſt came to them to be the beginning of their year. Moſt of the provinces, beſides temples and altars, appointed plays every five years, and that almoſt in every town. The King's friends and confederates, each of them in their kingdoms, built cities, after his name called Cæſaria's; and with joint conſent, and at their common charge, they reſolved to finiſh the temple of Olympic Jupiter, begun in Athens of old, and to dedicate it to his genius. They left

their kingdoms oftentimes, and both at Rome, and when he paſſed through the provinces, did him daily ſervices, gowned, without royal enſigns, after the manner of dependants. The Knights of Rome did conſtantly celebrate his birth-day two days together. All degrees of perſons did yearly caſt a ſtipend into the Gulph of Curtius, as a vow for his health; and in the Calends of January they gave him a new-year's gift, although he was abſent, which amounted to huge ſums; though he would not admit that any ſingle perſon ſhould pay him above one ſingle penny. When he returned out of the provinces, they followed him, not only with hearty wiſhes of proſperity, but with ſongs and verſes fitted to their muſic; and it was preciſely obſerved, that upon the day of his entrance into Rome, no kind of puniſhment ſhould be inflicted upon any malefactor. *Zuing. Theat. vol.* 1. *l.* 1. *p.* 45. *Sueton in Auguſt. l.* 2. *c.* 58. *p.* 90.

13. When M. Tullius Cicero was forced into exile by the means of Clodius, beſides the whole body of the Senate, there were above twenty thouſand men that put on mourning apparel and funeral habit, that thereby they might declare what ſenſe they had of his calamity, and that they were as much grieved as if it had fallen on their own families: and on the other ſide, when by the means of Pompey and others he had liberty to return, almoſt all Italy ran out of their towns and cities to behold and welcome him. *Zuing. Theatr. vol.* 1. *l.* 3. *p.* 256.

14. The Emperor Conſtantine the Great being dead in Nicomedia, the ſoldiers that were of his life-guard rent their garments, threw themſelves upon the ground, and beat their heads againſt the walls. The Prefects, Captains, and the reſt of the ſoldiers followed them therein in mournful tones, crying out, "they had loſt a protector, a guardian, and a father." The citizens, like ſo many mad and diſtracted perſons, ran about the city howling, by reaſon of the greatneſs of their grief, which they were not able to contain: others went up and down with ſilence, hanging down their heads as men aſtoniſhed; all complaining they were now deprived of all the comforts of human life. At Rome the Senate and people had no meaſure in their grief and ſadneſs; for they ſhut up the baths, they came not either to the markets or plays, but intermitted all thoſe things which are wont to be obſerved in times of joy and proſperity: and having lamented the loſs of ſo great an Emperor, and pronounced him a happy perſon, that had cloſed up his life in ſuch great glory; they added this alſo to the reſt of his honours, that he ſhould be painted above the heavenly orbs, ſitting amongſt the celeſtial company of bleſſed ſouls; and withal decreed, that "an embaſſy ſhould be ſent unto Conſtantius his ſon, that he would ſend unto them the corpſe of his father, and that he would honour the city of Rome with the remains and funeral of that moſt noble and illuſtrious Prince." *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 97.

15. The death of Titus Veſpaſian the Emperor being made known in the evening, the Senate ruſhed into the Curia, as if to bewail the loſs of the world's perpetual Guardian: they then heaped upon him ſuch honours as they had never voted him either preſent or alive, and decreed he ſhould be numbered amongſt the gods. *Zuing. Theatr. vol.* 1. *l.* 1. *p.* 96.

CHAP. XL.

Of the ſtrange and different Ways whereby ſome Perſons have been ſaved from Death.

HE that thinks himſelf at the remoteſt diſtance from death, is many times the neareſt to it; yet, as ſome men who have received the ſentence of condemnation, have met with an unlooked-for pardon, ſo others have miraculouſly eſcaped, when, to all human reaſon, they might be numbered amongſt the dead.

1. Four Chriſtian ſlaves, being in the ſhip of an Algier pirate, reſolved to make their eſcape in a boat, which one of them who was a carpenter undertook to build: this man ſet himſelf to work, making wooden pins and other pieces neceſſary for the faſtening of the boards whereof the boat was to conſiſt. Having appointed a time for the execution of their deſign, they took off ſix boards from the room where the proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and two others for the prow and poop, and ſo made up ſomewhat that was more like a trough than a boat; their quilt ſerved them for tow, and having pitched the boat well, they ſet it into the water; but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that enterpriſe, ſo that only two, an Engliſhman and a Dutchman, adventured in it: all the tackling they had was two

oars and a little ſail, all their proviſion a little bread and freſh water, and ſo they put to ſea without either compaſs or quadrant. The firſt day being ſqually, every wave filled their boat, and they were forced to go as the wind drove, and were continually employed in baling out the ſea-water, which had ſpoiled their bread, and were almoſt quite ſpent when they were caſt upon the coaſts of Barbary. There they found a little wood wherewith they ſomewhat enlarged their boat, but narrowly eſcaping death by the Moors, they got to ſea again. Thirſt troubled them moſt, their only drink being the blood of ſome tortoiſes they had taken: at laſt, after ten days floating up and down, they arrived upon the coaſt of Spain, at the Cape of St. Martin, between Alicant and Valencia. Thoſe of the country ſeeing them at a diſtance ſent a boat to meet them, carried them bread and wine, treated them very civilly, and found them paſſage for England: this was *Anno Dom.* 1640. *Mandel. Trav. l.* 3. *p.* 202.

2. *Anno Dom.* 1357, there was a great plague at Colen. Amongſt many others who were infected with it was a noble lady; her name was Reichmut Adolch; ſhe lived in the new market, where her houſe is yet to be ſeen, and being ſuppoſed to die of it was accordingly buried. The ſextons knew that ſhe was buried with a ring upon her finger, and therefore the night following they came privily to the grave, and digged up the coffin, and opened it; upon which the buried lady raiſed up herſelf; the ſextons ran away in a terrible fright, and left their lanthorn behind them, which ſhe took up, and made haſte to the houſe of her huſband: ſhe was known by him and received in; afterwards being attended with all care and diligence, ſhe perfectly recovered, and lived to have three ſons by her huſband, all which ſhe devoted to the miniſterial function. The truth of all this is confirmed by a publick monumental inſcription, erected in memory of ſo ſtrange a thing, and is yet to be ſeen in the entrance of the church of the holy apoſtles. *Addit. ad Donat. per Horſt. l.* 7. *c.* 9. *p.* 707. *Fabrit. Obſ. Chirurg. Obſ.* 95. *p.* 173. *Kornman. de Mirac. Mort. par.* 2. *c.* 16. *p.* 15.

3. There was a father and a ſon in a certain ſhip, which, as it fortuned, was ſplit upon the rocks. The father's age not able to grapple with the waves was ſoon overwhelmed and drowned. The ſon labouring to ſave his life, ſaw a carcaſe floating upon the water, and miſtruſting his own ſtrength, mounted himſelf upon it, and by this help reached the ſhore in ſafety: he was no ſooner free of his danger, but he knew the corpſe to be that of his dead father, who gave him life by his death, as he had afforded him birth by his life. *Cauſin's Holy Court, tom.* 1. *max.* 4. *p.* 358.

4. In the relations of Muſcovia, ſet out by the Ambaſſador Demetrius, there is the following relation of the memorable fortune of a country peaſant: the man ſeeking for honey, leapt down into a hollow tree, where he got into ſuch plenty of it, that it ſucked him in up to the breaſt; he had lived two days upon honey only, and finding that his voice was not heard in that ſolitary wood, he deſpaired of freeing himſelf from his liquoriſh captivity; but he was ſaved by a ſtrange chance. A huge bear came to the ſame tree to eat of the honey, whereof theſe beaſts are very greedy: he deſcended into the tree as a man would do, with his hinder parts forward; which obſerved, the poor forlorn creature catched hold of his loins, the bear in a lamentable fright laboured with all his power to get out, and thereby drew out the peaſant from his ſweet priſon, which otherwiſe had proved his tomb. *Lonic. Theatr. p.* 687, 688. *Cauſin's Holy Court, tom.* 3. *max.* 4. *p.* 358.

5. Ariſtomenes, general of the Meſſenians, had with too much courage adventured to ſet upon both the Kings of Sparta, and being in that fight wounded and fallen to the ground, was taken up ſenſeleſs, and carried away priſoner with fifty of his companions. There was a deep cave, into which the Spartans uſed to caſt headlong ſuch as were condemned to die for the greateſt offences; to this puniſhment Ariſtomenes and his companions were adjudged. All the reſt of theſe poor men died with their falls; Ariſtomenes (howſoever it came to paſs) took no harm: yet it was harm enough to be impriſoned in a deep dungeon amongſt dead carcaſes, where he was likely to periſh with hunger and ſtench. But a while after he perceived by ſome ſmall glimmering of light, which came in at the top, a fox that was gnawing upon a dead body: hereupon he bethought himſelf that this beaſt muſt needs know ſome way to enter the place and get out; for which cauſe he made ſhift to lay hold upon it, and catching it by the tail with one hand, ſaved himſelf from biting with the other hand by thruſting his coat into the mouth of it; ſo, letting it creep whither it would, he followed, holding it as his guide, until the way was full ſtraight for

him, and then diſmiſſed it. The fox being looſe ran through an hole, at which came a little light, and there did Ariſtomenes delve ſo long with his nails, that at laſt he clawed out his paſſage, and ſo got home in ſafety, as both the Corinthians and Spartans after found to their coſt. *Polyen. l. 2. Pauſan. in Meſſanic. Pezel. Mellific. tom. 1. p. 171. Raleigh's Hiſt. World, l. 2. c. 27. § 4. p. 530. Heyl. Coſm. p. 580.*

6. Anno Dom. 1568, upon the eve of All-Saints, by the ſwelling of the ſea, there was ſo great a deluge, as covered certain Iſlands of Zealand, a great part of the ſea-coaſt of Holland, and almoſt all Frizeland. In Frizeland alone there were twenty thouſand perſons drowned, many men who had climbed to the tops of hills and trees, were ready to give up the ghoſt for hunger, but were in time ſaved by boats. Amongſt the reſt, upon an hill by Sneace they found an infant (carried thither by the water) in its cradle, with a cart lying by it; the poor babe was ſoundly ſleeping, without any fear, and then happily ſaved. *Stradæ. Clark's Mirrour.*

7. William of Naſſau, Prince of Orange, as he lay in camp near to the duke d' Alva's army, ſome Spaniards in the night broke into his camp, and ſome of them ran as far as the prince of Orange's tent, where he lay faſt aſleep. He had a dog lying by him on the bed, that never left barking and ſcratching him by the face, till he had waked him; and by this means he eſcaped the danger. *Stradæ. Clark's Mir. c. 104. p. 504.*

8. In the earthquake of Apulia, that happened in the year 1627, on the laſt day of July, in the city of St. Severine alone, ten thouſand ſouls were taken out of the world: and in the horror of ſuch infinite ruins, and ſepulchre of ſo many mortals, a great bell (thrown out of a ſteeple by the earthquake) fell ſo fitly over a child, that it incloſed him, and doing no harm, made a bulwark for him againſt every other danger. *Cauſin's Holy Court, tom. 3. max. 4. p. 358.*

9. In Edge-hill fight Sir Gervaſe Scroop, fighting valiantly for his King, received twenty-ſix wounds, and was left on the ground amongſt the dead: next day his ſon Adrian obtained leave of the King to find and fetch off his father's corpſe, and his hopes pretended no higher than a decent interment thereof: ſuch a ſearch was thought in vain amongſt ſo many naked bodies with wounds diſguiſed from themſelves, and where pale death had confounded all complections together. However, he having ſome general hint of the place where his father fell, did light upon his body, which had ſome warmth left therein: the heat was with rubbing within a few moments improved to motion, that motion within ſome hours into ſenſe, that ſenſe within a day into ſpeech: within certain weeks he arrived to a perfect recovery, living more than ten years after, a monument of God's mercy and his ſon's affection. The effect of this ſtory I received from his own mouth in Lincoln college. *Full. Worth. p. 175. Lincolnſhire.*

10. Pomponius was one of the number of thoſe who were proſcribed by the Triumvirate at Rome; but he eſcaped death by a notable ſhift. He took to him the enſigns of the Pretorſhip, and in his robe, with his ſervants as ſo many lictors with their faſces, keeping cloſe about their maſter, leſt he ſhould be known by ſuch as they met: in this order they paſſed undiſcovered through the midſt of the city. At the gate, as Pretor, he got up into a publick chariot, and ſo paſſed through Italy, pretending to be an Ambaſſador from the Triumvirate to Sextus Pompeius, and was thereupon alſo furniſhed with a publick barge, with which he paſſed over into Sicily, at that time the ſecureſt ſanctuary for the diſtreſſed. No ſmall wonder it is, that amongſt ſo many men, in ſo many places, upon divers occaſions, he ſhould not meet with any perſon who did betray him to thoſe who ſought after his life. *Lipſ. Monit. l. 2. c. 13. p. 333.*

11. Strange was that eſcape of Cæſar in Egypt, having hither purſued Pompey, and diſcontented Ptolomy the King, by demanding pay for the ſoldiers: he had his navy (which lay near the Pharos at anchor) aſſaulted by Achillas, one of young Ptolomy's courtiers. Cæſar himſelf was then at Alexandria, and hearing of the ſkirmiſh, he haſtened to the Pharos, meaning to ſuccour his navy in perſon. But the Egyptians making towards him on all ſides, he was compelled to leap into the ſea, and ſwim for his life: and though, to avoid their darts, he ſometimes dived under water, yet held he ſtill his left hand above, and in it divers books: he drew after him his General's coat (called Paludamentum) with his teeth, that his enemies might not enjoy it as a ſpoil: and having ſwam thus 200 paces, he got ſafe to his ſhips; where animating his ſoldiers he alſo gained the victory. *Suet. p. 39. in Julio. Heyl. Coſm. p. 924.*

12. Sir Richard Edgecomb, Knight, being zealous for the cauſe of Henry Earl of Richmond (afterwards King Henry the Seventh) was, in the

time of King Richard the Third, ſo hotly purſued and narrowly ſearched for, that he was forced to hide himſelf in his thick woods at his houſe in Cuttail in Cornwal. Here extremity taught him a ſudden policy to put a ſtone in his cap, and tumble the ſame into water, while theſe rangers were faſt at his heels, who looking down after the noiſe, and ſeeing his cap ſwimming thereon, ſuppoſed that he had deſperately drowned himſelf, and (deluded by this honeſt fraud) gave over their farther purſuit, leaving him at liberty to ſhift over into Brittany. *Carew's Surv. of Cornwal, p.* 114. *Full. Worth. p.* 274. *Devonſhire.*

13. John Thornborough was preferred by Queen Elizabeth to be Dean of York, and Biſhop of Lymerick in Ireland, where he received a moſt remarkable deliverance in manner following: lodging in an old Caſtle in Ireland, in a large room partitioned but with ſheets or curtains, his wife, children, and ſervants, all lying upon the ground on mats, in the dead time of the night the floor overhead, being earth and plaſter (as in many places is uſed) and overcharged with weight, fell wholly down together, and cruſhing all to pieces that was above two foot high, as cupboards, table-forms, ſtools, reſted at laſt on certain cheſts (as God would have it) and hurt no living creature. In the firſt of King James 1603, he was conſecrated Biſhop of Briſtol, and from thence was tranſlated to Worceſter. *Full. Worth. p.* 151. *Wiltſhire.*

14. In the maſſacre of Paris one Merlin, a Miniſter, fled and hid himſelf in a hay-mow, where he was ſtrangely nouriſhed and preſerved; for all the time he lay there (which was a fortnight together) a hen came conſtantly, and every day laid an egg by him, by which he was ſuſtained. *Clark's Mir. c.* 83. *p.* 365.

15. Chingius Chan, firſt Emperor of the Tartarians, flying from a battle where he had unſucceſsfully fought, hid himſelf amongſt briers and ſhrubs to eſcape the purſuit of the enemy. An owl ſat upon the buſh whereinto he had crept to preſerve himſelf. The enemy paſſing that way, and ſeeing an owl ſit upon the buſh, declined the ſearch of that place, as ſuppoſing no man was there where a bird had perched ſo ſecurely; and by this means Chingius eſcaped. From that time forth an owl was in great honour amongſt the Tartars, they looking upon it as a bird of fortunate preſage, and carrying the feathers of them in their caps with great devotion. *Dinoth. Memorab. l.* 4. *p.* 310. *Purch. Pilg. tom.* 1. *l.* 4. *c.* 11. *ſect.* 2. *p.* 455.

16. Leo, ſon to the Emperor Baſilius Macedo, was accuſed by Theodorus Sandabarenus, a Monk as having deſigned upon the life of his father, and was thereupon caſt into priſon, and was freed thence by theſe ſtrange means. The Emperor on a time feaſted divers of the greateſt Lords in his court; they were all ſeated, when a parrot, that was hung up in a cage in the hall (in a mournful tone), cried, "Alas! alas! poor Prince Leo." It is likely he had frequently heard courtiers paſſing to and fro, bewailing the Prince's hard fortune in thoſe terms: and when he had often ſpoke theſe words, the Lords at the table were ſeized with ſuch a ſudden ſadneſs, that all of them neglected their meat: the Emperor obſerved it, and called to them to eat, enquiring the reaſon why they did not? when one of them, with tears in his eyes, replied, "How ſhould we eat, Sir, being thus reproached by this bird of our want of duty to your family? The brute creature is mindful of its Lord; and we, that have reaſon, have neglected to ſupplicate your Majeſty in the behalf of the Prince, whom we all believe to be innocent, and to ſuffer under calumny." The Emperor, moved with their words, commanded them to fetch Leo out of priſon, admitted him to his preſence, and reſtored him firſt to his favour, and then to his former dignity of Cæſar. *Zuing. Theat. vol.* 2. *l.* 3. *p.* 315. *Cedren. Zonar. Annal. tom.* 3. *p.* 153.

17. Guy, Earl of Burgoin, grandchild to Richard the Second, Duke of Normandy, grew ſenſible of his right to the Dukedom of Normandy, and joining with Viſcount Neele and the Earl Beſſin (two powerful Normans), conſpired the death of Duke William, who afterwards conquered England; and they had effected it, if a certain fool about him had not ſtole away in the night to the place where the Duke was, and never left knocking and crying at the gate till he was admitted into his preſence, willing him to fly for his life inſtantly, or he would be murdered. The Duke conſidering that, being related by a fool, it was like to be the more probable, and that there might be danger in ſtaying, none in going, rode inſtantly away all alone towards Falais, his principal caſtle. But miſſing his way, he happened to paſs where a Gentleman was ſtanding at his door, of whom he

aſked the way, and was by him, as knowing him, directed; which he had no ſooner done, but the conſpirators came preſently, enquiring if ſuch a one had not paſſed that way; which the Gentleman affirmed, and undertook to be their guide to overtake him; but leading them on purpoſe a contrary way, the Duke by this means came ſafely to Falais. From thence he went to the King of France, and complained of his injuries, who ſo aided him that he made him greater than he was before. *Bak. Chron. p.* 29, 30.

18. Mr. Lermouth, alias Williamſon, a Scotchman, Chaplain to the Lady Ann of Cleeve, being caſt into priſon for the truth's ſake, as he was on a time meditating, he heard a voice ſaying to him, "Ariſe, and go thy ways:" whereunto when he gave no great heed at the firſt, he heard the ſame voice a ſecond time. Upon this he fell to prayer, and about half an hour after he heard a voice the third time ſpeaking the ſame words: whereupon riſing up, immediately part of the priſon-wall fell down; and, as the officers came in at the outward gate of the priſon, he went out at the breach, leaped over the priſon-ditch, and in his way meeting a beggar, he changed his coat with him, and coming to the ſea-ſhore he found a veſſel ready to ſet ſail, into which he entered and eſcaped. *Clark's Mir. c.* 4. *p.* 18.

19. The people of Sicily being oppreſſed by divers Tyrants, craved aſſiſtance of the Corinthians, who ſent them for their ſuccour a Captain of theirs called Timoleon, a man famous for military diſcipline and for moral virtues. Timoleon in a ſhort time had ſuch ſucceſs, that the Tyrants deſpairing either to overcome him, or to defend themſelves by force, one of them, called Icetes, ſuborned a couple of deſperate villains to aſſaſſinate him; who perſuading themſelves they might beſt perform it as he ſhould be ſacrificing to his Gods, and wholly attentive to his devotions, watched an opportunity for that purpoſe. They found him one day in the temple ready to ſacrifice, and drew near him to execute their deſign; but as they were ready to ſtrike him, one of the ſtanders-by, who ſuſpected nothing of their intention, upon a ſudden gave one of the conſpirators ſuch a mortal wound that he fell dead in the place. The other ſeeing his fellow killed, and thinking the conſpiracy was diſcovered, fled to the altar, took hold thereof, craved pardon of the Gods and of Timoleon, and promiſed, that if he would ſave his life he would diſcover all his practice. In the mean time he that killed the other conſpirator, being fled, was taken and brought back, calling God and man to witneſs, that he had done nothing but a moſt juſt and lawful act in killing him that had killed his father; which being known to ſome that were preſent, and teſtified by them to be true, filled all the aſſiſtants with admiration of the Divine Providence, which, by ſuch an accident, had not only overthrown the pernicious plot and deſign of the wicked Tyrant, and preſerved Timoleon, but had alſo at the ſame time executed its juſtice upon a murderer. *Plut. Paral. in Timoleonte. Fitzb. of Policy and Relig. part* 1. *p.* 117.

20. Anno Domini 1552, about the Nones of February, Franciſcus Peluſius, one of ſixty years of age, while in the manor of Lewis Dheiræus, and in the hill of St. Sebaſtian, was digging a well forty feet deep, the earth above fell in upon him to thirty-five feet depth. He was ſomewhat ſenſible before of what was coming, and oppoſed a plank (which by chance he had by him) againſt the ruins, himſelf lying under it. By this means he was protected from the huge weight of the earth, and retained ſome air and breath to himſelf, by which he lived ſeven days and nights without food or ſleep, ſupporting his ſtomach only with his own urine, without any pain or ſorrow, being full of hope in God, in whom alone he had placed it. Ever and anon he called for help (as being yet ſafe); but was heard by none, though he could hear the motion, noiſe, and words of thoſe that were above him, and could count the hours as the clock went. After the ſeventh day (he being all the while given for dead) they brought a bier for his corpſe, and when a good part of the well was digged up, on a ſudden they heard the voice of one crying from the bottom. At firſt they were afraid, as if it had been the voice of a ſubterranean ſpirit; but the voice continuing, they had ſome hope of his life, and haſtened to dig to him, till at laſt (after he had drank a cup of wine) they drew him up living and well; his ſtrength ſo entire, that, to lift him out he would not ſuffer himſelf to be bound, nor would uſe any help of another; of ſo ſound ſenſe, that, jeſting, he drew out his purſe, gave them money, ſaying, he had been with ſuch good hoſts, that for ſeven days it had not coſt him a farthing. Soon after he returned to his work again, aud was then alive when I wrote this, ſaith Bartholomæus Anulus. *Schenck. Obſ. Medic. l.* 3. *obſ.* 3. *p.* 307.

21. A certain woman (ſaith Jordanus) had given her huſband poiſon; and, it ſeems, impatient of all delay, gave him afterwards a quantity of quickſilver to haſten his death the ſooner: but that ſlippery ſubſtance carried along with it the poiſon that lay in the ventricle (and had not yet ſpread itſelf to the heart) through the bowels away from him by ſtool; by which means he eſcaped. Auſonius hath the ſtory in an epigram of his, the concluſion of which is to this purpoſe:

The gods ſend health by a moſt cruel wife;
And when Fates will, two poiſons ſave a life.

Schenck. Obſ. Medic. l. 7. p. 887.

22. At Tibur, anno Dom. 1583, there was one, who digging in a ſubterranean aqueduct, by a ſudden fall of the earth (which ſtore of ruin had cauſed) he was overwhelmed and buried alive; yet ſuch was the vigour of his ſpirit, that night and day (though he could not diſtinguiſh either) working with hands, feet, head, and back, he hollowed the earth that lay about him, and working as a mole into the part of the aqueduct that was beyond the place where the earth fell, he at laſt reached it; and from thence, upon the ſeventh day, he had ſcratched himſelf out, and was ſafe and ſound, though all the time without meat and drink, only his fingers ends bruiſed and worn away. *Marſil. Cagnat. de Sanit. Tuend. l. 7. c. 7. p.* 26.

23. Captain Woodes Rogers, Commander of the Duke Frigate, being ſent on a voyage round the world, in company with the Ducheſs, Captain Courtney Commander; and touching at the uninhabited iſland of Juan Fernandez, in 1708-9, found a man there clothed in goat-ſkins, of whom he gives the following relation, as he received it from his own mouth: That he had been on the iſland four years and four months, being left there by Captain Stradling in the Cinque-ports; that his name was Alexander Selkirk, born in Scotland; that he had been Maſter of the Cinque-ports, a ſhip that came here laſt with captain Dampier, who told me (ſays my author) that this was the beſt man in her. During his ſtay here, he ſaid he ſaw ſeveral ſhips paſs by, but only two came in to anchor. As he went to view them, he found them to be Spaniards, and retired from them; upon which they ſhot at him. Had they been French, he would have ſubmitted; but choſe to riſque his dying alone on the iſland, rather than to fall into the hands of the Spaniards in thoſe parts, becauſe he apprehended they would murder him, or make a ſlave of him in the mines: for he feared they would ſpare no ſtranger who might be capable of diſcovering the South Sea. The Spaniards had landed before he knew what they were; and they came ſo near him, that he had much ado to eſcape: for they not only ſhot at him, but purſued him into the woods; where he climbed to the top of a tree, at the foot of which they made water, and killed ſeveral goats juſt by; but went off again without diſcovering him. He told us he was born at Largo in the county of Fife, in Scotland, and was bred a ſailor from his youth. The reaſon of his being left there was, a difference betwixt him and his Captain; which, together with the ſhip's being leaky, made him willing rather to ſtay there, than go along with him, at firſt; and when he was at laſt willing, the Captain would not receive him. He had been in the iſland before to wood and water, when two of the ſhip's company were left upon it for ſix months, till the ſhip returned, being chaſed thence by two French South-Sea ſhips. He had with him his clothes and bedding, with a firelock, ſome powder, bullets, and tobacco, a hatchet, a knife, a kettle, a bible, ſome practical pieces, and his mathematical inſtruments and books. He diverted and provided for himſelf as well as he could; but for the firſt eight months had much ado to bear up againſt melancholy, and the terror of being left alone in ſuch a deſolate place. He built two huts with Pimento trees, covered them with long graſs, and lined them with the ſkins of goats, which he killed with his gun as he wanted, ſo long as his powder laſted, which was but a pound; and that being near ſpent, he got fire by rubbing two ſticks of Pimento wood together upon his knee. In the leſſer hut, at ſome diſtance from the other, he dreſſed his victuals; and in the larger he ſlept, and employed himſelf in reading, ſinging of Pſalms, and praying: ſo that he ſaid he was a better Chriſtian while in this place than ever he was before, or than, he was afraid, he ſhould ever be again. At firſt he never eat any thing till hunger conſtrained him; partly for grief, and partly for want of bread and ſalt: nor did he go to bed till he could watch no longer: the Pimento wood, which burnt very clear, ſerved him both for firing and candle, and refreſhed him with its fragrant ſmell. He might have had fiſh enough, but could not eat them for want of ſalt, becauſe they occaſioned

a looſeneſs; except craw-fiſh, which are there as large as our lobſters, and very good: theſe he ſometimes boiled, and at other times broiled; as he did his goats-fleſh, of which he made very good broth; for they are not ſo rank as ours: he kept an account of five hundred that he had killed while there, and caught as many more, which he marked on the ear, and let go*. When his powder failed, he took them by ſpeed of foot: for his way of living, and continual exerciſe of walking and running, cleared him of all groſs humours; ſo that he ran with wonderful ſwiftneſs through the woods, and up the rocks and hills; as we perceived when we employed him to catch goats for us. We had a bull-dog, which we ſent, with ſeveral of our nimbleſt runners, to help him in catching goats: but he diſtanced and tired both the dog and men, caught the goats, and brought them to us on his back. He told us, that his agility in purſuing a goat had once like to have coſt him his life: he purſued it with ſo much eagerneſs, that he catched hold of it on the brink of a precipice, of which he was not aware, the buſhes having hid it from him; ſo that he fell with the goat down the ſaid precipice a great height, and was ſo ſtunned and bruiſed with the fall, that he narrowly eſcaped with his life; and when he came to his ſenſes, found the goat dead under him. He lay there about twenty-four hours, and was ſcarce able to crawl to his hut, which was about a mile diſtant, or to ſtir abroad again in ten days. He came at laſt to reliſh his meat well enough without ſalt or bread, and in the ſeaſon had plenty of good turneps, which had been ſowen there by Captain Dampier's men, and have now overſpread ſome acres of ground. He had enough of good cabbage from the cabbage-trees, and ſeaſoned his meat with the fruit of the pimento-trees, which is the ſame as the Jamaica-pepper, and ſmells deliciouſly. He found there alſo a black pepper, called Malagita, which was very good to expel wind, and againſt griping of the guts. He ſoon wore out all his ſhoes and cloaths, by running through the woods; and at laſt, being forced to ſhift without them, his feet became ſo hard, that he ran every where without annoyance; and it was ſome time before he could wear ſhoes after we found him: for, not being uſed to any ſo long, his feet ſwelled when he came firſt to wear them again. After he had conquered his melancholy, he diverted himſelf ſometimes by cutting his name on the trees, and the time of his being left, and continuance there. He was at firſt much peſtered with cats and rats, that had bred in great numbers from ſome of each ſpecies which had got aſhore from ſhips that put in there to wood and water. The rats gnawed his feet and cloaths while aſleep, which obliged him to cheriſh the cats with his goats-fleſh, by which many of them became ſo tame, that they would lay about him in hundreds, and ſoon delivered him from the rats. He likewiſe tamed ſome kids, and, to divert himſelf, would now-and-then ſing and dance with them and his cats; ſo that by the care of Providence, and vigour of his youth, being now about thirty years old, he came at laſt to conquer all the inconveniencies of his ſolitude, and to be very eaſy. When his cloaths wore out, he made himſelf a coat of goat-ſkins, which he ſtitched together with little thongs of the ſame, that he cut with his knife. He had no other needle but a nail, and when his knife was worn to the back, he made others as well as he could of ſome iron hinges that were left aſhore, which he beat thin, and ground upon ſtones. Having ſome linen-cloth trowſers, he ſewed himſelf ſhirts with a nail, and ſtitched them with the worſted of his old ſtockings, which he pulled out on purpoſe. He had his laſt ſhirt on when we found him on the iſland. At his firſt coming on board he had ſo much forgot his language, for want of uſe, that we could ſcarcely underſtand him, for he ſeemed to ſpeak his words by halves. We offered him a dram, but he would not touch it, having drank nothing but water ſince his being there; and it was ſome time before he could reliſh our victuals. By this one may ſee that ſolitude and retirement from the world is not ſuch an inſufferable ſtate of life as moſt men imagine, eſpecially when people are fairly called or thrown into it unavoidably, as this man was, who, in all probability, muſt otherwiſe have periſhed in the ſeas, the ſhip which left him being caſt away not long after, and few of the company eſcaped." We may perceive by this ſtory, the truth of the maxim, that "neceſſity is the mother of invention," ſince he found means to ſupply his wants in a very natural manner, ſo as to maintain his life, though not ſo conveniently, yet as effectually, as we are able to do with the help of all our arts and ſociety. It may likewiſe inſtruct us how much a plain and temperate way of living conduces to the health of the body and vigour of the mind; both which we are apt to deſtroy by exceſs and plenty, eſpecially of ſtrong liquor, and the variety, as well as the nature, of our meat and drink: for this man, when he came to our ordinary method of diet and life, though he was ſober enough, loſt much of his ſtrength and agility. *Rogers's Voyage round the World.*

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* Some goats, thus marked on the ear, were caught by Lord Anſon's people when they were at this iſland in the year 1742: and were thought to be the identical goats which this man had marked. *Vide Anſon's Voyage by Walter.*

CHAP. XLI.

Of ſuch Perſons as have taken Poiſon, and Quantities of other dangerous Things, without Damage thereby.

PURCHAS tells of the herb Addad, that "it is bitter, and the root of it is ſo exceedingly venomous, that a ſingle drop of the juice of it will kill a man in the ſpace of one hour." This nimble meſſenger of death makes its approaches to the fortreſs of life ſo ſpeedy, and withal ſo ſure, that it is not eaſy for the virtue of any antidote to make haſte enough to overtake it, or to overpower and counterwork it; yet of the like dangerous drugs, taken without ſenſible harm, ſee the following hiſtories.

1. Mithridates, that warlike King of Pontus and Bithynia, when in the war with the Romans he was overcome in battle by Pompey, determined to finiſh his life by poiſon, and therefore drank a draught of it himſelf, and gave others to his daughters, who would needs accompany their father in death. They (overcome by the force of the poiſon) fell down dead at his feet: but the King himſelf, having formerly accuſtomed his body to the uſe of antidotes) found that the poiſon he had taken was of no uſe to him in this his laſt extremity; and therefore gave his throat to be cut by his friend Byſtocus, who with his ſword gave him that death which he in vain expected from the poiſonous draught he had ſwallowed. *Shenck. Obſ. Medic. l. 7. p.* 885. *Polychron. fol.* 136.

2. Conradus Biſhop of Conſtance, at the Sacrament of the Lord's Supper, drank off a ſpider that had fallen into the cup of wine, while he was buſied in the conſecration of the Elements; yet did he not receive the leaſt hurt or damage thereby. *Zuing. vol.* 2. *l.* 3. *p.* 327.

3. "While I was a boy," ſaith Fallopius, "and was ſick of the cholick, I took a ſcruple of ſcammony, and yet had not one ſtool by it: and I ſaw a German ſcholar at Ferrara, who took at once a whole ounce of ſcammony (I ſay of ſcammony, not diagridium) and yet was no way ſtirred by it." *Schenck. Obſ. Medic. l.* 7. *p.* 886.

4. Theophraſtus tells of Thraſyas, who was moſt excellently ſkilled in all ſorts of herbs, that "yet he would often eat whole handfuls of the roots of hellebore without harm." And he alſo tells of one Eudemus, a Chian, that "in one day he took twenty-two potions of hellebore, and yet was not purged thereby:" and that, "ſupping the ſame night as he uſed, he did not return any thing he had taken by vomit. *Schenck. Obſ. l.* 7. *p.* 886.

5. Schenckius relates the hiſtory of a woman, from an eye-witneſs of the truth of it, that "ſhe intending to procure abortion to herſelf, ſwallowed down half a pound weight of quickſilver in ſubſtance: and though ſhe had done this more than once or twice, yet it always paſſed through her as ſoon almoſt as ſhe had taken it, and that without hurt." *Schenck. Obſ l.* 7. *p.* 887.

6. A certain man condemned for a capital crime, was ſet free by Pope Leo, the Tenth of that name; for that without taking any previous antidote, he had ſwallowed down almoſt an ounce of arſenick, and received no hurt thereby. *Schenck. Obſ. l.* 7. *p.* 888.

7. The weight of thirty grains of antimonial glaſs prepared hath been taken without any harm, as Schenckius reports from Albertus Wimpinæus. *Schenck. Obſ. l.* 7. *p.* 888.

8. "I knew a man," ſaith Garſias ab Horto, "who was counſellor to Nizamoxa: he would daily eat three ſhivers of opium, which weighed ten drams and more; and though he ſeemed always to be ſtupid, and as one ready to ſleep, yet would he very aptly and learnedly diſcourſe of any thing propounded to him; ſo much is cuſtom able to perform." *Garſ. ab Hort. Aromat. Ind. l.* 1. *c.* 4. *p.* 91.

9. Albertus Magnus ſaith, "he hath ſeen a maid at Collen, who, at three years of age, would ſearch about the walls of the houſe, hunting for ſpiders, which ſhe would not only eat, but delighted in that feeding, and yet continued in good habit of body." *Cæl. Rhod. Lect. Antiq. l.* 11. *c.* 13. *p.* 500.

10. The Ethiopians that dwell near unto the river Hydaſpis do familiarly feed upon ſerpents and ſcorpions, without any harm by ſuch food; "which certainly proceeds from no other thing than a ſecret and wonderful conſtitution of the body," ſaith Mercurialis. *Schenck. l.* 7. *p.* 885.

11. Rondeletius, an excellent phyſician, and Regius profeſſor at the univerſity of Montpelier, ſaith, "he ſaw a Spaniard in a very hot ſeaſon, who ſwallowed down half an ounce of opium, without any diſcernible alteration in him. *Schenck. l.* 7. *p.* 886.

12. Scaliger tells of the King of Cambaia's ſon, that "he was fed with poiſon from his infancy," and that "although himſelf continued in health, yet at laſt his fleſh became ſo venomous, that the flies, and ſuch inſects as ſucked any of his blood, ſwelled and died: his very breath was dangerous to thoſe that ſpake with him: and thoſe women whom he uſed for his luſt, were never the ſubjects of a ſecond dalliance, but paſſed from his bed to their burial" *Scalig. de Subtil Exercit.* 175. *p.* 568. *Trenchfield's Hiſt. Improved, p.* 15, 16.

13 Ariſtotle relates it of a girl, "who began by little and little to be nouriſhed by poiſons, and that at laſt cuſtom paſſed into nature; for ſhe was as well fed and nouriſhed by thoſe poiſonous things as by any other kind of common food." He adds further, "that the heart of this girl had but little heat in it, and the paſſages very ſmall; ſo that, by the ſtrength of the digeſtive faculty, the poiſon was exceedingly changed and altered before it could reach to the heart. The girl herſelf, through this her education, became ſo poiſonous, that with her ſpittle, or any other moiſture which came from her, ſhe would kill ſuch as came near her; as alſo they who had to do with her died immediately" *Cæl. Rhod. l.* 11. *c.* 13. *p.* 500.

14. Avicenna writes, that "in his time there lived a man whom all poiſonous things would fly from: if any of them had accidentally bitten him, they all died forthwith, whilſt he himſelf received no hurt by them. At laſt there ſet upon him a larger ſort of ſerpent, which having bitten him, the man was caſt into a fever for two days, but the ſerpent died preſently upon it." *Cæl. Rhod. l.* 11. *c.* 13. *p.* 500.

15. Sabinus was Biſhop of Canuſium: he was far gone in years, and blind, but famous for the gift of prophecy, which he was known to have. His Archdeacon thinking he lived too long, and hoping for the biſhoprick after his deceaſe, had a wicked deſign upon his life; and to that purpoſe had dealt with his butler to mix ſome poiſon with the Biſhop's drink, and to give it him when he called for it. The butler had conſented, and brought the cup accordingly: when the old man refuſed to receive it at his hand, ſaying withal, "Do you drink off that which you now offer to me." The butler, in fear of that juſt puniſhment which he had merited by his treachery, was about to drink off the poiſonous cup, when Sabinus hindered him, and withal, "Go," ſaid he, "to the author of this treaſon, and tell him from me, that I will drink up this poiſonous draught, but for all that he ſhall never enjoy the biſhoprick." Sabinus drank it all off, and received no hurt thereby: but the Archdeacon died the ſame hour, though he had taſted of no poiſon. *Zuing. Theatr. vol.* 2. *l.* 3. *p.* 327.

CHAP. XLII.

Of ſuch as have been happily cured of divers very dangerous Diſeaſes and Wounds, &c.

PHYSICIANS among the Indians were of that honour, that excepting only their Brachmanni, they had no ſort of men whom they received with equal veneration and reverence. They deſervedly accounted that a noble ſtudy that was converſant about the preſervation of the body of man in its due ſoundneſs of conſtitution and health. The frailty of it they knew was aſſaultable by a thouſand accidents, to meet with which no acquirable wiſdom and experience can be thought too much in them who have taken upon them ſo worthy a profeſſion: and thereupon they ſuited the honour to the difficulty of the employment, wherein ſome have happily ſucceeded, though to ſome patients chance hath proved the beſt phyſician.

1. Sebaſtianus, King of Portugal, paſſing from Conimbrica to Liſbon, was received in his way at a ſea-port town with all poſſible expreſſions of joy: the ſtreets were clean ſwept, and ſtrewed with ſweet flowers; every houſe breathed out ſweet odours from the precious ſpices and gums burnt therein: a numerous multitude filled the ſtreets to behold the King as he paſſed, attended with troops of lords and ladies: amongſt the reſt that came to gaze, was a poor fiſherman, who had grown old upon the ſea, who was no ſooner in the ſtreet, but he grew giddy, and as one that was planet-ſtruck, fell down, and as the King paſſed, was carried in a ſwoon to a houſe near at hand: two phyſicians were ſent to attend him, who ſuppoſed he was taken with an apoplexy, but finding no ſucceſs, left him for dead. Three days after the King returned,

inquired of his condition, and being informed, ſent Thomas à Veiga to him, a moſt excellent phyſician: he firſt inquires of the life and profeſſion of the man, and being inſtructed therein, he perſuaded himſelf, that the ſweet perfumes whereunto he had been unaccuſtomed, had given the occaſion of his diſtemper: he cauſed him to be carried to the ſea ſide, and to be covered with ſedge, ſea-weeds, and mud: here the man taking in the ſcent and air he had been uſed to, after four hours opened his eyes, began to know them that were about him, and after a day's time was perfectly well as before. Such is the extraordinary force of cuſtom. *Zacut. Lucit. Prax. Adm. l. 3. obſ. 99. p. 402.*

2. Anno 1602, I ſaw at Prague a Bohemian ruſtick, named Matthew, he was aged about thirty-ſix: this man for two years together, with a ſtrange and unheard-of dexterity in his throat, uſed often in the company of ſuch as ſat drinking, to take an iron knife of the uſual bigneſs, with a haft of horn, and this (after the manner of a juggler) he would put down his throat, and drink a good draught of ale after it, the price of his bold attempt. But he could recover it at his pleaſure, and with a ſingular art take it by the point, and draw it out. But by I know not what misfortune, the day after Eaſter of the ſame year he ſwallowed the ſame knife ſo far, that it deſcended into his very ſtomach, and by no artifice of his could be drawn back any more. He was half dead through the apprehenſion of death that would undoubtedly follow: but after he had retained the knife, in the manner aforeſaid, for the ſpace of ſeven weeks and two days entire, by the uſe and means of attractive plaiſters, made up with loadſtone and other things, the knife point by a natural impulſe, began to make its way out near to the orifice of the ſtomach; which perceived, the patient (though many diſſuaded him becauſe of the imminent hazard of his life) was very earneſt that inciſion might be made, and ſo the knife drawn out, which at length he obtained by many intreaties: and upon Thurſday after Whitſuntide about ſeven o'clock in the morning, all was happily performed by Florianus Matthis, of Brandenburg, the chief ſurgeon both of the city and kingdom. The knife is laid up amongſt the Emperor's choiceſt rarities, and ſhewed as an incredible miracle to the courtiers and others in the city: the length of this knife is nine inches, and the colour of it was ſo changed in the ſtomach, as if it had all that time lain in the fire. The ruſtick in the ſpace of ſome few weeks, by the care of his expert ſurgeon, without further ſickneſs or trouble (as himſelf hath ſometimes told me) and contrary to the determinate aſſertions of phyſicians in their aphoriſms, recovered his former health in ſo perfect a manner, that ſoon after he married. *Croll. Baſil. Chymic. in Præf. Admonit. p.* 125, 126, 127.

3. Johannes Sobiratius for many years together had ſuch a convulſion, that his knees and legs were ſo pulled together, that he was not able to go. But being one day taken with a ſudden and vehement anger againſt a ſervant of his, he did thereby ſo ſtir and heat his body, that forthwith the nerves of his legs were diſtended, ſo that he was able to ſtand upright, and to walk without any ſenſe of pain. *Schenck. Obſ. Medic. l.* 1. *p.* 88.

4. A certain cardinal was ſick of an impoſthume, and now the collected matter was got in ſuch manner into his throat, that it cauſed great difficulty of breathing, and threatened to ſtrangle him immediately. The phyſicians had deſerted him, as a man whoſe caſe was utterly deſperate, when his ſervants, eager after ſpoil, entered his chamber, and ſeized upon all the ornaments of it. They took down the hangings, pictures, ſtatues, carried out the carpets, cuſhions, and the very cloaths of their maſter, yea, his cardinal's gown, while he yet breathed and looked upon them. The cardinal kept an ape, and he having obſerved how his fellow-ſervants had been buſied, comes alſo himſelf into the chamber, looks round about him to ſee what there was left for him, he finds nothing but only the cardinal's cap which lay neglected upon the ground; this he merrily takes up, and puts upon his own head. This ſpectacle moved the almoſt dying cardinal to a moſt extreme laughter, the laughter broke the impoſthume, and after he had well vomited he was reſtored to his health, and the recovery of his embezzled goods. *Georg. Fortiſcut. ſer. Academ. p.* 264, 265.

5. Sextus Pomponius the governor of the hither Spain, and father to one that had been pretor, while he was preſent in his barns at the winnowing of his corn, was ſeized with terrible pains of the gout: he thruſt therefore his legs above the knees into a heap of wheat, and by this way of drying his feet, received eaſe in a wonderful manner, and afterwards upon the ſame occaſion made uſe of the ſame remedy. *Schenck. Obſ. Medic. l.* 5. *p.* 663.

6. Mr. Stepkins, the famous oculiſt (as both himſelf and an illuſtrious perſon that was preſent at the cure informed me), had a maid brought to him of about eighteen years of age, having a couple of cataracts that ſhe had brought with her into the world, by reaſon of which ſhe had lived abſolutely blind from the firſt moment of her birth. This maid being brought to the free uſe of her eyes, was ſo raviſhed at the ſurpriſing ſpectacle of ſo many and various objects as preſented themſelves to her unacquainted ſight, that almoſt every thing ſhe ſaw tranſported her with ſuch admiration and delight, that ſhe was in danger of loſing the eyes of her mind by thoſe of her body, and to fulfil that myſtical Arabian proverb, which adviſes to ſhut the windows that the houſe may be light. *Mr. Boyle's Ex. Phil. Eſſay* 1. *p.* 3.

7. Paleologus the Second, Emperor of Conſtantinople, was dangerouſly ſick, and when nature nor the art of his phyſicians could at all profit him, and that he had kept his bed for about a year, to the great prejudice of the ſtate, the Empreſs was informed by an old woman, that it was impoſſible her huſband ſhould recover, unleſs he was continually vexed and provoked by harſh dealing and ill uſage, for by that means the humours that were the occaſion of his ſickneſs, would be diſſipated and diſcharged. This advice was approved, and by this way of contrary cure (as one would think) the Empreſs proceeded: ſhe began continually to vex and torment him to an exceeding height, ſcarce obſerving him in any one thing that he commanded. With theſe frequent and inceſſant vexations, the malignant humours were diſcuſſed by the augmentation of heat, and the Emperor did ſo perfectly recover, that throughout thoſe twenty years which he ſurvived this malady, even to the ſixtieth year of his age, he remained ſound and well. *Camer. Oper. Subciſiv. cent.* 3. *c.* 59. *p.* 214. *Schot. Phyſ. Curioſ. l.* 3. *c.* 28. *p.* 537.

8. A certain man (ſaith Solenander) lay ſick upon his bed, and in all appearance entering upon the laſt moments of his life, at which time came an enemy of his, and inquired of his ſervant where his maſter was: “He is” (ſaid he) “in his bed, in ſuch condition, that he is not likely to live out this day.” But he (as the manner of the Italians is) reſolving he ſhould die by his hands, enters his chamber, and giving the ſick perſon a deſperate ſtab, departs; but by the flux of blood that iſſued from that wound, and the diligent attendance of his cure, the man recovered, receiving as it were a new life from him who came for no other purpoſe than to aſſure himſelf of his death. *Schenk. Obſ. Medic. l.* 5. *p.* 692.

9. Nicholaus, an architect, fell head-long from an high tower, and yet was ſo far from being hurt by ſo dreadful a fall, that he received an advantage thereby; for whereas before he halted on one foot, he ever afterwards went upright. *Schenk. Obſ. Medic. l.* 5. *p.* 646.

10. Udalricus Baron of Hoenſtone, a valiant perſon, was diſfigured by a moſt protuberant wen, which had been long growing upon him: this man was Colonel of the Switzers under the Emperor Maximilian the Firſt. In the war of Milan, it fortuned that the Colonel was run through the neck with the point of a lance, and received thereby ſo fortunate a blow, that the wound from his enemy was the perfect cure of his wen, as himſelf uſed afterwards to boaſt. *Camer. Oper. Subciſiv. cent.* 3. *c.* 49. *p.* 214.

11. Alphonſus King of Arragon lay ſick at Capua, and receiving no help by the adminiſtration of his phyſicians, betook himſelf to the reading of Q. Curtius's Hiſtory of the Acts of Alexander the Great, wherein he took ſuch delight, that he was thereby recovered to his former health, as is related by Antonius Panormita and Æneas Sylvius. So alſo Ferdinand King of Spain and Sicily recovered his health that was deſpaired of by his phyſicians, by reading the hiſtory of Titus Livius. At the taking of Roan by the Duke of Eſpernon, ſo ſtrange wounds were obſerved, as that their cures, defeating all the rules of art, paſſed for miraculous. One of the ſoldiers of the Duke's guards, called Faure, received a cannon-ſhot in his belly, which paſſed quite through, leaving an orifice bigger than a hat-crown, ſo that the Surgeons could not imagine, though it were poſſible the bowels ſhould remain unoffended, that nature could have ſupplied ſo wide a breach, which notwithſtanding ſhe did, and to that perfection, that the party found himſelf as well as before. Another of the ſame condition, called Ramée, and of the ſame place (they being both natives of St. Jean de Angely) received a muſket-ſhot, which entering at his mouth, came out of the nape of his neck, who was alſo perfectly cured. Which two extravagant wounds being reported to the King, his majeſty took them both into his particular dependence, ſaying, thoſe were men that could not die; though they afterwards both ended their days in

his ſervice. *Schot. Phyſ. Curioſ. l. 3. c. 28. p. 539. Camer. Oper. Subciſiv. cent. 1. c. 51. p. 228. Hiſt. of the Life of the D. of Eſpernon, part. 2. l. 8. p. 402.*

12. I was familiarly acquainted with a man of no mean condition, who about ſixteen years ago, being accuſed of high matters, was brought to Berne, where he was ſeveral times tortured upon the rack with great rigour: notwithſtanding he conſtantly affirmed (in the midſt of all his pain) that he was innocent; ſo that at laſt he was freed and reſtored to his dignity. This perſon for many years paſt, had been miſerably tormented with the gout; but from the time of his tortures before-mentioned, and his uſe of the Valeſian baths, his health was ſo far confirmed, that being alive at this day, he never was ſenſible of the leaſt pain of his gout; but although he is now old, he is able to ſtand and walk in a much better manner than he could before. *Fab. Hild. Obſ. Chirurg. cent. 1. obſ. 79. p. 58.*

13. A young woman married, but without children, had a diſeaſe about her jaws, and under her cheek, like unto kernels, and the diſeaſe ſo corrupted her face, that ſhe could ſcarce, without great ſhame, ſpeak unto any man. This woman was admoniſhed in her ſleep to go to King Edward, and get him to waſh her face with water, and ſhe ſhould be whole. To the court ſhe came; and the King hearing of the matter, diſdained not to undertake it, but having a baſon of water brought unto him, he dipped his hand therein, and waſhed the woman's face, and touched the diſeaſed part oftentimes, ſometimes alſo ſigning it with the ſign of the croſs. When he had thus waſhed it, the hard cruſt or ſkin was ſoftened, the tumors diſſolved, and drawing his hand by divers of the holes, out thence came divers little worms, whereof, and of corrupt matter and blood they were full. The King ſtill preſſed it with his hand to bring forth the corruption, and endured the ſtench of it, until by ſuch preſſing he had brought forth all the corruption. This done, he commanded her a ſufficient allowance every day for all things neceſſary, until ſhe had received perfect health, which was within a week after; and whereas ſhe was ever before barren, within one year ſhe had a child by her huſband. This diſeaſe hath ſince been called the King's Evil, and is frequently cured by the touch of the kings of England. *Stow's Annals, p. 98.*

14. Sir John Cheeke was one of the tutors to King Edward the Sixth, and afterwards Secretary of State; much did the kingdom value him, but more the King; for being once deſperately ſick, the King carefully inquiring of him every day, at laſt his phyſician told him there was no hope of his life, being given over by him for a dead man: "No," ſaid the King, "he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it:" which accordingly came to paſs; and he ſoon after, contrary to all expectation, wonderfully recovered. This, ſaith Dr. Fuller, was atteſted by the old Earl of Huntington, bred up in his childhood with King Edward, to Sir Thomas Cheeke, who was alive Anno 1654, and eighty years of age. *Lloyd's State Worthies, p. 194.*

15. Duffe, the threeſcore and eighteenth King of Scotland, laboured with a new and unheard-of diſeaſe, no cauſe apparent, all remedies bootleſs, his body languiſhing in a continual ſweat, and his ſtrength apparently decaying; inſomuch that he was ſuſpected to be bewitched, which was increaſed by a rumour, that certain witches of Foreſt in Murray practiſed his diſtruction, ariſing from a word which a girl let fall, that the King ſhould die ſhortly; who being examined by Donald, Captain of the caſtle, and tortures ſhewed her, confeſſed the truth, and how her mother was one of the aſſembly. When certain ſoldiers being ſent in ſearch, ſurprized them roaſting the waxen image of the king before a ſoft fire, to the end that as the wax melted by degrees, ſo ſhould the king diſſolve by little and little, and his life conſume with the conſumption of the other: the image being broken, and the witches executed, the king recovered his uſual health in a moment. *Sandys on Ovid. Metam. l. 8. p. 158.*

16. When Albertus Baſa, phyſician to the King of Poland, returned out of Italy, he went to Paracelſus, who then lived at the city of Vitus, and with him he went to viſit a ſick perſon, of whom all who were there preſent ſaid, "That he could not poſſibly live above an hour or two; and by reaſon of an indiſpoſition in his breaſt, a defect in his pulſe, and failing in his ſpirits, they pronounced of him, that he would not outlive a few hours." Paracelſus ſaid, it would be ſo indeed in deſpite of all that ſkill in phyſick which the humouriſts have, but that he might eaſily be reſtored by that true art which God had ſhut up in nature: and thereupon he invited the ſick man to dine with him the next day. He then produced a certain diſtillation, three drops of which he gave to the patient in wine,

which immediately ſo reſtored the man, that he was well that night, and the next day came to Paracelſus's inn, and dined with him in ſound and perfect health, to the admiration of all men. *Melch. Adam. in Vita Germ. Med. p.* 33.

CHAP. XLIII.

Of Stratagems in War for the amuſing and defeating of the Enemy, and taking of Cities, &c.

MArcellus was called the Roman ſword, and Fabius their ſhield or buckler: for as the one was a reſolute and ſharp aſſaulter of the enemy, ſo the other was as cautious and circumſpect a preſerver of his army. Theſe two qualities whenſoever they are happily met together in one man, they make an able commander: but to render a General complete, there ought to be a certain fineneſs of wit and invention, and a quickneſs of apprehenſion and diſcerning, by the one to intrap the enemy, and by the other to avoid the ſnares which the enemy hath laid for him: in theſe no man was perhaps a greater maſter than he who is next mentioned.

1. When the ſtrength and power of the Carthaginians was broken, Hannibal betook himſelf to Antiochus, the great King of Aſia: him he ſtirred up againſt the Romans, and made him victorious in a naval fight by this ſubtil device of his. He had cauſed a great number of ſerpents to be gathered and incloſed in earthen pots, theſe he ordered to be thrown into the Roman veſſels in the heat of the fight in great plenty: the Romans terrified with theſe unlooked-for enemies, began firſt to abate their vigour in fighting, and their fears increaſing upon them, ſoon after betook themſelves to flight. *Sabel. Exempl. l.* 6. *c.* 6 *p.* 343.

2. Mithridates, King of Pontus, was overcome by Lucullus in a great battle, and forced to quit the field to ſave himſelf by a haſty flight: the purſuers followed cloſe after him, when he cauſed great quantities of gold to be ſcattered, whereby the edge of the purſuit was taken off: and though the Romans thereby had a great prey, yet they ſuffered a more noble one to eſcape their hands by the fault of their inconſiderate covetouſneſs. *Sabel. Exempl. l.* 6. *c.* 6. *p.* 344.

3. The iſland of Sark, joining to Guernſey, was ſurprized by the French, and could never have been recovered again by force, having corn and cattle enough upon the place to feed ſo many as would ſerve to defend it, and being every way ſo inacceſſible, as it might be held againſt the great Turk: yet in Queen Mary's time, by the induſtry of a gentleman of the Netherlands, it was in this manner retaken. He anchored in the road with one ſhip of ſmall burden, and pretending the death of his merchant, beſought the French, being about thirty in number, that they might bury their Merchant in hallowed ground, and in the chapel of that iſle, offering as a preſent to the French, a quantity of ſuch commodities as they had on board: whereunto the French yielded, upon condition that they ſhould not come on ſhore with a weapon, no not ſo much as a knife. Then did the Flemings put a coffin into their boat, not filled with a dead carcaſe, but with ſwords, targets, and harquebuſſes. The French receiving them at their landing, and ſearching every one ſo narrowly, that they could not hide a penknife, gave them leave to draw their coffin up the rocks with great difficulty: ſome part of the French took the Flemiſh boat, and rowed aboard the ſhip to fetch the commodities promiſed, and what elſe they pleaſed: but being entered, they were taken and bound. The Flemings on land, when they had carried their coffin into the chapel, ſhut the door to them, and taking their weapons out of the coffin, ſet upon the French: they run to the cliff, and cried to their company aboard the ſhip to come to ſuccour them; but finding the boat charged with the Flemings, they yielded up themſelves and the place. *Raleigh's Hiſt. World l.* 1. *c.* 2. § 18. *Hak. Apol. l.* 3. *c.* 8. § 4. *p.* 258, 259.

4. The ſtratagem by which Philip the father of Perſes, King of Macedon, won Prinaſſus, is worthy of noting, ſaith Sir Walter Raleigh: He attempted it by a mine, and finding the earth ſo ſtony that it reſiſted his work, he nevertheleſs commanded the pioneers to make a noiſe under ground, and ſecretly in the night-time he raiſed great mounts about the entrance of the mine, to breed an opinion in the beſieged, that the work went marvellouſly forward. At length he ſent word to the townſmen, that by his undermining, two acres of their wall ſtood upon wooden props, to which if he gave fire, and entered by a breach, they ſhould expect no mercy. The Prinaſſians little thought that he had fetched all his earth and rubbiſh by night a great way off, to raiſe up thoſe

heaps which they ſaw, but rather that all had been extracted out of the mines: wherefore they ſuffered themſelves to be outfaced, and gave up the town as loſt, which the enemy had no hope to win by force. - *Raleigh's Hiſt. World, part* 1. *l.* 5. *c.* 4. § 7. *p.* 527.

5. When Kiangus had declared himſelf a ſubject to the Empire of China, the Tartars ſent a great army againſt him. Kiangus feigned to fly; but in the rear he placed very many carts and waggons, which were all covered carefully, as if they had carried the richeſt treaſures they poſſeſſed, but in real truth they carried nothing but many great and leſſer pieces of artillery, with their mouths turned upon their enemies. The Tartars intending to rifle their carriages, haſtily purſue, fight without order, and fall upon the prey with all the greedineſs imaginable; but thoſe that accompanied the waggons, firing the artillery, took off a great part of the army, and withal Kiangus, wheeling about, came upon them, and made a ſtrange carnage amongſt them. *Martin. Bell. Tartaric. p.* 293, 294.

6. Xerxes's navy was come to Phalericum, and lay upon the neighbouring ſhores of the Athenian territories: he had alſo drawn his land-army to the ſea-coaſts, that ſo he might be in the ſight of the Grecians with all his forces at once: then did the Peloponneſians reſolve to retire to the Iſthmus, and would hear no propoſitions to the contrary. They intended therefore to ſet ſail in the night, and all the captains of the ſhips had orders to be accordingly prepared. Themiſtocles perceiving the Greeks would by this means loſe the command of the Streights, and the conveniency of their preſent ſtation, diſperſing themſelves into their particular towns, bethought himſelf of this ſtratagem: He had with him one Sicinus, a Perſian captive, of whoſe fidelity he did not doubt, as being the inſtructor of his children: him he ſends privately to Xerxes with this meſſage; "That Themiſtocles, the General of the Atheniens, was of his party, and that in the firſt place he gave him to underſtand, that the Grecians were preparing for flight; that he adviſed him not to ſuffer their eſcape, but that forthwith he would ſet upon them, while in diſorder, and before their land-army was with them; that by this means he ſhould be ſure to overthrow all their naval forces at once." Xerxes received this advice with great thanks as from a friend, and immediately gave order to the Admirals of the navy, that they ſhould ſilently prepare all ſhips for fight, and ſend two hundred of them to ſhut up all paſſages, and ſurround the iſlands, that there might be no way of eſcape for the enemy. It was done, and thus the Greeks were forced to fight where they would not, though the moſt convenient place for themſelves; and by this prudent management of Themiſtocles they obtained a naval victory, ſuch as had not been before amongſt the Greeks or Barbarians. After which Xerxes, ſtill intending to preſs upon them with their land forces, and ſuch others he had yet unbroken at ſea, Themiſtocles found amongſt the captives Arnaces, one of Xerxes's eunuchs: him he ſends to the king, to let him know, that "the Greeks being now maſters at ſea, had decreed to ſail with their navy to the Helleſpont to cut down the bridge he had there built, to hinder his return home; that he being ſolicitous for his ſafety, would adviſe him with all ſpeed to retire thither, and to paſs over his army, while in the mean time he would contrive delays to hinder the Greeks from the purſuit of him." The Barbarians, terrified with this meſſage, haſtily retired, and by this deceit the Greeks eaſed themſelves of a heavy burden. *Plut. in Themiſt. p.* 118, 119, 120.

7. The Perſian war with Greece being over, Themiſtocles determined to rebuild Athens, and to ſurround it with walls with all the ſpeed that might be. The Spartans found themſelves aggrieved at it, and therefore ſent one of Ægina to Athens to complain of that proceeding. Themiſtocles went himſelf to Sparta as an Ambaſſador from the Athenians; where they complaining that the Athenians were walling their city, Themiſtocles denied it, and deſired them to ſend Ambaſſadors, who might ſatisfy themſelves with their own view; by this means he gained time. The Ambaſſadors went, the walls went on apace, and he had wrote to the Athenians to keep the Spartan Ambaſſadors as pledges for his own return. They did ſo, and ſo the Spartans, though thus deluded, were yet forced to ſend him back with ſafety. *Plut. in Themiſt. p.* 121.

8. Spartacus, having but few men with him when he rebelled againſt the Romans, took to a mountain ſtrong and unapproachable, where he was beſieged by thirty thouſand Romans who guarded well the paſſage, that he might not eſcape; for there was but one paſſage up or down, all the reſt was a ſteep rock. Spartacus finding that there grew wild vines aloft upon the rock, did

cut off all the twigs, and with them made ladders of cords ſo ſtiff and long, that being faſtened above, they reached down to the bottom of the plain: upon thoſe they all ſecretly went down, except one, who tarried to caſt down their armour after them; and when he had ſo done, he alſo ſaved himſelf by the ſame means. The Romans miſtruſted it not, by reaſon whereof they that were beſieged, coaſting round about the hill, came and aſſailed them behind, putting them in ſuch fear with their ſudden coming upon them, that they all fled away, and Spartacus had the ſpoil of the forſaken camp. *M. Hurault. Polit. Diſc. l. 2. c. 20. p. 487.*

9. Hannibal intending to remove his forces to Caſſinas, his guides, by a miſtake of the Punick tongue, led his army to Caſſilinum in Campania. The place is otherwiſe mountainous, ſave a long valley that ſtretches out itſelf into the ſea. Fabius had ſhut up the way by which he ſhould paſs out with forty thouſand ſoldiers, and the reſt of his army he had ſecurely placed upon the mountains, or with a part of them troubled the rear of his enemy. Here Hannibal found himſelf in a trap, and his army was dejected with fear, apprehending an impoſſibility of freeing themſelves out of theſe ſtreights. Hannibal therefore cauſed twenty thouſand oxen (of his prey that he drove along with him) to be caught, and faſtened to each of their horns torches and faggots of dry ſticks. Theſe being lighted, he cauſed the oxen to be driven up to the top of the mountains: and in the mean time with the main of his army ſilently and in the dark marches to the outlet of the valley. The oxen marched in order till the fire about their horns got to the quick, then they ran up and down as mad, their fronts and tails blazing, and firing the buſhes as they went. The Romans, amazed with this unwonted and terrible ſpectacle, ſuppoſing that they were on all ſides ſhut in by the enemy, quitted their poſt, and thereby gave liberty of free exit to Hannibal. Fabius not knowing whereto this ſubtilty of the enemy tended, kept himſelf within his camp in good order; but by the firſt light in the morning it was eaſily diſcerned, that by this ſtratagem Hannibal had made his eſcape. *Plut in Fabio, p. 178. Sabel. Exempl. l. 6. c. 6. p. 341. Polyb. Hiſt. l. 3. p. 244.*

10. Hermocrates being told of the intent of Nicias (the Athenian General) to break up his ſiege before Syracuſe, and march away, and knowing that day to be a feſtival of ſacrifice to the Gods, from which he ſhould not be able to draw out his men to ſeize upon the paſſages by which he was to retire; he ſent therefore a familiar friend of his to Nicias with inſtructions, that he came from ſuch as gave him ſecret advertiſement from within the city to warn him that he ſhould not march away that night, unleſs he would fall into ſuch ambuſhes as the Syracuſans had purpoſely laid for them. Nicias being cheated with theſe words, tarried all that night, ſo that the next morning the Syracuſans took all the paſſages, by means whereof the Athenians were unfortunately overthrown. *M. Hurault Polit. Diſc. l. 2. c. 21. p. 480.*

11. When all the world was alarmed with the terrible power and ſucceſs of that great warrior Tamerlane the Scythian, he, fearing that the terror of his arms would cauſe all men to hide their precious ſtones, jewels, gold and ſilver, and ſuch precious moveables as might eaſily be conveyed away, diſpatched a number of his ſoldiers in the habit of merchants to go to the remoteſt and richeſt cities, with camels laden with rich booty, that could ſo fitly be hidden, commanding them to ſell at low rates, that cheapneſs might allure the Aſiatics to buy, and ſo either part with their coin before it was hid, or draw it out again when they ſaw a gainful purchaſe before them. Which done, he came upon thoſe cities with ſuch celerity, that they could have no leiſure to hide that which they had bought: by which ſecret ſlight, without much ado, he pilfered and plundered the Aſiatics of all that they had.

12. Hernand Teillo Porta Carrero, Governor of Dourlans for the Spaniards, Anno 1596, being apprized that the citizens of Amiens (a proud people, and little practiſed in arms) would not receive the garriſon that the King offered them for the preſervation of the town, haſtened the effect of thoſe intelligences he had there; and on Monday the tenth of March he attired forty or fifty ſoldiers like peaſants laden with many burdens, and armed underneath with daggers and ſhort pieces, and marching with about ſeven hundred horſe and five thouſand foot, he laid his ambuſhes near the town, and the next day ſent his diſguiſed ſoldiers to the gate of Montreſcut, following a cart, which being under the Portcullis, one of the pretended peaſants cut the horſe-trace, and by the great diſorder of the horſe hindered the liberty of the gate: the other preſently diſcovered their arms, ſeized upon the corps du guard, and

gave a ſign to the ambuſh; the ambuſh came, horſe and foot, and entered the town, and went directly to the Market-place, took the fort, and ſeized upon the arſenal and munition which King Henry the Fourth, of France, had lately ſent, and in the end forced the townſmen to a compoſition for the redemption of their goods. *De Serres Gen. Hiſt. France, p.* 888. *D'Avila's Civil Wars, l.* 15. *p.* 1444.

13. Trivultio perceiving the garriſon of Milan, and eſpecially the Milaneſe themſelves, to be aſtoniſhed at the coming of Maximilian and the Switzers into Lombardy, bethought himſelf of this policy; he wrote letters with his own hand, ſealed with his own ſeal, to the chief commanders of the Switzers, and ſent them by a ſervant of his own that ſpoke well the Swiſs tongue. In theſe letters he deſired them to perform within two days the thing that he and they were agreed upon, for he ſhould have all things ready according to their deſire. The meſſenger offered himſelf on purpoſe to be taken by the Emperor's ſcouts, and being examined, prayed pardon, and thereupon confeſſed, that he brought letters to the leaders of the Swiſs: his pardon was granted, and he plucking off his hoſe, took out the letters that were ſewed in the ſole of it, the which were carried to the Emperor immediately. When he had read them, although he was in great perplexity, yet he was not of opinion they ſhould be ſhewed to the Cardinal of Sion, becauſe he would not accuſe a Captain of ſo great authority amongſt the Switzers, much leſs would he cauſe them to be ſeized upon, for fear of putting his affairs into danger; but in his heart diſtruſting the loyalty of the Switzers, he repaſſed the mountains without making further ſpeech of it, and returned back into Germany, freeing thereby the Milaneſe of that fear they had conceived at his coming. *M. Hurault Polit. Diſc. l.* 2. *c.* 21. *p.* 494.

14. The Captain of Bilezuga was minded to compaſs the death of Othoman: being thereſore to marry the daughter of the captain of Jarchizer he invited Othoman to the wedding, as a time convenient to accompliſh his deſign; but he having imparted the matter to Michael Coſſi, this perſon grieving to ſee ſo brave a man treacherouſly brought to his end, acquainted Othoman with it, which he received with due thanks: "And now," ſaith he, "as to the Captain of Bilezuga, requeſt him from me to protect for me one year longer, as he hath uſed to do, ſuch goods as I ſhall ſend to his Caſtle; and becauſe of the wars betwixt me and the German Prince Ogli, I will preſently ſend ſuch things as I moſt eſteem, and will alſo bring with me to the marriage my mother-in-law, with her daughter, my wife." The Captain was glad of this meſſage, looking upon the whole as his own. When the marriage-day drew nigh, Othoman, inſtead of precious houſehold ſtuff, ſent his packs in carriages filled with armed men, and had cauſed ſome of his beſt ſoldiers to be attired in womens apparel, as being his mother-in-law and her retinue: theſe he ordered to meet together at the Caſtle about twilight: being admitted, the ſoldiers leaped out of their packs, and the other in women's habit betook themſelves to their weapons, ſlew the warders of the Caſtle, and without much ado poſſeſſed the ſame, Othoman having before ſlain the Captain of it in fight. *Knowle's Turk. Hiſt. p.* 140, 141.

15. The great city of Nice held out only upon the hope of a thouſand horſemen, which the Emperor Andronicus had promiſed to ſend to them, of which aid ſo promiſed, Orchanes, King of the Turks, underſtanding, furniſhed eight hundred of his horſemen, after the manner of the Chriſtians, and fetching a great compaſs about, came at length into the highway that leadeth from Conſtantinople to Nice, and ſo marched directly toward the city, as if they had come from Conſtantinople. At the ſame time he ſent three hundred of his other horſemen, in the habit of Turks, to forage and ſpoil the country as much as they could within the ſight of the city; which whilſt they were doing, the other eight hundred horſemen, in the attire of Chriſtians, following upon them, as if it had been by chace, charged them, and in the ſight of the citizens put them to flight: which done, theſe counterfeit horſemen returned directly again towards Nice. The citizens who, with great pleaſure, had in the mean time from the walls ſeen the moſt part of the ſkirmiſh, and how they had put the Turks to flight, ſuppoſing them to be the promiſed aid whom they daily expected, with great joy opened the gates of the city to receive them as friends. But they being entered the gates, preſently ſet upon the Chriſtians, who expected no ſuch matter, and being ſeconded with the other three hundred, which in a diſſembling manner had fled before, who ſpeedily returned with other companies of Turks that lay in ambuſh not far off,

they won the great and famous city of Nice, which they have ever ſince to this day poſſeſſed. *Knowle's Turk. Hiſt. p.* 181.

16. The Turkiſh King, Amurath, had concluded a peace with the Chriſtians of Thracia, during which the Governor of Didymoticum, intending to fortify his city with new and ſtronger fortifications, entertained all the maſons, carpenters, and other workmen he could by any means get; which Amurath underſtanding, ſecretly cauſed two hundred luſty workmen and labourers to come out of Aſia to offer their ſervice unto the Governor, who gladly entertained them. The wiſer ſort of citizens wiſhed the governor to beware of thoſe Aſiatic workmen, as by them ſuſpected; but he preſuming upon the peace made with Amurath, and conſidering they were but baſe workmen, and no ſoldiers, had the leſs care of them; yet uſing their work all the day, he commanded them to lodge without the walls of the city every night. Amurath underſtanding theſe workmen were thus entertained, ſent for the valiant Captain Chaſis Ilbeg, and requeſted him with thirty other good ſoldiers to ſeek there for work alſo, and to ſpy if any advantage might be taken for the ſurpriſal of the city. Theſe were alſo entertained by the Governor, and Chaſis, that awaited with a vigilant eye, and having found that one of the gates of the city might be ſuddenly taken, found means to acquaint Amurath therewith, who cauſed a ſufficient number of Turks to lie in ambuſh near the city to further the deſign. Chaſis broke the matter to the Aſiatic workmen, and gave full inſtruction what was to be done. According to appointment, the Chriſtians being at dinner, the Turkiſh workmen and labourers fell at words amongſt themſelves, and from words to feigned blows: in which counterfeit brawl and tumult, they ſuddenly ran to one of the gates of the city, and there laying hands upon the Warders weapons, as if to defend themſelves againſt their fellows, ſuddenly ſet upon thoſe Warders, being in number but few, and then at dinner alſo, and ſo preſently ſlew them: which done, they opened the gate of the city, let in the ambuſhed Turks, took the place, and put the chief of the citizens to the ſword. *Knowle's Turk. Hiſt. p.* 190.

17. Count Philip of Naſſau, had, by Prince Maurice's advice, conferred with a certain gentleman of Cambray, called Charles Herauguieres, Captain of a foot company, about an enterprize upon the caſtle and town of Breda; telling him, that divers mariners, vaſſals to the houſe of Naſſau, had offered their ſervice herein, they being accuſtomed to carry turf and wood into the caſtle, and under that colour fit to make ſome attempt. Herauguieres having well conſidered all dangers, reſolved with a certain fellow called Adrian of Berghen (that was wont to carry turfs into the caſtle) to undertake the matter, giving order to the ſhipper to make ready his boat, which was deep and flat, and lay in a Dorpe called Leure, a mile from Breda, that he might convey ſeventy men into her. Round about, and on the upper part of the boat rows of turf like bricks were orderly placed of a good height. Being thus prepared, they reſolved to execute their enterprize on the 25th day of February; but the froſt hindered them certain days, not without great danger of being diſcovered: for having entered the boat on Monday the 26th of February, they remained in it till Thurſday morning, not able to go forward or backward, by reaſon of the froſt, contrary wind, and want of victuals, which forced them in the night to quit the boat, and to retire to Nordam. On Thurſday the firſt of March, 1590, they at night returned to the boat, ſtaying within a quarter of a mile of Breda, and in this manner continued from Friday till Saturday morning at ten o'clock, before the Herons wood near the caſtle, where the boat went on ſhore, ſo that they were forced to tarry till high water. During their abode there, the boat ſprung a leak, through which the water entered in ſuch abundance, that the ſoldiers ſtood up to the knees in it: being come into the incloſure of the caſtle (which ſo ſoon as the boat entered was ſhut after them) the leak miraculouſly ſtopt of itſelf. Whilſt they lay there, a Corporal came to ſearch the boat, where finding nothing, he went his way, and ſtrange it was, the ſoldiers coughed not, and yet many of them were ſo hoarſe, it was hard to refrain from it. Among others, Matthew Helt, Lieutenant, was ſo tormented with the cough, that fearing leſt the enterprize ſhould be diſcovered thereby, he drew forth his poniard, intending to have ſlain himſelf. The third of March in the afternoon, at high water, the caſtle's ſluice was opened, ſo that the boat entered. About evening the Serjeant Major commanded that turfs ſhould be diſtributed to the courts of guard: which was done in ſuch quantity, that the deck began to lie bare, which greatly afflicted them in the boat.

But the Shipper being a crafty fellow, perceiving all the corps du guard were furniſhed, pretending wearineſs, gave money to his mates to go and drink with the porters, not meaning to unlade any more till the next day. Night being come, the watch ſet, and all things quiet, about eleven o'clock at night, Herauguieres exhorted his ſoldiers to begin their enterprize: the Shipper plying the pump to drown the noiſe his men made in ſhipping, he marched before them by the ſtorehouſe towards the gate which opens into the town. The Centinel aſked, "*Qui va là?*" but Herauguieres making no anſwer, ſtruck him through the body with an half-pike: whereupon the alarm was given to thoſe of the guard who made reſiſtance. An Enſign hurt Herauguieres in the arm, and was by him beaten down to the ground: the enemy was beaten into the middle part of the Caſtle, whence they ſallied out upon us, but loſt thirty-ſix of their men, and were forced to retire. The place being made good, Herauguieres marched with his ſoldiers to another corps du guard, where ſixteen ſoldiers made reſiſtance and were all ſlain. This done, and a ſignal given, Count Hoenlo came to the Caſtle with the Prince's vanguard, ſoon after Prince Maurice himſelf with horſe and foot, ſo that the town was yielded, the ſoldiers only to depart with their lives: the Burgomaſters redeemed themſelves from ſpoil with 97074 florins. Thus the town and caſtle of Breda was taken with the loſs only of one man, who fell into the water and was drowned. It was taken March 4, 1590. *The Triumphs of Naſſau, p.* 115. *Belg. Commonw. p.* 292.

18. Cimon underſtanding that the Perſian navy lay about Cyprus, he ſet ſail towards them, and with two hundred and fifty ſhips he boldly gave battle to three hundred and forty: the victory inclined to the Athenians, one hundred ſhips were taken, ſome ſunk, and the reſt got into Cyprus: the ſoldiers fled all out of them, and leaving them without guards, thoſe alſo fell into the hands of the Athenians. Cimon not content with this glorious victory, ſet forth with his whole navy againſt the land-army of the Perſians alſo, which lay upon the banks of the river Eurybas: he cauſed all the Perſian ſhips he had taken to ſail foremoſt, and thoſe to be all ſtuffed with the moſt valiant of his ſoldiery, with Perſian tiaras, and other the like habits upon them. The Perſians on land, deceived with the figure of their ſhips, and the habit of their friends, and not knowing of any land-forces of the Greeks near them, took them for their own fleet but lately parted from them, and now returned. When night came Cimon landed his men, breaks in upon the camp of the Perſians, filling all places with tumult and ſlaughter: the Perſians in this confuſion fled to the ſhips, and were there cut off, not being able to diſcern againſt whom they fought. When a great carnage was made, and the groſs of the army was ſcattered here and there, Cimon thought of his retreat to his ſhips, which he had beforehand taken care of: for he had ordered his ſoldiers to repair forthwith to that place, where they ſhould behold a burning torch advanced in the air: he gave a ſign, and the ſoldiers ceaſed their plunder, and returned ſafe into their ſhips: ſo that Cimon obtained two noble victories in one day, by ſea and land. *Diod. Sicul. Biblioth. l.* 11. *p.* 256.

19. Amilcar was ſent by the Carthaginians againſt the Greeks that lived in Sicily with three hundred thouſand foot, two thouſand long ſhips, beſides thoſe that were for burden, and ſuch as were appointed for the carriage of tributes, the number of which was three thouſand. Thus appointed, Amilcar laid ſiege to Himera, to the relief of which came Gelo the Syracuſan with fifty thouſand foot and five thouſand horſe. Being come, he bethought himſelf how to deſtroy all the forces of the enemy without endangering himſelf, which deſign, an accidental thing did much further: for whereas he had determined to fire all Amilcar's ſhips, it was alſo told him, that ſuch a day Amilcar did ſolemnly ſacrifice to Neptune: alſo a priſoner was taken, who told him, that Amilcar had given order to them of Selynuntis to ſend him a number of horſeman well appointed to be with him upon the ſame day. Gelo therefore ſent out his horſemen that way, and having ordered they ſhould all night croſs the country, in the morning's firſt light they ſhould, as if Selynuntians, come to the camp, where, as ſoon as received, they ſhould kill Amilcar as he ſacrificed, and then carry fire from the altars amongſt all the ſhips: he had alſo ordered a watchman to give himſelf notice of all that paſſed: his horſemen had performed all as he required it: and having alſo received the ſign agreed upon, he with his whole army fell in upon the Carthaginian army at land, who came out of their camp to encounter him: but while they were eagerly fighting, the flames ſhewed themſelves on high from their veſſels, and

it was cried in their army, that Amilcar was killed, and all their ſhips on fire. Diſpirited with this bad news, they were ſlain on heaps. Gelo would give no quarter, ſo that fifteen thouſand of them were ſlain upon the place, the reſt fled to a fortreſs, but being ready to die for thirſt, they ſoon yielded themſelves. *Diod. Sicul. Biblioth. l.* 11. *p.* 236.

CHAP. XLIV.

Of the ſecret Ways of Diſpatch, and the Delivery of Meſſages by Letters, Cyphers, and other Ways.

SECRECY and celerity are of ſpecial importance for the right conduct and management of all ſorts of affairs; but in military matters they are of that abſolute neceſſity, that ſcarce any thing of moment can be effected without them. Various ways have the ancients and others invented, whereby they might convey their intelligences and advice with both theſe: a taſte whereof we have in the following examples.

1. Aleppo is ſo called of Alep, which ſignifies Milk, of which there is great abundance thereabouts. There are here alſo pigeons brought up after an incredible manner, who will fly between Babylon and Aleppo (being thirty days journey diſtant) in forty-eight hours ſpace, carrying letters and news (which are faſtened about their necks) to Merchants of both towns, and from one to another. Theſe are only employed in the time of haſty and needful diſpatch: their education to this tractable expedition is admirable, the flights and arrivals of which I have often ſeen in the time of my wintering in Aleppo, which was the ſecond winter after my departure from Chriſtendom. *Lithgow's Trav. part* 5. *p.* 202, 203. *Huigen Van Linſchoten's Diſcourſe of Voyages, l.* 1. *c.* 6. *p.* 16.

2. The city of Ptolemais in Syria was beſieged by the French and Venetians, and it was ready to fall into their hands, when the ſoldiers beheld a pigeon flying over them, with letters to the city; who thereupon ſet up ſo ſudden and great a ſhout, that down fell the poor airy poſt with her letter: being read, it was found that the Sultan had therein ſent them word, that "he would be with them, with an army ſufficient to raiſe the ſiege;" and, that "they might expect his arrival in three days." The Chriſtians having learnt this, ſent away the pigeon with others inſtead of the former, which were to this purpoſe: that "they ſhould ſee to their own ſafety, for that the Sultan had ſuch other affairs as rendered it impoſſible for him to come in to their ſuccour." Theſe letters being received, the city was immediately ſurrendered. The Sultan performed his promiſe upon the third day; but perceiving how matters went, returned to his other employments. *Sabel. Ex. l.* 6. *c.* 6. *p.* 340.

3. Hiſtæus the Mileſian being kept by Darius at Suſa, under an honourable pretence, and deſpairing of his return home, unleſs he could find out ſome way that he might be ſent to ſea, he purpoſed to ſend to Ariſtagoras, who was his ſubſtitute at Miletum, to perſuade his revolt from Darius; but knowing that all paſſages were ſtopped and ſtudiouſly watched, he took this courſe: he got a truſty ſervant of his, the hair of whoſe head he cauſed to be ſhaved off, and then, upon his bald pate, he wrote his mind to Ariſtagoras, kept him privately about him till his hair was ſomewhat grown, and then bid him haſte to Ariſtagoras, and bid him cauſe him to be ſhaved again, and then upon his head he ſhould find what his Lord had wrote to him. *Herod. l.* 5. *p.* 301. *Sabel. Exempl. l.* 10. *c.* 6. *p.* 569. *A. Gell. Noct. Attic. l.* 17. *c.* 9. *p.* 458.

4. Harpagus was a great friend to Cyrus, and had in Medea prepared all things in as good forwardneſs as he could: being therefore to ſend his letters to Cyrus, to haſten his invaſion upon that country, he thought it the ſafeſt way to thruſt it into the belly of a hare: ſo by this unſuſpected means his letters went ſafe to Cyrus in Perſia, who came with an army, and made himſelf maſter of the Empire of the Medes. *Herod. l.* 4. *p.* 203. *Juſtin Hiſt. l.* 1. *p.* 18. *Sabel. Exempl. l.* 10. *c.* 6. *p.* 569.

5. The ancient Lacedemonians, when they had a purpoſe to diſſemble and conceal their letters, which they ſent to their Generals abroad, that the contents of them might not be underſtood, though they ſhould be intercepted by the enemy, they took this courſe: they choſe two round ſticks, of the ſame thickneſs and length, wrought and planed after the ſame manner. One of theſe was given to their General when he was about to march, the other was kept at home by the Magiſtrates. When occaſion of ſecrecy was, they wound about this ſtick a long ſcroll, and narrow, only once about, and in ſuch manner as that the ſides of each round ſhould lie cloſe together: then wrote they their letters

ters upon the tranſverſe junctures of the ſcroll, from the top to the bottom. This ſcroll they took off from the ſtick, and ſent it to the General, who knew well how to fix it to that ſtick he kept by him: the unrolling of it did disjoin the letters, confound and intermix them in ſuch manner, that although the ſcroll was taken by the enemy, they knew not what to make of it; if it paſſed ſafe, their own General could read it at pleaſure. This kind of letter the Lacedæmonians called Scytale. *A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Eraſm. Adag. p. 442. Zuing. Theat. vol. 3. l. 4. p. 156. Plut. in Lyſandr. p. 144. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.*

6. I have read in the Punick Hiſtory, of an illuſtrious perſon amongſt them (whether it was Aſdrubal, or ſome other, I do not now remember) who on this manner uſed to conceal ſuch letters as he ſent about matters of ſecrecy. He took new tables, which were not yet covered with wax, and cut out his letter upon the wood; then (as the manner was) he drew them over with wax; theſe tables, as if nothing was writ upon them, he ſent to ſuch as beforehand he had acquainted with the uſe of them, who upon the receipt of them took off the wax, and read the letter as it was engraven upon the wood. Demaratus uſed this way of writing. *A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Pezel. Mellific. tom. 1. p. 59.*

7. The way by pigeons to give intelligence afar off with wonderful celerity, is this: they take them when they ſit on their neſts, tranſporting them in open cages, and return them with letters bound about their legs like jeſſes, who will never give reſt to their wings, until they come to their young ones. So Tauroſthenes by a pigeon, ſtained with purple, gave notice of his victory at the Olympick games the ſelf-ſame day to his father in Ægina. *Sandys on Ovid. Metam. l. 12. p. 229.*

8. There are books of epiſtles from C. Cæſar to C. Oppius and B. Cornelius, who had the care of his affairs in his abſence. In theſe epiſtles of his in certain places there are found ſingle letters without being made up into ſyllables, which a man would think were placed there to no purpoſe; for no words can be framed out of theſe letters. But there had been a ſecret agreement betwixt them of changing the ſituation of the letters, and that in writing they ſhould appear one thing, but in reading they ſhould ſignify another. Probus the Grammarian hath compoſed a book with curioſity enough, concerning the occult ſignification of the letters in the epiſtles of Cæſar. Suetonius ſaith of Cæſar, that any thing of privacy he wrote by notes or characters, that is, by ſo tranſpoſing the order of the letters, that no word could be made out of them. But if any man would underſtand and imitate this practice of his, he muſt know, that he changed the fourth letter of the alphabet, that is, he ſet down D. for A. and ſo throughout all the reſt of the letters. *A. Gell. Noct. Attic. l. 17. c. 9. p. 457. Sueton. l. 1. c. 56. p. 36. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.*

9. Artabaſus, an illuſtrious perſon amongſt the Perſians, after the departure of Xerxes, was left with Mardonius in Europe; he had taken Olynthus, and was now ſet down before Potidæa: here there was intelligence betwixt him and Timoxenus, an eminent perſon in the town, and the device they had to convey letters to each other was this: they wrapped their letters round about the upper part of an arrow, and then glued on the feathers of the arrow upon it, and ſo their arrows were to be ſhot to ſuch a place as they had mutually agreed upon. They had done this for ſome time, till they were caſually betrayed; for Artabaſus directing his arrow to the wonted place, it chanced to light upon the ſhoulder of a Potidæan that was accidentally there; divers, as the manner is, ran to the wounded man, and plucking out the arrow, perceived the letters that were faſtened to it, and carried them to the magiſtrates of the city, whereby it came to paſs, that Timoxenus the traitor was diſcovered. *Pezel. Mellific. tom. 1. p. 73.*

10. Antigonus, who had wintered in Meſopotamia, came to Babylon, and having there joined with Seleucus and Python, he determined to march out againſt Eumenes, who had fortified the river Tygris from its fountain to the ſea, and indeed all the country bordering upon him, in which manner he waited the approach of the enemy; but foraſmuch as the guard of a place of ſo great a length required a multitude of ſoldiers, Eumenes had obtained of Peuceſtus, that he ſhould ſend for ſome thouſands of archers for him out of Perſia; which was done in ſuch manner, that moſt of the Perſians, though diſtant thirty days journey, did yet hear of the edict of Peuceſtus upon that very day it was given out, and that through the artificial placing of their watches: for whereas Perſia is interrupted with valleys, and full both of many and high rocks, the ſtrongeſt voices that were to be found amongſt the inhabitants were placed upon the tops of theſe; ſo that the command

being heard in divers places at once, they tranſmitted it immediately from one to the other, till ſuch time as it was gotten to the utmoſt end of Peuceſtus's Satrapy. *Pezel. Mellific. tom.* 1. *p.* 409.

11. Octavianus Cæſar, when he wrote to his friends any thing of ſecrecy or matter of importance, his manner was to take the next letter in the alphabet to that which ſhould have been made uſe of, ſaith Don Caſſius; and Suetonius ſaith, that as oft as he wrote by notes and characters, he uſed B. for A. and C. for B. and in the ſame order all the reſt as they follow, only inſtead of X. he uſed a double AA. *Sueton. l.* 2. *c.* 88. *p.* 109. *Pet. Greg. de Repub. l.* 16. *c.* 4. *p.* 667.

12. The Roman ſpies who were ſent into Perſia, at their return brought a long piece of parchment that had letters wrote upon it within, which was given them by Procopius; but, for the better concealment of it, it was put into a ſheath or ſcabbard of a ſword, and ſo carried ſafe without ſuſpicion. *Pet. Gregor. de Repub. l.* 16. *c.* 4. *p.* 666.

13. Diognetus the Mileſian was in love with Polycrita of Naxos; and for love of her he betrayed his countrymen and their counſels: for when they had beſieged Naxos, he ſent a young girl with a letter to Polycles, brother of Polycrita, and Governor of the city; wherein he ſhewed the way how he might intrap and ſlay the Mileſians. This letter was written upon a plate of lead rolled up, and baked in a loaf of bread, and ſo conveyed to the Governor. *Pet. Gregor. de Repub. l.* 16. *c.* 4. *p.* 666.

CHAP. XLV.

Of the ſad Condition and deplorable Diſtreſſes of ſome Men by Sea and Land.

THE mountain Veſuvius near Naples is reported to be ſo fertile, that it yieldeth to thoſe who manure it a million of gold in revenue; but when it comes to caſt forth its inflamed entrails, it often makes as much havock in one day alone, as it brings profit in many years: "And it ſeems," ſaith Montaigne, "that fortune does ſometimes ſo narrowly watch the laſt days of our life, as in one moment to overthrow what for many years ſhe hath been erecting; repaying our paſt and light pleaſures with weighty miſeries, and forcing us to cry out with Laberius, *Nimirum hâc die unâ plus vixi*; "I have certainly lived too long, at leaſt by this one unhappy day." *Cauſ. Treat. of Paſſ. p.* 38. *Montaign. Eſſays, l.* 1. *c.* 18. *p.* 29.

1. Horrible was that tragedy which the Weſt Indies beheld in the perſons of ſeven Engliſhmen, the relation of it take as followeth: "The aforementioned ſeven being in Saint Chriſtopher's Iſland, had prepared themſelves for a voyage of one night, and had taken with them proviſion for no longer a time; but a tempeſt intercepted their return, and carried them off ſo far into the ſea, that they could not return home in leſs than ſeventeen days: in which time they were ſo ſparing of their one night's proviſion, that they made it ſerve them to the fifth day; that paſt, they muſt wreſtle with mere famine, which was ſo much the more grievous to them, in regard the ſun was extremely hot, that dried up their parched throats, exhaling the ſaltneſs from the troubled ſea. They had now little hope of retrieving themſelves from their woeful ſituation; and were therefore forced to caſt lots amongſt themſelves to ſee whoſe fleſh and blood ſhould ſatisfy the hunger and thirſt of the reſt. The lot fell upon him who firſt gave the counſel; who was not only unaffrighted at his hard fortune, but encouraged the reſt, who had a kind of horror as to what they were about: he told them, that "fortune was a favourer of the bold; that there was no poſſibility of eſcape, unleſs they immediately ſtayed their flying life by human fleſh; that for his part he was well content, and that he thought himſelf happy he could ſerve his friends when he was dead." With ſuch words as theſe he ſo perſuaded them, that one (drawn out by lot alſo) cut his throat; of whoſe carcaſe each of them was ſo deſirous of a piece, that it could ſcarcely be divided ſo quickly. They fell to the fleſh with eager teeth, and ſucked out the blood into their thirſty ſtomachs. One only was found amongſt them, who, being nearly related to the dead perſon, reſolved to endure all things rather than pollute himſelf with the blood of his friend: but the next day his famine drove him into ſuch a madneſs, that he threw himſelf overboard into the ſea. His aſſociates would not ſuffer ſo delicate a repaſt as his carcaſe to be ſo unſeaſonably ſnatched from them. But his madneſs had already ſo vitiated his blood and the fleſh all about the veins, that in the whole body there was ſcarce any thing found fit to eat, ſave only his bowels. At laſt it pleaſed God to ſhew them mercy in this their wandering and diſtreſs, and brought their ſmall ſhip to the iſle of Saint Martin, in which they were kindly received

by the Dutch garriſon, and ſent back to the reſt of their friends; where they had ſcarce ſet foot on the ſhore, but they were accuſed of murder; but inevitable neceſſity pleading in their behalf, they were ſet free by the Magiſtrate. *Nich. Tulpii Obſerv. Med. l. 1. c. 43. p. 81.*

2. In the year 1610 one Pickman, a Fleming, coming from Drontheim in Norway, with a veſſel laden with boards, was overtaken with a calm, during which the current of the ſea carried him upon a rock or little iſland towards the extremity of Scotland: to avoid a wreck, he commanded ſome of his men to go into the ſhallop, and to tow off the ſhip: coming near the iſland, they ſaw ſomething which was more like a ghoſt than a living perſon, a body ſtark-naked, black and hairy, a meagre and deformed countenance, and hollow and diſtorted eyes: he fell on his knees, and joining his hands together, begged relief from them; which raiſed ſuch compaſſion in them, that they took him into the boat: there was in all the iſland nor graſs, nor tree, nor ought whence a man could derive either ſubſiſtence or ſhelter, beſides the ruins of a boat, wherewith he had made a kind of hut to lie down under. The man gave this relation of himſelf: "I am an Engliſhman; and a year ago, or near it, being to paſs in the ordinary paſſage-boat from England to Dublin, the boat was taken by a French pirate, who, being forced by a tempeſt, which immediately roſe, to let go the paſſage-boat, left us to the mercy of the waves, which carried us into the main ſea, and at laſt ſplit the boat upon the rock where you took me in. I eſcaped with one more into the iſland, where we endured the greateſt extremities. Of ſome of the boards of our boat we made the hut you ſaw: we took ſome ſea-mews, which, dried in the wind and ſun, we eat. In the crevices of the rocks on the ſea-ſide we found ſome eggs; and thus we had as much as ſerved to keep us from ſtarving. But our thirſt was moſt inſupportable: for, having no freſh water but what fell from the ſky, and was left in certain pits which time had worn in the rocks, we could not have it at all ſeaſons; for the rock lying low, was waſhed over with the waves of the ſea. We lived in this condition ſix weeks, comforting one another in our common misfortune; till being left alone, it began to grow inſupportable to me. For one day awaking in the morning, and miſſing my comrade, I fell into ſuch deſpair, that I had thoughts of caſting myſelf headlong into the ſea. I know not what became of him, whether deſpair forced him to that extremity, or that looking for eggs on the ſteepy ſide of the rock, he might fall into the ſea. I loſt with my comrade the knife wherewith we killed ſea-dogs and the mews, upon which we lived: ſo that, not able to kill any more, I was reduced to this extremity, to get out of one of the boards of my hut a great nail, which I made ſhift ſo to ſharpen upon the rock, that it ſerved me for a knife. The ſame neceſſity put me upon another invention, which kept me laſt winter, during which I endured the greateſt miſery imaginable. For, finding the rock and my hut ſo covered with ſnow, that it was impoſſible for me to get any thing abroad, I put out a little ſtick at the crevice of my hut, and baiting it with a little ſea-dog's fat, I by that means got ſome ſea-mews, which I took with my hand from under the ſnow; and ſo I made a ſhift to keep myſelf from ſtarving. I lived in this condition and ſolitude above eleven months, and expected to end my days in it, when God ſent you here to deliver me out of the greateſt miſery that ever man was in." The ſeaman having ended his diſcourſe, the maſter of the ſhip treated him ſo well, that within a few days he was quite another creature: he ſet him aſhore at Derry in Ireland; and ſaw him afterwards in Dublin; where ſuch as had heard what had happened to him, gave him wherewithal to return into England. *Mandelſlo's Travels, l. 3. p. 280, 281.*

3. Richard Clark, of Weymouth in Dorſetſhire, was a knowing pilot, and maſter of the ſhip called the Delight, which Anno 1583 went with Sir Humphrey Gilbert for the diſcovery of Norembege. It happened, that without any neglect or default of his, the ſhip ſtruck on a ſhoal, and was caſt away on Thurſday, Auguſt 29, in the ſame year. Of them that eſcaped ſhipwreck, ſixteen got into a ſhall boat of a tun and half, which had but one oar to work withal; they were ſeventy leagues from land, and the weather ſo ſtormy, that it was not poſſible for a ſhip to carry an inch of ſail. The boat being over-burdened, one of them, Mr. Hedley, made a motion to caſt lots, that thoſe four which drew the ſhorteſt ſhould be caſt overboard, provided if one lot fell on the maſter, he notwithſtanding ſhould be preſerved, in whom all their ſafety was concerned. The maſter diſavowed the acceptance of any ſuch privilege, replying, they would live or die together. On the fifth day Mr. Hedley (who firſt motioned lot-drawing) and another died, whereby their boat

was ſomewhat alighted. Five days and nights together they ſaw the ſun and ſtars but once, ſo that they only kept up their boat with their ſingle oar, as the ſea did drive it. They continued four days without ſuſtenance, ſave what the weeds (which ſwam in the ſea) and ſalt water did afford. On the ſeventh day about eleven o'clock they had ſight of, and about three they came on the South part of Newfoundland. All the time of their being at ſea the wind kept continually ſouth; if it had ſhifted to any other point, they had never come to land, but it turned to the north within half an hour after their arrival. Being all come to ſhore, they kneeled down, and gave God praiſe for their miraculous deliverance. There they remained three days and nights, having plentiful repaſt upon berries and wild peaſe. After five days rowing along the ſhore, they happened on a Spaniſh ſhip of St. John de Luz, which courteouſly brought them home to Biſcay. Here the viſitors of the Inquiſition came aboard the ſhip, put them on examination, but by the maſter's favour and ſome general anſwers they eſcaped for the preſent. But fearing a ſecond ſearch, they ſhifted for themſelves, and going twelve miles by night got into France, and ſo ſafely arrived in England. Thus as the Pſalmiſt ſpeaks, "They which go down into the ſea, and occupy in great waters, theſe men ſee the works of the Lord, and his wonders in the deep." *Hackluyt's Engliſh Voyages, vol. 3. p. 163. Full. Worth. p. 282. in Devonſhire.*

4. It is a ſtory altogether lamentable, which happened about the Cape of Good Hope to Manuel de Souſa, ſurnamed Sepulveda, Governor of the citadel of Diu for the King of Portugal, and it is this: Having long enjoyed great happineſs and honour in the Eaſt-Indies, he came to Cochin, not far from Calcutta, where he embarked himſelf in January 1553, in a great ſhip laden with riches, and about ſix hundred perſons with him, amongſt which were his wife, his children, ſervants, ſlaves, and a great retinue, to come into Portugal; but the ſhip being caſt away upon the coaſt of Africa, and the ſea having ſwallowed up near all that was within it, except the perſons who ſaved themſelves aſhore half-naked, deſtitute of all hope to recover their loſs again: having relied upon the words of the crafty and cruel Barbarians, they fell at laſt (ſo many of them as remained yet alive; for the moſt part were now dead, with fear and famine, and other miſeries) into the hands of a petty King of Æthiopia; who cauſed them to be diſarmed, ſtripped, and left ſtark-naked upon the ſand, deprived of all ſuccour and neceſſary things. They were left, half-dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their eyes upon the ground, as perſons transformed into ſo many images. Eleanor, the wife of Manuel, daughter to Garcias Sala, Viceroy of Portugal in the Indies, an honourable Lady, ſeeing the Barbarians buſied about ſtripping and ſnatching away the clothes from her huſband, herſelf, her children, and the reſt, forgetting her dignity and her ſex, fell upon theſe filchers with her fiſts, provoking them to kill her; but in vain. They left her ſtark-naked upon the ſhore. The chaſte Lady ſeeing herſelf in ſuch a caſe, and the day-light miniſtering to her more ſorrow and horror than death itſelf, ſhe covered herſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders and over her breaſts, that were naked and bare: which done, ſhe commanded the men who ſurvived of her miſerable company, to be gone and ſhift for themſelves as they could; herſelf remaining in that caſe without ſtirring or ſpeaking a word. If at ſome times ſhe beheld her dear children, the tears would flow from her eyes like rivers, and ſhe ſent out deep ſighs and ſobs. As for Manuel, the father and huſband, ſuch an extreme ſadneſs and grief had cloſed up his heart and his mouth, that he held his eyes a long time fixed upon the earth, as one ſtruck with a thunderbolt; yet at laſt the care of his little ones upon the ſudden awakened him: he went to a foreſt near them to ſeek for ſome food; at his return he found the youngeſt of his children departed, and his wife, who had been three days without eating any thing, overborne with ſorrow and tears. His child he buried with his own hand: the next day he returned to ſeek again; and coming back, he found his wife and his other ſon dead, and ſome women ſervants lamenting with great cries over their poor bodies. Having put by the ſervants, he laid himſelf down upon the ground; and ſtretching out the right hand of his deceaſed wife, he leaned a while with his head upon the ſame; and then, with the help of the ſaid ſervants, he hid his wife and child within the ſand, without uttering a word. That done, he returned into the foreſt; where it is conjectured he was devoured by wild beaſts, for there was never any news heard of him afterwards. About ſix ſcore of theſe miſerable travellers, having eſcaped divers incredible difficulties, did at laſt recover a port of the ſea, where they found commodity to paſs into Portugal; where, on their arrival, they declared the particulars of their hiſtory

as it is here ſet down. *Camer. Oper. Subſciſiv. cent.* 2. *c.* 57. *p.* 243. *Cauſ. Holy Court, tom.* 2. *max.* 14. *p.* 411, 412.

5. A. D. 1630, May 1, the Muſcovy Merchants of London ſent a ſhip called the Salutation for Greenland, which arrived there in ſafety June 11 following, together with two other ſhips, all which were commanded by Capt. William Goodler. The Captain's ſhip ſtayed at Bellſound, that of the Salutation at the Foreland: the Captain having killed ſtore of whales, ſent away for the Salutation, which in the way meeting with croſs winds, the maſter ſent eight of his men aſhore to kill ſome veniſon. Theſe men taking with them a brace of dogs, a firelock, two lances, and a tinder-box, went on ſhore, and killed fourteen; but night coming on, and they weary, they went to reſt, intending next day to end their hunting, and return to their ſhip. But the next day proved foggy, and much ice being betwixt the ſhore and the ſhip, the ſhip was forced to ſtand ſo far off into the ſea, that they loſt ſight of her: they hunted on to Green-harbour, and there they found that the ſhip was departed: they made all ſpeed poſſible with their ſhallop to Bellſound, to their Captain, and, for fear of delay, threw their veniſon overboard; but having no compaſs, they wandered up and down ſo long till the ſhips were departed. This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever inhabited thoſe deſolate climates; that none could be hired (for any reward whatſoever) by the Merchants to winter there; and that nine able men left behind formerly, as they now were, died all miſerably upon the place, becoming the prey of bears and foxes. All which made them (like men amazed) to ſtand looking one upon another: that which increaſed their horror, was their want of all neceſſary proviſion; no clothes for change or warmth, no food, no houſe for ſhelter. After a ſpace, knowing the danger of delay in extremity, they adviſed upon the moſt likely courſe for their preſervation: they reſolved to go to Green-harbour to hunt for veniſon, where, in their going, ſtay and return, they killed nineteen deers and four bears, with which they laded their ſhallop; and finding another old ſhallop left there, they laded it with the greaves or fritters of whales, that had been boiled there that year, and took their way to Bellſound to their tent, where they intended to winter. In the way of their paſſage they had like to have loſt all their proviſion. At length they arrived at Bellſound, where they took out their proviſion, conſtructed their tent, and with part of the materials of a leſſer tent near it, pieces of old caſks, and old ſhallops left there, (as it is uſual) they made up their houſe and cabins, where they lodged two and two, and with marvellous induſtry provided themſelves with fire-wood, and ſhelter againſt the extremity of the cold: their beds were the deer-ſkins dried. Having thus fitted every thing in the beſt manner they could, on the twelfth of September, looking out into the Sound, they eſpied two ſea-horſes lying aſleep on a piece of ice; whereupon haſting to them with an old harping-iron, they ſlew firſt the old one, and then the young one; flayed, roaſted, and eat them: not long after they killed another; but nights and cold increaſing upon them, and they viewing their proviſion, found it too ſmall by half: whereupon they agreed to one reaſonable meal a day, and to faſt Wedneſdays and Fridays, except from the greaves of the whale, a loathſome meat; at which diet they continued three months. To repair their clothes and ſhoes they made thread of rope-yarn, and needles of whale-bone. October 10, the nights being grown very long, all the ſea was frozen over, and then grief and fear began to work upon them; but they prayed to God for ſtrength and patience in their miſeries, and by his aſſiſtance cheered up themſelves to uſe the beſt means for their preſervation. Then, for the preſervation of their veniſon, and lengthening of their firing, they thought beſt to roaſt every day half a deer, and to ſtow it in hogſheads; which accordingly they did, leaving ſo much raw as would ſerve to roaſt every Sabbath-day a quarter. Here another trial of their patience befel them: their whale-fritters that had been drenched with ſea-water, and lay cloſe together, were grown mouldy and ſpoiled; and again ſurveying their bear and veniſon, they found it would not afford them five meals a week; ſo they were forced to cut off one meal more, and for three months after they fed four days upon the mouldy whale-fritters each week, and the other three on bear and veniſon. Beſides the want of meat, they began to want light, no ſun appearing from the 14th of October to the 3d of February, but the moon ſhined as here in England. Againſt this, having found a ſheet of lead in the Cooper's tent, with rope-yarn and oil, they made a lamp, which they kept continually burning to their great comfort. In the beginning of January, as the days began to lengthen, the cold increaſed to that ex-

extremity, that it raiſed bliſters on their fleſh; and if at any time they touched iron, it would ſtick to their fingers like bird-lime: if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten: for drink, from the 10th of January to the 20th of May, they had none but ſnow-water, which they melted with hot irons. The latter end of January they found their food would laſt but ſix weeks longer: but they had recourſe to God for a ſupply: and looking out one bright day, they ſaw a great ſhe-bear with her cub coming towards the tent; her they ſlew with their lances; the cub eſcaping, they drew her into the tent, and this bear ſerved them twenty days. In March the days ſo lengthened, that the fowls and foxes came abroad, of which foxes by traps they catched fifty, and ſixty fowls as big as pigeons, and they had killed ſeven more bears: ſo that with two or three meals a day their ſtrength was much increaſed. In May the firſt the weather grew warm, ſo that they went out to ſeek proviſion. In this month there came two ſhips of Hull into the Sound, who knowing ſome men had been left there the year before, and being deſirous to know whether they were dead or alive, the maſter manned a ſhallop to go as near the ſhore as they could, and ſo over the ice to the tent. When theſe men came near the tent, they hailed them with the uſual word of the ſea, crying "What cheer, ho!" To which one of them in the tent anſwered again, "Hollo!" which ſudden anſwer almoſt amazed them all: but perceiving them to be the very men left there, with joyful hearts they embraced one another. The men left their tent, and went with them to their ſhip, where they ſtayed till the London fleet came, which was three days after. They went on board the Admiral, where Capt. William Goodler was, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreſhment, they grew all perfectly well. Thus they continued in the fleet till the 20th of Auguſt, when they ſet ſail, and at laſt came ſafe into the river of Thames, and the Muſcovy Merchants dealt very well by them. The names of theſe eight men were William Fakely, Gunner; Edward Pelham, Gunner's Mate, that wrote this ſtory; John Wiſe and Robert Goodfellow, Seamen; Thomas Ayres, Whale-cutter; Henry Bett, Cooper; John Dawes and Richard Kellet, Land-men. *Clark's Mirror, c. 105. p. 512, 513, &c. Stowe's Annals, p. 1017.*

6. The Admiral St. Jago ſet out for Portugal Anno 1585, with a fair wind: ſhe ſailed betwixt the Iſland of St. Laurence and the firm land that runs by the coaſt to Moſambique, in which paſſage there are certain ſhallows called the India, which are of coral, very ſharp, black, white, and green, and very dangerous. The Pilot took the height of the ſun, and made his account they were paſt the ſhallows; and though many of the ſailors and others in the ſhip were againſt him, yet he commanded the Maſter to make all the ſail he could to Moſambique, without any let or ſtay. They ſailed in that ſort till midnight, when they fell upon the ſhallows, being of clear white coral, and ſo ſharp, that with the force of wind and water that drove the ſhip upon them, the ſhip was cut in two pieces, as if it had been ſawn aſunder; ſo that the keel and the floor-timbers lay ſtill upon the ground, and the upper works being driven ſomewhat further, at laſt ſtuck faſt, the maſts being alſo carried away by the board; whereupon there was a mighty and lamentable cry, for there were near upon five hundred perſons in the ſhip. The Admiral, Fernando de Mendoza, the Maſter, the Pilot, and ten or twelve more, preſently entered into the ſmall jolly boat, defending it with their drawn ſwords that no more ſhould enter, ſaying, "they would go and ſee if there were any dry place in the ſhallows whereon they might work, to make a boat of the pieces of the broken ſhip, therein to ſail unto the ſhore, and ſo to ſave their lives:" which put them that were behind in ſome ſmall comfort. But when they had rowed about, and found no dry place, they durſt not return again to the ſhip, leſt their boat ſhould have been overladen: wherefore they rowed towards land, having about twelve boxes of marmalade, with a pipe of wine, and ſome biſcuits, which in haſte they had thrown into the boat. After they had been ſeventeen days upon the ſea, they fell with great hunger, thirſt, and labour, on the land, where they ſaved themſelves. The reſt that ſtayed in the ſhip, ſeeing the boat came not again, it may well be thought in what caſe they were. At laſt one ſide of the gunwale of the ſhip, abreaſt the main hatchway, where the long-boat lay, burſt out, and the boat being half ſtove, began to fetch way; but becauſe there was ſmall hope, no man laid hold thereon, but every one ſat looking at his companions. At laſt an Italian, called Cyprian Grimoaldo, roſe up, and taking courage, ſaid, "Why are we thus abaſhed?

Let us ſeek to help ourſelves, and ſee if there be any remedy to ſave our lives." Wherewith preſently he leaped into the boat, and with an inſtrument in his hand, he began to clear her; whereat others took courage, ſo that there leaped at the leaſt fourſcore and ten perſons into it, and many hung by the hands upon the boat, ſwimming after it; and becauſe they ſhould not ſink the boat, they were forced to cut off the fingers of ſuch as held thereon, and let them fall into the ſea; and many they threw overboard: which done, they ſet forward, committing themſelves to God; the moſt pitiful lamentations being made by thoſe left behind in the ſhip. In this manner having rowed certain days, and having but ſmall ſtore of victuals, (for there were ſo many in the boat that it was ready to ſink) and becauſe it was very leaky, and not likely to hold out, they agreed to chooſe a Captain, whom they would obey, and do as he commanded. They choſe a Gentleman, a Meſticho of India, who preſently commanded to throw ſome of them overboard, as the lot directed: amongſt theſe was a Carpenter, who not long before had helped to clear and mend the boat; who deſired them to give him a piece of marmalade and a cup of wine; and when they had thus done, he willingly ſuffered himſelf to be thrown overboard into the ſea, and ſo was drowned. In this miſery and diſtreſs they were twenty days at ſea, and in the end got to land, where they found the Admiral, and thoſe that were in the other boat. But having eſcaped this danger, thoſe in both boats fell into another; for they had no ſooner ſet foot on ſhore, but they were by the Moors, called Caffres, ſpoiled of all their clothes, ſo that they left not ſo much as a ſingle rag upon any of their bodies. In the end, having endured great hunger and miſery, and other miſchiefs, they came unto a place where they found a Factor of the Captains of Sofala and Moſambique, who helped them as he could, and found means to ſend them unto Moſambique, and from thence they went into India, where I knew many of them: ſome of them died before they got to Moſambique. Of thoſe that ſtayed in the ſhip, ſome took boards, deals, and other pieces of wood, and bound them together (which the Portugueſe call jangada's, our ſeamen call them rafts); every man got what he could catch, all hoping to ſave their lives: but of all thoſe there came but two men ſafe on ſhore: ſo that of all the five hundred, there were about ſixty perſons that ſaved themſelves; all the reſt, amongſt whom were thirty women, ſome Jeſuits and Friars, were all drowned in the ſhip; and all this through the wilfulneſs and folly of a Pilot. *J. Huighen Linſchoten's Voyages, l.* 1. *c.* 92. *p.* 146, 147.

7. Great were the dangers and wonderful the deliverances of William Okeley and his company, the relation of which from his own book I have thus contracted: *Anno Dom.* 1639, we took ſhip at Graveſend in the Mary of London, Mr. Boarder Maſter, bound for the iſle of Providence in the Weſt Indies: five weeks we lay in the Downs waiting for a wind, and then we ſet ſail, and came to anchor near the Iſle of Wight; but by this time all our beer ſtunk, and we were forced to throw it overboard, and to take in vinegar to mix with water for our voyage. The next Lord's day we ſet ſail again, and coming between the iſland and the main land, we ſtuck faſt in the ſands; but the tide coming in, we hove the ſhip off. The ſixth day after our ſetting ſail from the Iſle of Wight, we diſcovered three Turkiſh men of war, who chaſed us, and at break of day boarded and took us. Having kept us cloſe priſoners at ſea, at the end of five or ſix weeks they brought us to Algiers, where I was ſold for a ſlave the firſt market-day, to a Patron, who told me "I muſt allow him two dollars a month, and live aſhore where I would, and get it where I could," though I knew not where to levy the leaſt mite of it. Wandering up and down, I met with an Engliſhman in his little ſhop, that traded in tobacco, and a few other things; his partner I became with a little money I had reſerved, and a ſmall modicum my Patron had allowed me for my ſtock. Here I got money, and hired a cellar, where I laid up ſome other of my goods: when weary of my ſlavery, I formed a deſign for my liberty, and communicated it to John Anthony, Carpenter; William Adams, Bricklayer; John Jephs, Seaman; John —, a Carpenter; and two others, men of able bodies, and uſeful in the intended project; which was, "to contrive the model of a boat, which being formed in parcels, and afterwards put together, might be the means of our eſcape." They approved the propoſal, and in my cellar we began our work: we provided firſt a piece of timber of twelve feet long, to make the keel; but becauſe it was impoſſible to convey a piece of timber of that length out of the city, but it muſt be ſeen and ſuſpected, we therefore cut it in two pieces, and fitted it for jointing juſt in the middle; then we provided timbers; after which, to make the boat water-tight, becauſe

boards would require much hammering, and that noiſe was like to betray us, we bought as much ſtrong canvas as would cover our boat twice over upon the convex of the careen: we provided alſo as much pitch, tar, and tallow, as would ſerve to make it a kind of tarpaulin cerecloth, to ſwaddle the naked body of our infant-boat: of two pipe-ſtaves ſawed acroſs from corner to corner, we made paddles, to ſerve for oars; and for our proviſion we had a little bread, and two leather-bottles full of freſh water: we alſo remembered to buy as much canvas as would ſerve for a ſail. We carried out all theſe in parts and parcels, fitted them together in the valley, about half a mile from the ſea, whither four of our company carried the boat on their ſhoulders, and the reſt followed them. At the ſea-ſide we ſtripped, put our cloaths into the boat, and carried it and them as far into the ſea as we could wade, and then all ſeven got into the boat; but finding ſhe was overladen, two of the ſeven were content to ſtay on ſhore. Having bid them farewel, we launched out, June 30, 1644. The bill of lading was John Anthony, William Adams, John Jephs, John ——, Carpenter, and William Okeley: four of us wrought continually at the oars, the fifth was to free the boat of that water, which by degrees leaked through our canvas: our bread was ſoon ſpoiled with ſoaking in the ſalt water, our freſh water ſtunk of the tanned ſkins and ooze, yet we complained not. Three days with good huſbandry our bread laſted us, but then pale famine ſtared us in the face: water indeed we might have, but it muſt be ſalt out of the ſea, or that which had been ſtrained through our own bodies, and that we choſe of the two; but we muſt not have that after a while, unleſs we would drink the other firſt: and the miſery was, theſe did not aſſuage our thirſt, but increaſed it. The wind too for ſome time was full againſt us; but God rebuked it, and made it our friend. A ſecond inconvenience was, that our labour was without intermiſſion: and a third, the extremity of the heat by day, the ſeaſon raging hot the beginning of July, and we wanted freſh water to aſſuage the heat: our labour made it inſupportable to our bodies, and our little hope made it as grievous to our ſouls: one help we had, a poor one, he that emptied the boat threw the water on the bodies of the reſt to cool them; but our bodies thus ſcorched and cooled, roſe up in bliſters all over. Great pain we felt, great dangers we were in, great miſeries we endured, great wants we were under, and had but little hope, food, or ſtrength. If any aſk "by what directions we ſteered our courſe to Mayork, whither we deſigned?" for the day a pocket-dial ſupplied the place of the compaſs, by night the ſtars, when they appeared; and when not, we gueſſed our way as well as we could by the motions of the clouds. Four days and nights were we in this woful plight, on the fifth, all hope that we ſhould be ſaved was over; ſo that we left off our labour, becauſe we had no ſtrength left, only emptied the boat of water, when God ſent us ſome relief: as we lay beating up and down, we diſcovered a tortoiſe not far from us, aſleep in the ſea. Had Drake diſcovered the Spaniſh fleet, he could not have more rejoiced: we took to our oars, ſilently rowed to our prey, and took it into the boat with great triumph. We cut off her head, and let her bleed into a pot: we drank the blood, eat the liver, and ſucked the fleſh. It wonderfully refreſhed our ſpirits, and we picked up ſome crumbs of hope. About noon we thought we diſcovered land. It is impoſſible to expreſs the joy which raiſed our ſouls at this apprehenſion: we laboured hard, and at length were fully ſatisfied that it was land, and it was Mayork; we kept within ſight of it all day. The ſixth of July, and about ten o'clock at night, we came under the iſland, and crept as near the ſhore as we could and durſt, till we found a convenient place where we might thruſt in our weatherbeaten boat. When we were come to land, we were not inſenſible of our deliverance: but though we had eſcaped the ſea, we might die at land: we had had no food ſince we eat the liver, and drank the blood of the tortoiſe; therefore John Anthony and myſelf were ſent out to ſcout abroad for freſh water, becauſe we ſpake ſome Spaniſh. We came to a watch-tower of the Spaniards, ſpake to him on the watch, told him our condition, and earneſtly begged ſome freſh water and ſome bread. He threw us down an old mouldy cake; but ſo long as it was a cake, hunger did not conſider its mouldineſs: then he directed us to freſh water, which was hard by. We ſtood not telling ſtories, we remembered our brethren left with our boat; and obſerving the ſentinel's directions came to a well, where there was a pot with ſtrings to draw with. We drank a little water, and eat a bit of our cake; but the paſſage was ſo diſuſed, that we had much ado to force our throats to relieve our clamorous ſtomachs. We returned to our boat, acquainted them with the good ſucceſs of our embaſſy, and all prepared to go to the well. So making our boat as faſt as we could to the ſhore, we left her. We arrived at the well, found water, and we had ſomething to draw, but had no throat to ſwallow; for William Adams attempting to drink, after many eſſays was not able, but ſtill the water returned; ſo that he ſunk down to the ground, faintly ſaying, "I am a dead man:" but after much ſtriving, he took a little; ſo refreſhed with our cake and water, we lay down by the well-ſide till the morning. When it was clear day, we again went to the watchman, intreating him to direct us to the next houſe or town, where we might find relief. He civilly directed us to one about two miles off; and long it was ere our bliſtered feet could overcome the tediouſneſs of that little way. When we came, the honeſt farmer, moved with our relation, ſent us out bread and water, and olives; and ſeeing us thankful beggars, enlarged his civility to us, called us into his houſe, and gave us good warm bean-pottage, which ſeemed to me the moſt pleaſant food that ever I eat in my life. Thence we advanced to the City of Mayork, about ten miles from that place: that night we lay by a well-ſide, and in the morning we entered the ſuburbs. The Viceroy was informed of us, and we were commanded to appear before him; who, after he had examined us, and heard our ſtory, ordered that we ſhould be maintained at his own coſt, till we could have paſſage to our own country: but our Engliſh ſhips ſeldom trading thither, we petitioned the Viceroy for paſſage in the King of Spain's galleys, which were in the road, bound for Alicant; which he graciouſly granted us. After ſome other troubles, we met with contrary winds, and it was five weeks ere we could reach the Downs, where we arrived in September, 1644. The Commander of the ſhip was Capt. Smith, of Rotherhithe. Mr. Thomas Sanders, my wife's brother, being in Mayork not long after we came thence, ſaw our boat hung up for a monument upon the ſide of the great church there. Mr. Robert Hales was there in 1671, and aſſures me that he ſaw the naked ribs and ſkeleton of it then, hanging in the ſame place. *Okely's Ebenezer*, § 8. *p.* 43, 44, *&c. ad finem.*

CHAP. XLVII.

Of Conſcience, the Force and Effects of it in ſome Men.

LUcretius boaſts of his maſter Epicurus, "that when the minds of men were ſunk under the burden of religion, it was he who firſt did dare to aſſert the freedom and liberty of mankind; and that ſo ſucceſsfully, that religion began to be deſpiſed, and man was made equal to Heaven itſelf:" but if we believe Cotta in Tully, he tells us, "that Epicurus was ſo far from finding his beloved eaſe and pleaſure in his ſentiments, that never was ſchool-boy more afraid of a rod, than he was of the thought of a God and death: *Nec quenquam vidi* (ſaid he) *qui magis ea timeret, quæ timenda eſſe negaret*; "No man more feared the things which he taught ſhould be deſpiſed, than himſelf." For whatever there is in the air, there is certainly an elaſtical power in the conſcience, that will bear itſelf up, notwithſtanding all the weight that is laid upon it. Men may ſilence for a while the voice of their own conſcience; but it will find a time to ſpeak ſo loud, as to be heard in deſpite of its owner.

1. There were two Senators in great reputation at Rome, Symmachus, and Boethius who had married the daughter of the former. Theodoricus, King of the Goths, ſent for them to him, then at Ticinum, where he kept them long in priſon, becauſe they had oppoſed ſomething which he was deſirous ſhould be decreed in the Senate (poſſibly the allowance of churches to the Arians). Having thus deprived them of liberty, he expoſed their goods to open ſale, and at laſt cauſed them both to be ſlain. Not long after their death there was ſet before him on the table at ſupper the head of a great fiſh: there did he think he ſaw the head of Symmachus with a horrible yawning, and threatening him with flaming eyes. Immediately therefore he was ſore affrighted, and trembling, cauſed himſelf to be carried to his bed. Elpidius the phyſician was ſent for; but could not help him: he told his friends about him of that terrible reſemblance of Symmachus which he had ſeen; and deploring his wicked cruelty, he ſoon after gave up the ghoſt. *Wierus de Præſtig. Dæm. c.* 15. *p.* 43. *Lavat. de Spectr. pars* 1. *c.* 3. *p.* 54. *Cæl. Rhod. Antiq.*

Antiq. Lect. l. 27. *c.* 22. *Burton's Melanch. par.* 3. § 4. *p.* 627.

2. A certain Jeſuit in Lancaſhire, as he was walking by the way, loſt his glove; and one who came after him finding it, followed him apace, with an intention to reſtore it: but he fearing the worſt, and being purſued with a guilty conſcience, ran away, and haſtily leaping over a hedge, fell into a marlpit on the other ſide, in which he was drowned. *Clark's Mir. c.* 29. *p.* 103.

3. A Pythagorean Philoſopher had bought a pair of ſhoes of a cobler; but having no money at preſent, deſired him to ſtay for it till the morrow, and then he would return to pay him. He came with his money, according to agreement; and then heard that the cobler was newly dead: he therefore, without mention of the money, departed, with a ſecret joy for the unexpected gain he had made that day; but finding that his conſcience would not ſuffer him to be quiet, he takes the money, goes to the cobler's ſhop, and caſting in the money there; "Go thy ways," ſaid he: "for though he is dead to all the world beſides, yet he is alive to me." *Senecæ Eraſm. Apophtheg. l.* 9. *Felth. Reſolv. cent.* 1. *c.* 25. *p.* 44.

4. Thomas Curſon, armourer, dwelt without Biſhopſgate, London: it happened that a ſtage-player borrowed a ruſty muſket of him, that had long lain in his ſhop: now though his part was comical, he therewith acted an unexpected tragedy, killing one of the ſtanders-by, the gun caſually going off on the ſtage, which he ſuſpected not to be charged. This poor armourer was highly afflicted at this accident, though done againſt his will, and even without his knowledge, in his abſence, by another perſon. Hereupon he reſolved to give all his eſtate to pious uſes. No ſooner had he gotten a round ſum, but preſently he poſted with it in his apron to the Court of Aldermen, and was in pain till, by their direction, he had ſettled it for the relief of the poor in his own and other pariſhes; and he diſpoſed of ſome hundred pounds accordingly, as I was credibly informed by the then Churchwardens of the ſaid pariſh. *Full. Worth. p.* 223. *London.*

5. The wretched eſtate of King Richard the Third, after he had murdered his nephews, is thus deſcribed by Sir Thomas More: "I have heard," ſaith he, "by credible reports of ſuch as were ſecret with his chamberers, that after this his abominable deed done, he never had quiet in his mind, he never thought himſelf ſafe. When he went abroad, his eyes whirled about, his body was privily fenced, his hand ever on his dagger, his countenance and manner like one who was ever ready to ſtrike: he took no reſt in the night, lay long waking and muſing, ſore wearied with care and watching, and rather ſlumbered than ſlept, troubled with fearful dreams: he ſometimes ſtarted ſuddenly up, leaped out of his bed, and ran about the chamber; his reſtleſs heart was continually toſſed and tumbled with the tedious impreſſion and ſtormy remembrance of his horrid and abominable deeds. *Fitz. of Relig. and Policy, part* 1. *c.* 34. *p.* 403. *Stow's Annals, p.* 460.

6. Attalus King of Pergamus had ſlain his mother, and alſo Berenice his wife; for which he was ſo purſued with divine vengeance, that he never after had a joyful day: laying aſide his royal ornaments, he put upon him a poor and ſordid garment: he ſuffered the hair of his head and beard to grow; he came not to ſhew himſelf in publick to the people; there was nothing of mirth or feaſting at his court, nor did he diſcover any ſigns of a ſound man. To conclude, he was ſo terrified with his conſcience, that, yielding up the government of his kingdom, he betook himſelf to the employment of a gardener, digging up the earth, and ſowing ſeeds therein: from this he paſſed to the art of graving in braſs, and therein he ſpent his time. At laſt he purpoſed to make a ſepulchre for his mother; and being intent upon the work, through the vehement heat of the ſun, he contracted a fever, and upon the ſeventh day following he died. *Dinoth. Memorab. c.* 8. *p.* 583, 584.

7. After the Emperor Nero had ſlain his mother Agrippina, by the miniſtry of Anicetus, although he was confirmed by the gratulations of the ſoldiers, and loud applauſes of the Senate; yet neither preſently, nor ever after, was he able to bear the conſcience of ſo great a guilt. He often confeſſed, that he was vexed with the apparition of his mother, with the ſcourges of furies and burning torches: inſomuch that, by certain horrid ſacrifices by the Magicians, he attempted to call up and to appeaſe her ghoſt. Being once preſent at the Eleuſinian ſolemnities and ceremonies, wherein the crier, as the manner was, proclaimed, "that all wicked and impious perſons ſhould depart;" he had not the confidence and aſſurance to remain. In the day-time he was terrified with the noiſe of trumpets that ſounded an alarm, and certain tumultuous noiſes that were heard in the place where

the bones of his mother reſted. For this reaſon he quitted that quarter; and when, notwithſtanding, he was purſued with the ſame noiſes, he paſſed from one place to another, never thinking himſelf ſecure from the contrivances of his enemies. *Sueton. l. 6. c. 34. p. 254. Zuing. Theatr. vol. 1. l. 2. p. 133.*

8. Kenneth the Third, King of Scotland, was a wiſe and valiant Prince, and might have been reckoned amongſt the beſt, if he had not ſtained his fame with the murder of Prince Malcolm his nephew, whom he deſtroyed by poiſon (the ambitious deſire he had to ſettle the ſucceſſion in his own poſterity put him upon this villainy) which he carried in ſo ſecret a manner, that no man did ſo much as ſuſpect him thereof (the opinion of his integrity being univerſally great): but as wicked facts can never be aſſured, though poſſibly they may be concealed, his mind was never after that time quiet, the conſciouſneſs of the crime vexing him day and night with continual fears. In the end (whether it was ſo in effect, or that his perplexed mind did form to itſelf ſuch an imagination) whilſt he lay aſleep, he heard a voice ſpeaking to him in this ſort: "Doſt thou think that the death of Malcolm, that innocent Prince, treacherouſly murdered by thee, is hidden from me, or that thou ſhalt paſs any longer unpuniſhed? No; there is a plot laid for thy life, which thou ſhalt not eſcape: and whereas thou didſt think to tranſmit the crown firm and ſtable to thy poſterity, thou ſhalt leave the kingdom broken, diſtracted, and full of trouble." The King, awaked with the voice, was ſtruck with great terror, and calling Moveanus his Confeſſor, laid open to him the grief of his mind; who adviſed him to beſtow alms on the poor, viſit the graves of holy men, have the Clergy in greater regard than he accuſtomed, and perform ſuch other external ſatisfactions as were uſed in thoſe times. The King did thus: and as he was viſiting the grave of Palladius, he was invited to lodge in the caſtle of Fettercarne, where he was treacherouſly murdered. *Biſhop Spotſ. Hiſt. Ch. of Scot. l. 2. p. 27.*

9. Conſtans the Emperor, being offended with his brother-in-law, by the perſuaſion of Paulus the Patriarch of Conſtantinople, made him a Deacon; and afterwards cauſed him to be ſlain, although he had received the ſacred myſteries at his hands. After which oftentimes in his ſleep he ſeemed to ſee his dead brother in the habit of a Deacon, reaching out to him a cup filled with blood, and ſaying to him, "Drink, brother." The unhappy Emperor was ſo afflicted and terrified with the apprehenſions of this, and the ſtings of his own conſcience, that he determined to retire into Sicily, where alſo he died. *Zuing. Theatr. v. 2. p. 133. Cedren.*

10. Hermannus, Biſhop of Prague, when he lay a dying (with a heavy ſigh) complained, "that he had ſpent a far greater part of his life in the courts of Princes, than in the houſe of the Lord; that he might have given check unto ſundry vices, but that, with his courtier-like life, he had rather adminiſtered a further licence to ſin, while, after the manner of others, he endeavoured to ſeem to Princes rather pleaſant than ſevere: and this fault (above others) he earneſtly deſired that God Almighty of his mercy would forgive him. *Zuing. Theatr. vol. 1. l. 2. p. 136.*

11. Memorable is the example of Francis Spira, an Advocate of Padua, anno 1543, who having ſinned in deſpite of conſcience, fell into that trouble and deſpair, that by no endeavours of learned men could he be comforted: he felt, as he ſaid, the pains of hell in his ſoul. Friſmelica, Bullovat, and other excellent Phyſicians, could neither make him eat, drink, nor ſleep; and no perſuaſions could eaſe him. Never pleaded any man ſo well for, as this man did againſt himſelf; and ſo he deſperately died. *Burton's Melanch. part. 3. § 4. p. 630.*

12. Catullus, Governor of Lybia, had fraudulently and unjuſtly put to death three thouſand Jews, and confiſcated their goods. Now, though neither Veſpaſian nor Titus ſaid any thing to him, yet not long after he fell into a grievous diſeaſe, and was cruelly tormented, not only in body, but alſo in mind: for he was greatly terrified, and ſtill imagined he ſaw the ghoſts of them whom he had ſo unjuſtly ſlain, ready to kill him; ſo that he cried out, and, not able to contain himſelf, leaped out of his bed, as though he had been tortured with torments and fire. And this diſeaſe daily increaſing, his guts and bowels rotting and iſſuing out of him, at laſt he died. *Joſeph. Jewiſh Wars, l. 7. c. 31. p. 763.*

13. Lewis the Eleventh, King of France, having committed many acts of tyranny and oppreſſion towards his ſubjects for ſeveral years, was at length ſeized with ſuch dreadful ſuſpicions of his people, that they would either take away his life, or deprive him of his authority, that he ſhut himſelf up in a place called Pleſſis du Parc, where

he would hardly ſuffer any one to come, except his domeſtics and his archers, which were four hundred, a good number of them being always upon the guard, walking before the Palace, and guarding the gate. He ſuffered no Lord or great perſon to lodge within the court, and but few of them were ever admitted. Nobody came near him but Monſieur de Beaujeu, Duke of Bourbon, his ſon-in-law. He encompaſſed the Caſtle of Pleſſis with an iron palliſade, and fortified the entrance into the ditches of Pleſſis with forked iron turnpikes; he alſo cauſed four pieces of ordnance to be made, all of maſſy iron, and port-holes to ſhoot through; and laſtly, he placed there forty croſs-bow men, who day and night were in thoſe ditches, and had orders to ſhoot at any man who approached them till the gate was open in the morning. He was afraid of his ſon, and cauſed him to be ſtrictly guarded. He was ſuſpicious at laſt of his daughter and ſon-in-law, the Duke of Bourbon. When the Duke and the Count de Dunois came back from reconducting the embaſſy which was come to the wedding of the King his ſon, and of the Queen, at Amboiſe, and much people along with them, the King, who cauſed the gates to be well guarded, being in the gallery which looks into the court of Pleſſis, ordered one of his Captains of the guard to be called to him, and commanded him to go and examine the attendants of the ſaid Lords whether they had not coats of mail under their clothes. Judge then, whether he who had made ſo many people live in ſuſpicion and fear of him, was not well recompenſed: and who were thoſe that he could truſt, ſince he was ſo jealous of his own children? *Bayle's Dict. vol.* 3. *artic. Lewis XI. See Chap.* 21, 27 *and* 28 *of this volume.*

CHAP. XLVIII.

Of Baniſhment, and the Sorts and Manner of it amongſt the Ancients, &c.

THE nature of man is to ruſh heedleſly and at all adventures upon that which is forbidden him, and to account himſelf as a ſufferer wherein he is any way infringed of his liberty, although it be really to his advantage to be ſo reſtrained. This was perhaps the reaſon why,

1. The Emperor Claudius baniſhed ſome perſons after a new kind of faſhion; for he commanded that they ſhould not ſtir beyond the compaſs of three miles from the city of Rome wherein they lived. *Sueton. l.* 5. *c.* 23. *p.* 217.

2. Damon, the maſter of Pericles, was baniſhed by the Athenians, by a decree of ten years exile, for this only reaſon: That he was thought to have a wiſdom and prudence beyond what was common to others. *Zuing. Theatr. vol.* 3. *l.* 6. *p.* 795.

3. The Epheſians baniſhed Hermodorus the Philoſopher for this only cauſe, That he had the reputation of an honeſt man, and lived in great modeſty and frugality; the tenor of their decree was, That no man ſhould amongſt them be a good huſband, or excel others; in caſe he did, he ſhould be forced to depart. *Cæl. Antiq. Lect. l.* 4. *c.* 25. *p.* 184.

4. Oſtraciſm was a form of baniſhment for ten years; ſo called, becauſe the name of the party baniſhed was writ on an oyſter-ſhell: it was uſed towards ſuch, who either began to grow too popular or potent amongſt the men of ſervice. This device, allowable in a democracy, where the over-much powerfulneſs of one might hazard the liberty of all, was exerciſed in ſpite oftener than deſert. It was frequent amongſt the Athenians, and by virtue hereof Ariſtides, Alcibiades, Nicias, and divers others were commanded to leave their country for ten years. *Heyl. Coſm. p.* 588. *Pet. Gregor. de Repub. l.* 13. *c.* 12. *p.* 550.

5. Petaliſm was a form of baniſhment for five years, from the Greek word πέταλον, which ſignifies a leaf: it was practiſed chiefly in the city of Syracuſe upon ſuch of their citizens as grew too popular and potent: the manner was to write his name on an olive leaf, and that once put into his hand, without much more ado he was thereby expelled the city and its territories for five years; yet could not this device ſo well ſecure them in the poſſeſſion of their ſo-much-deſired freedom, but that this city fell oftener into the power of tyrants, than any one city in the world. *Heyl. Coſm. p.* 85, *Pet. Gregor. de Repub. l.* 13. *c.* 12. *p.* 550.

6. The Carthaginians baniſhed Hanno, a moſt worthy perſon, who had done them great ſervices; not for any fault, but that he was of greater wiſdom and induſtry than the ſtate of a free city might well bear, and becauſe he was the firſt man that tamed a lion; for they judged it not meet to commit the liberty of the city to him who had tamed the fierceneſs of ſavage beaſts. *Mariana, p.* 46. *Chetw. Hiſt. Collect. cent.* 5. *p.* 128.

7. John Chryſoſtom, Biſhop of Conſtantinople, was twice baniſhed by the procurement of Eudoxia the wife of Arcadius the Emperor; and the chief, if not the only ground of this her ſeverity againſt him, was becauſe ſhe was not able to bear the free reprehenſions and reproofs of that holy man. *Zuing. Theatr. vol.* 13. *l.* 3. *p.* 2863.

8. In the Iſland of Seriphus, as alſo amongſt ſome of thoſe nations that live about the mountain Caucaſus, no man is put to death, how great ſoever the crime is that he hath committed; but the ſevereſt of all puniſhments with them is, to forbid a man any longer abode in his country, and to diſpoſe of him in baniſhment, where he is to continue all the reſt of his life. *Alex. l.* 3. *c.* 1. *p.* 119.

9. Rutilius was ſo little concerned with his baniſhment, that when he was recalled by one whoſe order it was death to diſobey, yet he deſpiſed his return, and choſe rather to continue in his exile: perhaps it was for this reaſon, That he would not ſeem in any kind to oppoſe the Senate, or even the unjuſt laws of his country; or whether it was that he would be no more in ſuch condition, wherein it ſhould be in the power of others to baniſh him his country as oft as they pleaſed. *Petrarch. in Dialog. dialog.* 67. *p.* 209.

CHAP. XLIX

Of the wiſe Speeches, Sayings, and Replies of ſeveral Perſons.

A Wiſe man has ever been a ſcarce commodity in all places and times; all Greece itſelf could boaſt no more of this ſort than ſeven only; and a Cato and a Lælius was almoſt the total ſum of the Roman inventory in this kind. Being ſo few, they muſt needs be the harder to be found; and ſeeing that the wiſeſt men are commonly the leaſt ſpeakers, hereupon it is that there is almoſt as great a penury of their ſayings, as of their perſons, and yet of theſe too every man will determine according to his own pleaſure: a liberty which the reader ſhall not be refuſed to make uſe of in theſe few that follow.

1. Cardinal Pompeius Colomne being employed, uſed ſuch means, that Cardinal Franciotto Urſin being put by, Clement mounted to the Apoſtolic See. After Clement was Pope, Pompeius obtained of him many graces and honours; but aſſuring himſelf that nothing could be denied him, he was one time importunate in ſome matter, which the Pope judged to be unjuſt and inconſiſtent with his honour to grant; ſo that Pompey failing of his expectation herein, began to reproach the Pope, and to tell him, that it was by his means that he was Pope. His Holineſs anſwered him, that it was true, and prayed him to ſuffer him to be Pope, and that he would not be Pope himſelf; for in proceeding in this manner, he took that from him which he had given him. *Lord Remy's Civil Conſiderat. c.* 68. *p.* 176.

2. Robert Winchelſea, Archbiſhop of Canterbury, was baniſhed by King Edward the Firſt, but afterwards reſtored again by him, and all the rents that had been ſequeſtered during his abſcence repaid him, whereby he became the richeſt Archbiſhop that had been in that ſeat before: wherefore often recording his troubles, he would ſay, "Adverſity never hurteth, where no iniquity overruleth." *Cambd. Remains, p.* 208.

3. The Emperor Frederick the Third, when he heard of the death of a great Nobleman of Auſtria, who lived ninety-three years moſt wickedly in fleſhly pleaſures, and yet never once in all that time was afflicted with grief or ſickneſs, he ſaid, "This proveth that which Divines teach, that after death there is ſome place where we receive reward or puniſhment, ſince we ſee often in this world neither the juſt rewarded, nor the wicked puniſhed." *Cambd. Remains, p.* 212.

4. When Theopompus was King of Sparta, one was ſaying in his preſence, that "it now went well with their City, becauſe their Kings had learned how to govern." The King prudently replied, that "it rather came to paſs becauſe their people had learned to obey:" ſhewing thereby, that populous Cities are moſt injurious to themſelves by their factious diſobedience; which, while they are addicted to, they are not eaſily well governed by the beſt of Magiſtrates. *Fulgoſ. Exempl. l.* 7. *c.* 2. *p.* 897.

5. Dionyſius the Elder reproving his ſon, for that he had forcibly violated the chaſtity of the wife of one of the Citizens of Syracuſe, aſked him, amongſt other things, "If he had ever heard that ſuch a thing had been done by him?" "No," ſaid the ſon, "but that was becauſe you had not a king to your father." "Neither," ſaid Dionyſius, "will you ever have a king to your ſon, unleſs you give over ſuch pranks as theſe." The

event proved that he then ſaid the truth: for when this young man ſucceeded his father, he was expelled the Kingdom of Syracuſe, for his evil behaviour and manner of life. *Fulgoſ. Exempl. l.* 7. *c.* 2. *p.* 898.

6. Ariſtippus having loſt all his goods by ſhipwreck, was caſt naked upon the ſhore of Rhodes, where yet, by reaſon of his learning, he found ſuch eſtimation, that neither he nor his companions were ſuffered to want any thing that was convenient for them: when therefore ſome of the company were about to return home, they aſked him if "he would command them any thing?" "Yes," ſaid he, "tell my relations from me, that I adviſe them to procure ſuch riches for their children, as a tempeſt at ſea has no power over:" ſhewing thereby how precious learning is, which no ſtorms of adverſe fortune can take away from us. *Fulgoſ. Exempl. l.* 7. *c.* 2. *p.* 899.

7. Cineas was in great honour with Pyrrhus King of Epirus, and he made uſe of him in all his weighty affairs, profeſſing to have won more Cities by his eloquence, than by his own arms. He perceiving Pyrrhus earneſtly bent upon his expedition into Italy, one time, when he was at leiſure, and alone, Cineas ſpake thus to him: "The Romans, O Pyrrhus, have the reputation of a warlike people, and command divers nations that are ſo; and if God ſhall grant us to overcome them, what fruit ſhall we have of the victory?" "That is a plain thing," ſaid Pyrrhus: "for then," ſaith he, "no City will preſume to oppoſe us; and we ſhall ſpeedily be maſters of all Italy, the greatneſs, virtue, and riches of which are well known to you." Cineas was ſilent awhile; "and then having, "ſaid he, "made Italy our own, what ſhall we then do? "Sicily," ſaid he, "is near, reaching out its hand to us, a rich and populous iſland, and eaſy to be taken." "It is probable," ſaid Cineas; "but having ſubdued Sicily, will that put an end to the war?" "If God," ſaid Pyrrhus, "gives us this ſucceſs, theſe will be but the prelude to greater matters: for who can refrain from Africa and Carthage, which will ſoon be at our beck; and theſe overcome, you will eaſily grant, that none of thoſe that now provoke us, will be able to reſiſt us." "That's true," ſaid Cineas; "for it is eaſy to believe, that with ſuch forces we may recover Macedon, and give law to all Greece. But being thus become Lords of all, what then?" Pyrrhus ſmiling, "Then," ſaid he, "good man, we will live at our eaſe, and enjoy ourſelves in compotations and mutual diſcourſes." When Cineas had brought him thus far, "And what hinders," ſaid he, "but that we may do all theſe, ſeeing they are in our power, without the expence of ſo much ſweat and blood, and ſuch infinite calamities as we go about to bring upon ourſelves and others?" *Fulgoſ. Exempl. l.* 7. *c.* 2. *p.* 902. *Plut. in Pyrrho, p.* 391.

8. He was a wiſe man that ſaid, "Delay hath undone many for the other world: Haſte hath undone more for this. Time well managed ſaves all in both." *Lloyd's State Worthies, p.* 207.

9. A Chriſtian Matron being impriſoned by the Perſecutors, fell in labour, and the extremity of her pains enforced her to cry out extremely; whereupon the Keeper of the Priſon reproached, and, ſaid he, "If you are not able to bear the pains of child-birth to-day, what will you do to-morrow, when you come to burn in the flames?" "Today," ſaid ſhe, "I ſuffer as a miſerable woman, under thoſe ſorrows that are laid upon my ſex for ſin; but to-morrow I ſhall ſuffer as a Chriſtian, for the faith of Chriſt." *Camer. Oper. Subciſiv. cent.* 3. *c.* 31. *p.* 108.

10. Sir Francis Walſingham, Secretary of State in Queen Elizabeth's reign, towards the latter end of his life wrote to the Lord Treaſurer Burleigh, to this purpoſe: "We have lived enough to our country, to our fortunes, and to our Sovereign; it is high time we begin to live to ourſelves and to our God. In the multitude of affairs that paſſed through our hands, there muſt be ſome miſcarriages, for which a whole kingdom cannot make our peace." And being obſerved to be more melancholy than uſual, ſome Court-humouriſts were ſent to divert him: "Ah!" ſaid Sir Francis, "while we laugh, all things are ſerious about us; God is ſerious when he preſerveth us, and hath patience towards us; Chriſt is ſerious when he dieth for us; the Holy Ghoſt is ſerious when he ſtriveth with us; the holy Scripture is ſerious when it is read before us; Sacraments are ſerious when they are adminiſtered to us; the whole Creation is ſerious in ſerving God and us; they are ſerious in Hell and Heaven; and ſhall a man that hath one foot in the grave jeſt and laugh?" *Fair Warnings to the World, p.* 23, 24.

11. When the Donatiſts upbraided St. Auguſtin with the impiety and impurity of his former life, "Look," ſaid he, "how much they blame my fault, ſo much I praiſe and commend my Phyſician." *Clark's Mir. c.* 92. *p.* 411.

12. When Solon beheld one of his friends almoſt overcome with grief, he led him up into an high tower, and bad him thence look down upon all the houſes before and round about him; which when he ſaw he did: “Now,” ſaid he, “think within yourſelf what various cauſes of grief have heretofore been under theſe roofs, are now, and will hereafter be; and thereupon deſiſt to lament thoſe things as proper to yourſelf, which are in common to all mankind.” He uſed alſo to ſay, “That if every man was to bring his evils and calamities to be caſt with thoſe of others upon one heap, it would fall out, that every man would rather carry home his own troubles again, than be contented to take up his part out of the whole heap. *Val. Max. l. 7. c. 2. p.* 191, 192.

13. The Samnites had ſhut up the Roman legions at the Furcæ Caudinæ in ſuch manner, as they had them all at their diſpoſal: whereupon they ſent their General to Herennius Pontius, a man in great reputation for wiſdom, to know of him what they ſhould do with them, who adviſed to ſend them all away without the leaſt injury. The next day they ſent again, who then adviſed to cut all their throats: they neglected both, and ſuffering them then to depart, it came to paſs, that the Romans were incenſed to ruin them, as afterwards they did. *Val. Max. l. 7. c. 2. p.* 194.

14. Mago was ſent from Hannibal to the Carthaginian Senate, to relate the greatneſs of the victory at Cannæ: and as an inſtance thereof, he ſhewed three buſhels of gold rings that were taken from the fingers of the dead Roman gentlemen. Hanno a wiſe Senator demanded, “If upon this ſucceſs any of the Roman allies were revolted to Hannibal?” Mago ſaid, “No.” “Then,” ſaid he to the Senate, “my advice is, that you ſend forthwith Ambaſſadors to treat of peace.” Had this prudent ſaying of his been followed, Carthage had not been overcome in the ſecond Punic war, nor utterly overthrown in the third, as it was. *Ibid.*

CHAP. L.

Of ſuch Perſons as were the firſt Leaders in divers Things.

AS there is a time for every thing that is under the ſun, ſo there is no art or practice, no cuſtom or calling, but had its firſt introducer, and ſome one or other from whom it did commence. Now although many of thoſe things are ſo mean, and the authors of them ſo obſcure, that one would think they ſcarcely could merit a memorial: yet I find that hiſtorians of all ſorts have taken pleaſure to touch upon them as they paſſed: ſome of which I have thus collected:

1. Sp. Carvilius was the firſt in Rome that ſent his wife a bill of divorcement, by reaſon of her barrenneſs: who though he ſeemed to be moved thereunto for a tolerable reaſon, yet went not without reprehenſion: for it was believed, that even the deſire of children ſhould give place to matrimonial felicity. Before this time there was no divorce betwixt man and wife to the five hundred and twentieth year from the firſt building of the city. *Val. Max. l. 2. c. 1. p.* 34. *Alex. ab Alex. Gen. Dier. l. 4. c. 8. p.* 196.

2. Pope Gregory the Firſt, was the firſt, who in his pontifical writings intituled himſelf thus, *Servus ſervorum Dei,* “The ſervant of the Lord's ſervants,” which has ſince been followed by moſt of the reſt, though they mean nothing leſs. *Sabel. Exempl. l. 6. c. 2. p.* 314.

3. Paulus, born at Thebes in Egypt, was the firſt who, betaking himſelf to the ſolitudes of the deſart, was called an Eremite, wherein he has ſince been imitated by Onophrius and Paphnuphius, and multitudes of others, who have found out the like places of retirement from the cares and troubles of human life. *Sabel. Exempl. l. 6. c. 2. p.* 314.

4. Valerius Poplicola, was the firſt in Rome who made a funeral oration in praiſe of the deceaſed, who thus in publick celebrated the memory of Quiritius Junius, his colleague in the conſulſhip: and Pericles was the firſt in Athens, who thus alſo publickly extolled thoſe who were ſlain in the Peloponneſian war, in defence of their country. *Sabel. ibid. l. 6. c. 2. p.* 316.

5. Cleon the Athenian Orator was a vehement perſon in his time. It was he who firſt uſed vociferation in his pleadings, ſtriking his hands upon his thighs, and paſſing from one ſide of the pulpit to another: which after him obtained much amongſt the Romans and others. *Id. ibid. p.* 327.

6. Scipio Africanus was the firſt Senator in Rome who continually went with his beard ſhaven, whereas the whole city before uſed to nouriſh their beards. This cuſtom of his was the moſt ſtudiouſly followed by Cæſar Auguſtus, the beſt of all the Roman Princes. *Id. ibid. p.* 317.

7. Lucius Papyrius was the firſt that ſet up a ſun-dial in Rome, which being only of uſe when the ſun ſhined, an hourly meaſure of time was found out by Scipio Naſica: whereas before that time the Romans knew no diſtinction in the time of the day. *Id. ibid. p.* 317. *Plin. Nat. Hiſt. l.* 7. *c.* 10. *p.* 191.

8. Hanno, a noble Carthaginian, was the firſt of all men, who ſhewed a lion ſubdued unto tameneſs by himſelf, for which he was publickly ſentenced, moſt men believing that the publick liberty was ill intruſted in ſuch hands, and to ſo dexterous a wit, to which ſo great fierceneſs had given place. *Id. ibid. p.* 318. *Plin. Hiſt. l.* 8. *c.* 16. *p.* 203.

9. Marcus Tullius Cicero was the firſt amongſt the Romans, who by decree of the Senate had the title of *Pater Patriæ* given him, that is to ſay, "Father of his Country." Auguſtus Cæſar received it afterwards as his moſt honourable title: and the ſucceſſive Emperors ſought it with more ambition than they had merit to obtain it. *Sabel. l.* 6. *c.* 3. *p.* 325.

10. M. Scaurus was the firſt, who, in his plays and fights ſet forth by him in his Edileſhip, made ſhew of an Hippopotamus or ſea-horſe, and crocodiles ſwimming in a pool or lake made only for the time of that ſolemnity. *Plin. Hiſt. l.* 8. *c.* 26. *p.* 210.

11. Q. Scævola, the ſon of Publius, was the firſt in Rome, who in his curule Edileſhip exhibited a fight and combat of many lions together to ſhew the people paſtime and pleaſure. *Plin. Hiſt. l.* 8. *c.* 16. *p.* 202.

12. The firſt that yoked lions, and made them draw in a chariot was Marcus Antonius; it was in the time of the civil war, after the battle in the Plains of Pharſalia: in this maner rode he with Cytheris, the courtezan, a common actreſs in interludes upon the ſtage. *Plin. l.* 8. *c.* 16. *p.* 203.

13. Minyas, the King of that people who take their name from him, was the richeſt of all his predeceſſors, the firſt that impoſed a tribute upon goods, and the firſt that erected a treaſury wherein to repoſe the revenues of his crown. *Pet. Gregor. de Repub. l.* 3. *c.* 3. *ſect.* 8. *p.* 48.

14. John Matthew, Mercer, born at Sherington in Buckinghamſhire, was Lord Mayor of London Anno 1490: he was the firſt batchelor that ever was choſen in that office, and it was above an hundred and twenty years before he was ſeconded by a ſingle perſon ſucceeding him in that place, viz. Sir John Leman, Lord Mayor 1616. *Full. Worth. p.* 137, 138.

15. The firſt that deviſed an aviary was M. Lenius Strabo, a gentleman of Rome, who made ſuch a one at Brindis, wherein he had incloſed birds of all kinds, and by his example we began to keep birds and fowls within narrow coops and cages as priſoners, to which nature had allowed the wide air to fly in at liberty. *Plin. Nat. Hiſt. l.* 10. *c.* 50. *p.* 297.

16. The Scarus was a fiſh that bore the price and praiſe of all others in Rome: the firſt that brought theſe out of the Carpathian ſea, and ſtored our ſeas betwixt Oſtia and Campania with them, was Optatus, firſt the ſlave, and then the freedman, laſtly the Admiral of a fleet under Claudius the Emperor. *Plin. l.* 9. *c.* 17. *p.* 246.

17. Caius Hirtius was the man by himſelf that before all others deviſed a pond to keep lampreys in; he it was that, in the triumph of Julius Cæſar, lent him ſix hundred lampreys to furniſh out his feaſts which he kept at that time; but on this condition, to have the ſame weight and tale repaid him. *Plin. l.* 9. *c.* 55. *p.* 267.

18. The beſt way of making oils, and alſo of making honey, was firſt found out and practiſed by one Ariſtæus. *Cæl. Antiq. Lect. l.* 6. *c.* 6. *p.* 235.

19. The firſt that built a houſe in Athens is ſaid to be Doxius the ſon of Cælius, who taking his pattern from the neſts of the ſwallows, began the way of making houſes with clay, whereas before men dwelt in caves and caverns of the earth, and in miſerable huts. *Patric. de Regno, l.* 1. *tit.* 9. *p.* 42.

20. Semiramis was the firſt that cauſed the caſtration of young males; and howſoever by this her unworthy act ſhe has poſſibly loſt as much reputation as ſhe hath praiſe for the building of Babylon, yet ſhe is followed in this corrupted example of hers by moſt of the eaſtern monarchs, who delight to be attended by eunuchs. *Patric. de Regno, l.* 1. *tit.* 7. *p.* 104. *Cæl. Rhod. l.* 13. *c.* 29. *p.* 613.

21. About Syrem, in the province of Thebaid, there is a marble (thereupon called Syrenites) which was alſo called Pyrrhopæcilos: of this ſtone in times paſt the Kings of Egypt made certain obeliſks, and conſecrated them to the ſun, whom they honoured as a God. They were inchaſed or

had engraven upon them certain characters and figures, which were the Egyptian Hieroglyphicks, and therein a great part of their beſt learning was contained. Theſe Obeliſks were ſtones cut out of the ſolid rock, framed of one entire ſtone; and of that mighty bigneſs, that ſome of them have been on every ſide four cubits ſquare, and in length one hundred feet, as was that of Ramiſes, once King of Egypt. The firſt that ever began to erect theſe obeliſks was Mitres, King of Egypt, who held his court in the royal city of Heliopolis, the City of the Sun: and it is ſaid he was admoniſhed in a viſion or dream ſo to do. *Plin. Nat. Hiſt. l. 36. c. 8. p. 574.*

22. Edward the Third, our moſt renowned King, to his eternal memory brought clothing firſt into this iſland, tranſporting ſome families of artificers from Ghent hither. *Burton's Melanch. in Epiſt. to Reader, p. 54.*

23. Cneius Manlius (as Livy relates) *anno ab urb. condit.* 567, was he who firſt brought out of Aſia to Rome ſinging wenches, players, jeſters, mimicks, and all kinds of muſick to their feaſts. *Liv. l. 9. c. 1.*

24. Solon (as writeth Philemon) was the firſt who brought up whores for the young men of Athens, that the fervour of their luſt being exonerated that way, they might deſiſt from the enterprize and thoughts of any thing that is worſe. *Cæl. Rhod. l. 14. c. 4. p. 634.*

25. Antigonus, King of Judæa, was beheaded by the command of M. Antonius the Triumvir, and this was the firſt King that ever was put to death in this manner. *Plut. in Antonio, p. 932.*

26. A Cardinal named *Os Porci*, or ſwine-ſnout, in the days of Ludovicus Pius, the Emperor, was choſen Pope: and, becauſe it was a very unſeemly name for ſo high a dignity, by a general conſent it was changed, and he was called Sergius the Second. This was the firſt, and from thence aroſe the cuſtom of the Popes altering their names after their election to the Popedom. *Imperial Hiſt. p. 538.*

27. Honorius the Fifth, Archbiſhop of Canterbury, was the firſt that divided his province into pariſhes, that ſo he might appoint particular miniſters to particular congregations. He died Anno Dom. 653. *Biſhop Godwin, p. 52.*

28. Cuthbert, the eleventh Archbiſhop of Canterbury, was the firſt that got liberty from the Pope of making cemeteries or burial-places within towns and cities, for before, within the walls none were buried. *Ibid. p. 57.*

29. Ralph Lane was the firſt that brought tobacco in England in the twenty-eighth of the reign of Queen Elizabeth, and in the year of our Lord 1585. *Bak. Chron. p. 529.*

30. Servius Tullius King of the Romans cauſed braſs-money to be coined, and was the firſt that ſtamped it; for before his days they uſed it at Rome rude, in the maſs or lump. The mark he imprinted on his coin was a ſheep, which in Latin they call Pecus, and from thence came the word Pecunia, which ſignifies money. *Plin. Nat. Hiſt. l. 33. c. 3. p. 462.*

CHAP. LI.

Of the witty Speeches or Replies ſuddenly made by ſome Perſons.

THE vein of wit doth not always anſwer a man's deſire, but at ſome times, while we are writing or ſpeaking, ſomething doth caſually offer itſelf unto our thoughts, which perhaps hath more of worth in it, than we are able to compaſs with the utmoſt vehemence of our meditation and ſtudy. Facetious men have many ſuch fortunate hits, lighting on the ſudden upon that which is more graceful and pleaſant to the hearer, than their more elaborate endeavours would be.

1. Poggius the Florentine tells a merry ſtory, condemning the folly and impertinent buſineſs of ſuch, eſpecially mean perſons, as ſpend their time in hunting and hawking, &c. "A phyſician of Milan," ſaith he, "that cured mad-men, had a pit of water in his houſe, in which he kept his patients, ſome up to the knees, ſome to the girdle, ſome to the chin, *pro modo inſaniæ*, as they were more or leſs affected. One of them by chance that was well recovered ſtood in the door, and ſeeing a gallant youth ride by with a hawk on his fiſt, well-mounted, with his ſpaniels after him, would needs know 'to what uſe all this preparation ſerved?' He made anſwer, 'To kill a certain fowl.' The Patient demanded again, 'What his fowl might be worth, which he killed in a year?' He replied, five or ten crowns.' And when he urged him further, 'what his dogs, horſe and hawks

ſtood him in?' he told him 'four hundred crowns.' With that the Patient bid him be gone, as he loved his life and welfare: 'for,' ſaid he, 'if our Maſter come and find thee here, he will put thee into the pit amongſt madmen up to the very chin.' *Burton's Melancholy, part* 1. § 2. *p.* 111.

2. Mr. Bradford ſaid of Popiſh Prelates magnifying the church, and contemning Chriſt, "That they could not mean honeſtly, that make ſo much of the wife, and ſo little of the huſband." *Chetw. Hiſt. Collect. cent.* 1. *p.* 23.

3. One aſked a noble ſea-captain, "Why having means ſufficient to live upon the land, he would yet endanger his perſon upon the ocean?" He told him "That he had a natural inclination to it, and therefore nothing could divert him:" "I pray," ſaid the other, "where died your father?" "At ſea," ſaid the Captain. "And where your grandfather?" "At ſea alſo," ſaid he. "And," ſaid the other, "Are you not for that cauſe afraid to go to ſea?" "Before I anſwer you," ſaid the Captain, "I pray tell me, where died your father?" "In bed," ſaid he; "And where your grandfather?" "In his bed," ſaid he, "alſo;" "and," ſaid the Captain, "are you not afraid for that cauſe to go to bed!" *Heyw. Hierarch. l.* 4. *p.* 232.

4. A certain Captain that thought he had performed much for his country in the fight with Xerxes, in an inſulting manner was comparing his deeds with thoſe of Themiſtocles, who thus returned: "There was," ſaid he, "a contention betwixt a holy-day and the day after: the day after boaſted of the labours and ſweat which it was ſpent in, and that what was gained thereby, was expended by thoſe that kept holy-day: "True," ſaid the holy-day, "but unleſs I had been, thou hadſt not been;" "And ſo," ſaid he, "had I not been, where had you all been?" *Plut. in Them. p.* 121.

5. The Spaniards ſided with the Duke of Mayenne, and the reſt of thoſe rebels in France who called themſelves the Holy League; and a French gentleman being aſked the cauſes of their civil broils, with an excellent alluſion he replied, "They were Spania and Mania," ſeeming by this anſwer to ſignify Σπανια penury, and Μανια fury, which are indeed the cauſes of all inteſtine tumults; but ſlily therein implying the King of Spain and the Duke of Mayenne. *Heyl. Coſm. p.* 179.

6. Sir Robert Cataline, Lord Chief Juſtice of the King's Bench, in the firſt of Queen Elizabeth, had a prejudice againſt thoſe who wrote their names with an *alias*; and took exceptions at one in this reſpect, ſaying, "That no honeſt man had a double name, or came in with an *alias*." The party aſked him, "What exception his Lordſhip could take at Jeſus Chriſt, *alias* Jeſus of Nazareth?" *Camd. Remains, p.* 147.

7. The goldſmiths of London had a cuſtom once a year to weigh gold in the Star-Chamber in the preſence of the Privy-Council and the King's Attorney. This ſolemn weighing by a word of art they call the *Pix*; and make uſe of ſo exact ſcales therein, that the Maſter of the Company affirmed, "that they would turn with the two hundredth part of a grain." "I ſhould be loth," ſaid Attorney Noy (ſtanding by) "that all my actions ſhould be weighed in ſuch ſcales." *Full. Worth. p.* 201.

8. Doctor Andrew Perne, Dean of Ely, was excellent at blunt ſharp jeſts, and ſometimes too tart in true ones: he chanced to call a Clergyman fool (who indeed was little better): he replied, "That he would complain thereof to the Biſhop of Ely." "Do," ſaith the Dean, "when you pleaſe, and my Lord Biſhop will *confirm* you." *Full. Worth. p.* 257.

9. John Jegon, Doctor of Divinity, Maſter of Bennet College in Cambridge, after made Biſhop of Norwich by King James, was a moſt ſerious man, and grave Governor, yet withal of a moſt facetious diſpoſition. Take this inſtance: While Maſter of the College, he chanced to puniſh all the under-graduates therein for ſome general offence, and the penalty was put upon their heads in the buttery; and becauſe he diſdained to convert the money to any private uſe, it was expended in new whiting the Hall of the College: whereupon a ſcholar hung up theſe verſes on the ſkreen:

Doctor Jegon, Bennet College Maſter,
Brake the ſcholars heads, and gave the walls a
    plaſter.

But the Doctor had not the readineſs of his parts any whit impaired by his age: for peruſing the paper, *extempore* he ſubſcribed,

Knew I but the wag that writ theſe verſes in
    bravery,
I would commend him for his wit, but whip him
    for his knavery.

Full. Worth. p. 326.

10. When the wars in Queen Elizabeth's time were hot betwixt England and Spain, there were Commiſſioners on both ſides appointed to treat of peace. They met at a town of the French King's. At firſt it was debated in what tongue the negotiation ſhould be handled. The Spaniard, thinking to give the Engliſh Commiſſioners a ſhrewd guird, propoſed the French tongue as moſt fit, it being a language the Spaniards were well-ſkilled in: "And for the Gentlemen of England, I ſuppoſe," ſaith he, "that they cannot be ignorant of the language of their fellow-ſubjects; their Queen is Queen of France as well as of England." "Nay, in faith, my Maſters," replied Doctor Dale (a Civil Lawyer, and one of the Maſters of Requeſts) "The French tongue is too vulgar for a buſineſs of this ſecrecy and importance, eſpecially in a French town: we will therefore rather treat in Hebrew, the language of Jeruſalem, whereof your maſter is King; and I ſuppoſe you are therein as well-ſkilled as we are in the French." *Heyl. Coſm. p.* 765.

11. The inhabitants of Tarracon, as a glad preſage of proſperous ſucceſs, brought tidings to Auguſtus, that upon his altar a young palm-tree was ſuddenly ſprung up: to whom he made this anſwer: "By this it appears how often you burn incenſe in our honour." *Heyw. Hierarch. l.* 7. *p.* 458.

12. Thomas Aquinas came to Pope Innocent the Third, in whoſe preſence they were at that time telling a great ſum of money: "Thou ſeeſt, Thomas," ſaid the Pope, "that the Church need not ſay, as ſhe did at her beginning, *Silver and gold have I none.*" Thomas, without ſtudy, replied, "You ſay true, holy Father; nor can the church ſay now, as the ancient Church ſaid to the ſame cripple, *Ariſe, walk, and be whole.*" *Camer. Oper. Subciſiv. cent.* 1. *c.* 39. *p.* 181.

13. There was in the King's wardrobe a rich piece of Arras repreſenting the ſea-fight in 1688, and having the lively portraitures of the chief Commanders wrought on the borders thereof. A Captain, who highly prized his own ſervice, miſſing his picture there, complained of the injury to his friend; profeſſing of himſelf, that he merited a place there as well as ſome others, ſeeing he was engaged in the middle of the fight. "Be content," quoth his friend; "thou haſt been an old pirate, and art reſerved for another *hanging.*" *Full. Worth. p.* 193.

14. A great Lord, in the reign of Queen Elizabeth, that carried a white ſtaff in his hand, as the badge of his office, was ſpoke to by her Majeſty, to ſee that ſuch a man had ſuch a place conferred upon him. "Madam," ſaid that Lord, "the diſpoſal of that place was given to me by your Majeſty at ſuch time as I received this ſtaff." The Queen replied, "That ſhe had not ſo beſtowed any thing, but that ſhe ſtill reſerved herſelf of the *Quorum.*" "Of the *Quarum*, Madam?" ſaid the Earl. At which the Queen, ſomewhat moved, ſnatched his ſtaff out of his hand: "And, Sir," ſaid ſhe, "before you have this again, you ſhall underſtand, that I am of the *Quorum Quarum, Quorum:*" and ſo kept his ſtaff for two or three days, till upon his ſubmiſſion it was reſtored to him. *Full. Worth. p.* 67.

15. Alexander Nequam (or *Bad* in Engliſh) was born at Saint Albans, an excellent Philoſopher, Rhetorician, Poet, and a deep Divine, inſomuch that he was called *Ingenii Miraculum.* His name gave occaſion to the wits of the age to be merry with. Nequam had a mind to become a Monk in Saint Alban's, the town of his nativity; and thus laconically wrote to the Abbot thereof for leave:

Si vis veniam, ſin autem, tu autem.

To whom the Abbot returned,

Si bonus ſis venias, ſi Nequam nequaquam.

Another paſs of wit there was (as it is reported) betwixt him and Philip Repington, Biſhop of Lincoln: the Biſhop ſent this challenge:

Et niger & nequam, cum ſis cognomine Nequam,
Nigrior eſſe potes, nequior eſſe nequis.

Both black and bad, whilſt Bad the name to thee,
Blacker thou may'ſt, but worſe thou canſt not be.

To whom Nequam rejoined,

Phi nota fœtoris, lippus malus omnibus horis,
Phi malus & lippus, totus malus ergo Philippus.

Stinks are branded with a phi, *lippus* latin for blear eye,
Phi and *lippus*, bad as either, then *Philippus* worſe together.

Nequam, to diſcompoſe ſuch conceits for the future, altered the orthography of his name into Neckham. He died in the reign of Henry the Third, An. 1227. *Full. Worth. p.* 25.

16. The Pope having brought under his power the Marquiſate of Ancona, ſent his Legate to the Venetians, to know of them by what right they attributed to their ſeigniory alone the cuſtoms and other juriſdictions in the Adriatic Sea, ſeeing they could ſhew no grants or charters for the ſame? They anſwered him cunningly, “That they wondered why any man would require them to ſhew their privileges, ſeeing the Popes had the original thereof, and kept them in their cheſts as moſt precious reliques: that it was an eaſy matter to find them, if they would look well upon the donation of Conſtantine, on the back-ſide whereof their privileges were written in great letters.” This anſwer is fathered upon Jerome Donatus, Ambaſſador of Venice; when Pope Alexander the ſixth aſked him merrily, “Of whom the Venetians held thoſe rights and cuſtoms of the ſea?’ he anſwered him preſently, “Let your Holineſs ſhew me the charter of St. Peter’s patrimony, and you ſhall find on the back thereof a grant made to the Venetians of the Adriatic ſea.” *Camer. Oper. Subſiciv. cent.* 1. *cap.* 61. *p.* 978.

17. It was the ſaying of a merry-conceited fellow, “That in Chriſtendom there were neither ſcholars enough, gentlemen enough, nor Jews enough:” and when anſwer was made, that of all theſe, there was rather too great a plenty than any ſcarcity; he replied, that, “If there were ſcholars enough, ſo many would not be double or treble beneficed; if gentlemen enough, ſo many peaſants would not be ranked amongſt the gentry; and if Jews enough, ſo many Chriſtians would not profeſs uſury.” *Heyl. Coſm. p.* 137.

18. A certain Roman Knight came to Adrianus the Emperor to requeſt a favour of him, but received a denial. The Knight was old, and had a very grey beard: but a few days after having coloured his beard and hair black, and put himſelf into a more youthful garb, he preſented himſelf again unto the Emperor about the ſame buſineſs. The Emperor perceiving the fraud: “It is,” ſaid he, “but a few days ſince, that I denied it to your father, and it will not be fair for me now to grant it to the ſon.” *Spart. p.* 89.

19. King Antigonus came to viſit Antagoras a learned man, whom he found in his tent buſied in the cooking of congers: “Do you think,” ſaid Antigonus, “that Homer at ſuch time as he wrote the glorious actions of Agamemnon, was boiling congers?” “And do you think,” ſaid the other, “that Agamemnon, when he did thoſe actions, uſed to concern himſelf, whether any man in his camp boiled congers or not?” *Plut. Queſt. Conviv. lib.* 4. *p.* 78. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 160.

20. Raphael Urbanus, an excellent painter, was reprehended by two Cardinals, for that he had repreſented the faces of St. Peter and St. Paul with an unbecoming and unwonted redneſs upon them. He replied, that “he had not expreſſed them in ſuch a paleneſs and leanneſs in their faces as they had contracted (while living) with their faſtings and troubles; but that he had imitated that adventitious redneſs which came upon them now they were amongſt the bleſſed, where they bluſhed at the manners and life of their ſucceſſors.” *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 206.

21. Licinius Craſſus is ſaid to have loved a lamprey he kept in a pond, in ſuch manner, that when it died he wept, and put on mourning-apparel; whereupon his colleague Domitius (being one day in altercation with him) ſpitefully aſked him, “Are not you he who ſhed ſo many tears for the death of a lamprey?” The other as bitterly replied, “And are not you he, who have buried three wives without ſhedding ſo much as one tear?” *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 207.

22. I well knew that wealthy man, who being a great improver of ground, uſed to ſay, that “he would never come into that place which might not be made better;” to which one tartly returned, “that it ſhould ſeem then, that he would never go to heaven, for that place was at the beſt.” *Full. Worth. p.* 6. *Wales.*

23. I remember when I was at Cambridge, ſaith the ſame Dr. Fuller, ſome thirty years ſince, there was a flying, though falſe report, that Pope Urban the eighth was cooped up by his Cardinals in the caſtle of St. Angelo; whereupon a waggiſh ſcholar ſaid: *Jam veriſſimum eſt, Papa non poteſt errare.* *Full. Worth. p.* 155.

24. After the battle of Pharſalia and the flight of Pompey, one Nonnius, a great Captain, thinking to encourage the ſoldiers, bade them be of good comfort, for there were yet ſeven eagles left: “That were ſomething,” ſaid Cicero (then preſent) “if we were to fight againſt jays.” *Heyw. Hierarch. l.* 7. *p.* 460.

25. King James came in progreſs to the houſe of Sir ——Pope, Knight, when his lady was late-

ly delivered of a daughter, which babe was preſented to King James with a paper of verſes in her hand; which becauſe they pleaſed the King, I hope they will not diſpleaſe the reader.

See, this little miſtreſs here
Did never ſit in Peter's chair,
Or a triple crown did wear,
And yet ſhe is a Pope.
No benefice ſhe ever ſold,
Nor did diſpenſe with ſins for gold,
She hardly is a ſe'nnight old,
And yet ſhe is a Pope.
No King her feet did every kiſs,
Or had from her worſe look than this;
Nor did ſhe ever hope
To ſaint one with a rope,
And yet ſhe is a Pope.
female Pope, you'll ſay, a ſecond Joan,
No ſure, ſhe is Pope Innocent, or none.

Full. Worth. p. 223.

CHAP. LII.

Of Recreations ſome Men have delighted in, or addicted themſelves unto at leiſure Hours, or that they have been immoderate in the uſe of.

THE bow that is always kept bent, will ſuffer a great abatement in the ſtrength of it: and ſo the mind of man would be too much ſubdued, and humbled, and wearied, ſhould it be always intent upon the cares and buſineſs of life, without the allowance of ſomething whereby it may divert and recreate itſelf. But then as no man uſes to make a meal of ſweetmeats; ſo we muſt take care, that we be not exceſſive and immoderate in the purſuit of thoſe pleaſures we have made choice of: a thing that hath happened to ſome who were otherwiſe great men.

1. Leo the Tenth, that hunting Pope, is much diſcommended by Jovius, in his life, for his immoderate deſire of hawking and hunting; "inſomuch that," as he ſaith, "he would ſometimes live about Oſtia weeks and months together, leave ſuitors unreſpected, bulls and pardons unſigned, to his own prejudice, and many private men's loſs: and if he had been by chance croſſed in his ſport, or his game not ſo good, he was ſo impatient, that he would revile and miſcall many times men of great worth, with moſt bitter taunts; and look ſo ſour, be ſo angry and waſpiſh, ſo grieved and moleſted, that it is incredible to relate it. But if, on the other ſide, he had good ſport, with unſpeakable bounty and munificence he would reward his fellow-huntſmen, and deny nothing to any ſuitors, when he was in that mood. *Burton's Melanc. par.* 1. §. 2. *p.* 111.

2. It is reported of Philip Bonus, that good Duke of Burgundy, that at the marriage of Eleonora, ſiſter to the King of Portugal, at Bruges in Flanders, which was ſolemnized in the depth of winter, when by reaſon of unſeaſonable weather he could neither hawk nor hunt, and was tired with cards and dice, the ladies dancing, and ſuch other domeſtic ſports, he would, in the evening, walk diſguiſed all about the town. It ſo fortuned, as he was walking late one night, he found a country-fellow dead drunk, ſnoring on a bulk; he cauſed his followers to bring him to his Palace, and there ſtripping him of his old clothes, and attiring him after the Court-faſhion, when he awaked he and they were all ready to attend upon his Excellency, and perſuade him he was ſome great Duke: the poor fellow admiring how he came there, was ſerved in ſtate all the day long: after ſupper he ſaw them dance, heard muſick, and the reſt of thoſe Court-pleaſures; but late at night, when he was well tippled, and again faſt aſleep, they put on his old robes, and ſo conveyed him to the place where they firſt found him. Now the fellow had not made them ſo good ſport the day before as he did when he returned to himſelf: all the jeſt was to ſee how he looked upon it. In concluſion, after ſome little admiration, the poor man told his friends he had ſeen a viſion, conſtantly believed it, and would not otherwiſe be perſuaded; and ſo the jeſt ended. *Burton's Melanch. part* 2. §. 2. *p.* 258, 259.

3. Hartabus, King of Hircania, caught moles; Bias, King of the Lydians, ſtabbed frogs; Æropus, King of the Macedonians, made little tables, lanthorns, or lamps; and the Kings of Parthia uſed to ſharpen the points of arrows and javelins, and with that dexterity, as not only to delight themſelves, but alſo to gain the applauſe of others. *Plut. in Demet. p.* 897. *Sabel. Ex. l.* 2. *c.* 9. *p.* 110. *Cauſin's Holy Court, tom.* 1. *l.* 2. *p.* 44.

4. That Mahomet, who ſubverted the Empire of Greece, uſed to carve and cut out wooden ſpoons; and even in that time wherein he gave audience to Ambaſſadors, he was either employed

that way, or elſe drew out ſomething with a pencil upon ſome little tablet that was before him for that purpoſe. *Sabel Exemp. l.* 2. *c.* 9. *p.* 110.

5. Socrates at his leiſure hours uſed to play upon the harp, and to ſing to it, ſaying, "It is not abſurd to learn that whereof a man is ignorant." Beſides, he ſpent ſome time daily in dancing, ſuppoſing that exerciſe to conduce much to the health of the body. *Laert. l.* 2. *p.* 41.

6. Attalus Philometor made it his recreation to plant venomous and poiſonous herbs, not only henbane and hellebore, but monk's-hood, hemlock, and dorcynium, an herb wherewith they poiſon the heads of arrows and darts. Theſe he ſowed and planted in the royal gardens: and he made it a part of his entertainment to know the juice, ſeeds, and fruits of theſe herbs, and to gather each of them in its due time. *Plut. in Demetrio, p.* 897. *Alex. Genial. Dier. l.* 3. *p.* 796.

7. Demetrius, who was ſurnamed Poliorcetes, made it his recreation to invent new engines for war; and his vulgar exerciſe was to frame ſuch things as ſhips, or otherwiſe, that both to his friends and enemies they ſeemed to have that magnificence and beauty, that they were judged worthy of a royal hand. *Plut. in Demetrio, p.* 897.

8. Alexander the Great, when at liberty from his more weighty affairs, uſed often to play at hand-ball with ſuch as he made choice of for his aſſociates in that recreation: and though he was exceeding liberal by nature, he was yet more ſo at theſe times, and rarely would he deny any thing to his fellow-gameſters when they aſked him. Hereupon it was, that Serapion, a modeſt and witty young man, (when he had divers times played with the King, and yet got nothing of him, becauſe he never aſked) one time ſtruck the ball to all on the King's ſide, but never to himſelf: which Alexander obſerving, "Why," ſaid he, "do you ſtrike the ball to all the reſt, and never to me?" "Becauſe," replied he, "you never aſk." The King apprehended his meaning, and ſmiling, commanded great gifts to be brought him: whereat Serapion became more pleaſant, and ſtruck the ball uſually to the King: "I perceive", ſaid Alexander, "that gifts are more acceptable to them that aſk not, than to thoſe that aſk." *Patrit. de Regno, l.* 3. *c.* 9. *p.* 194.

9. Julius Cæſar, as he reſembled Alexander in other things, ſo alſo in this: he played at ball too, and at ſuch times was ſo bountiful to thoſe that played with him, that once he gave one hundred thouſand ſeſterces to each of them ſave only to Cæcilius, to whom he gave only fifty thouſand. "What," ſaid Cæcilius, "do I alone play but with one hand?" Cæſar ſmiling hereat, gave order that he ſhould receive the ſame ſum with the reſt. *Patrit. de Regno, l.* 3. *tit.* 9. *p.* 194.

10. Octavius Auguſtus, after he had obtained the Empire, was noted for this, that he was overmuch addicted to playing at dice; "and," ſaith Suetonius, "he could never wipe off that report that went of him for it: ſo that in the Sicilian war, when he was twice overcome, and had loſt both times a good part of his ſhips, an epigram was made of him, and in every man's mouth, part whereof was, 'He plays at dice daily, that at laſt he may overcome.' Even when he was grown old, he played, and openly; nor only in the month of December, wherein greater licence was commonly taken, but upon other feſtival-days, and their eves; and uſed in his letters to his children to boaſt of his victories herein, and the money he had won. He was alſo delighted with meaner matters: for he would play with nuts in the company of little children; the pretticſt for face, and moſt talkative whereof, he cauſed to be found out for him for this purpoſe: with which alſo he uſed to bathe himſelf, and to ſay laughing, that "he ſwam amongſt his little fiſh." *Patrit. de Regno, l.* 3. *tit.* 197.

11. The game at cheſs and tables were ſuppoſed to be invented by Diomedes, to paſs away the time with at the ſiege of Troy. Mutius Scævola, the great Civilian, is ſaid to be much delighted herewith at his ſpare time from his ſtudies at table or board; for this game was brought to Rome by Pompey amongſt his Aſiatick ſpoils, a table three feet broad, and four feet long, made up of two precious ſtones, and all the men of ſeveral colours of precious ſtones. *Patrit. de Regno, l.* 3. *tit.* 12. *p.* 199.

12. Divers great wits have, for their recreation, choſen the moſt barren ſubjects, and delighted to ſhew what they were able to do in matters of greateſt improbability, or where truth lay on the other ſide. Thus the deſcription of a war betwixt frogs and mice is written by Homer; the commendation of a tyrant by Polycrates; the praiſe of injuſtice by Phavorinus; of Nero by Cardan; of an aſs by Apuleius and Agrippa; of a fly, and of a paraſitical life by Lucian; of folly by Eraſmus; of a gnat by Michael Pſellus; of clay by Antonius Majoragius; of a gooſe by Julius Scaliger; of a ſhadow by Janus Douſa the ſon; of a louſe

a louſe by Daniel Heinſius; of an ox by Libanius; and of a dog by Sextus Empiricus. *Gaff. Curioſ. c.* 2. *p.* 37. *Voſſ. Inſtit. Orat. l.* 3. *p.* 933.

13. Nicholaus the Third, a Roman, and Pope of Rome, was ſo extremely delighted with hunting, that he incloſed a warren of hares on purpoſe for his recreation. *Prid. Inſtit. of Hiſt. interv.* 7. *ſect.* 9. *p.* 129.

CHAP. LIII.

Of ſuch People and Nations as have been ſcourged and afflicted by ſmall and contemptible Things; or by Beaſts, Birds, Inſects, and the like.

THE ſea called Sargaſſo, though four hundred miles from any land, and ſo deep, as no ground is to be found by ſounding; yet abounds with an herb called Sargaſſo, like Samphire; ſo thick, that a ſhip, without a ſtrong gale, can hardly make her way. As this great ſea is impedited by this contemptible weed; ſo there is nothing ſo ſmall and inconſiderable in our eyes, but may be able to afflict us, even then when we are in the fulneſs of our ſufficiency.

1. Sapores, the King of Perſia, beſieged the city of Niſibis; but St. James, the holy Biſhop thereof, by his prayers obtained, that ſuch an infinite number of gnats came into his army, as put it into the greateſt diſorder: theſe ſmall creatures flew upon the eyes of their horſes, and tormented them in ſuch a manner, that, growing furious, they ſhook off their riders, and the whole army was hereby ſo ſcattered and brought into confuſion, that they were enforced to break up their ſiege and depart. *Gault. Tab. Chron. p.* 279.

2. About the year of our Lord 872, came into France ſuch an innumerable company of locuſts, that the number of them darkened the very light of the ſun: they were of an extraordinary bigneſs, had a ſixfold order of wings, ſix feet, and two teeth, the hardneſs whereof ſurpaſſed that of a ſtone. Theſe eat up every green thing in all the fields of France. At laſt, by the force of the winds, they were carried into the ſea, and there drowned; after which, by the agitation of the waves, the dead bodies of them were caſt upon the ſhores, and from the ſtench of them (together with the famine they had made with their former devouring) there aroſe ſo great a plague, that it is verily thought every third perſon in France died of it. *Gault. Tab. Chron. p.* 599. *Zuing. Theat. vol.* 3. *l.* 2. *p.* 634.

3. Marcus Varro writeth, that there was a town in Spain undermined with conies, another likewiſe in Theſſaly by the mouldwarps. In France the inhabitants of one city were driven out, and forced to leave it by frogs. Alſo in Africk the people were compelled by locuſts to void their habitations: and out of Gyaros, an iſland, one of the Cyclades, the iſlanders were forced by rats and mice to fly away. Moreover in Italy the city Amyclæ was deſtroyed by ſerpents. In Ethiopia, on this ſide the Cynomolgi, there is a great country lies waſte and deſert, by reaſon that it was diſpeopled ſometimes by ſcorpions, and a kind of piſmires called *Solpugæ*. And, if it be true that Theophraſtus reporteth, the Treriens were chaſed away by certain worms called *Scolopendres*. *Plin. Nat. Hiſt. l.* 8. *c.* 29. *p.* 212.

4. Myas is a principal city in Ionia, ſituate on an arm of the ſea, aſſigned by Artaxerxes with Lampſacus and Magneſia to Themiſtocles, when baniſhed his own country. In after-times the water drawing off the ſoil, brought forth ſuch an innumerable multitude of fleas, that the inhabitants were fain to forſake the city, and went with their bag and baggage to retire to Miletus, nothing hereof being left but the name and memory in the time of Pauſanias. *Heyl. Coſm. p.* 658. *Zuing. Theat. vol.* 3. *l.* 2. *p.* 634.

5. Annius writes, that an ancient city ſituate near the Volſcian Lake, and called Contenebra, was in times paſt overthrown by piſmires, and that the place is thereupon vulgarly called to this day, "The Camp of Ants." *Camer. Oper. Subciſiv. cent.* 2. *c.* 13. *p.* 49.

6. The Neuri, a people bordering upon the Scythians (one age before the expedition of Darius into Scythia), were forced out of their habitations and country by ſerpents: for whereas a multitude of ſerpents are bred in the ſoil itſelf, at that time there came upon them from the deſart places above them ſuch an abundance of them, and ſo infeſted them, that they were conſtrained to quit the place, and to dwell amongſt the Budini. *Herod. l.* 4. *p.* 258.

7. In Media there was ſuch an infinite number of ſparrows that eat up and devoured the ſeed which was caſt into the ground, that men were conſtrained to depart their old habitations, and remove to other places. *Diod. Sicul. l.* 3. *c.* 3. *p.* 79.

8. The iſland of Anaphe had not a partridge in it, till ſuch time as an Aſtypalæan brought thither a pair that were male and female: which couple in a ſhort time did increaſe in ſuch a wonderful manner, that, oppreſſed with the number of them, the inhabitants upon the point were forced to depart from the iſland. *Athen. Deipnoſ. l.* 9. *c.* 14. *p.* 400.

9. Aſtypalæa of old had no hares in it: but when one of the iſle of Anaphe had put a brace into it, they in a ſhort time ſo increaſed, that they deſtroyed almoſt all that the inhabitants had ſowed: whereupon they ſent to conſult the oracle concerning this their calamity, which adviſed them to ſtore themſelves with grey-hounds, by the help of which they killed ſix thouſand hares in the ſpace of a year, and many more afterwards, whereby they were delivered from their grievance. *Athen. Deipnoſ. l.* 9. *c.* 14. *p.* 400.

10. In the ſeventeenth year of the reign of Alexander the Third, King of the Scots, ſuch an incredible ſwarm of palmer-worms ſpread themſelves over both Scotland and England, that they conſumed the fruits and leaves of all trees and herbs, and eat up the worts and other plants to the very ſtalks and ſtumps of them. As alſo the ſame year, by an unuſual increaſe and ſwelling of the ſea, the rivers overflowed their banks, and there was ſuch an inundation, eſpecially of the Tweed and Forth, that divers villages were overturned thereby, and a great number both of men and all ſorts of cattle periſhed in the waters. *Zuing. Theatr. vol.* 3. *l.* 2. *p.* 634.

11. In the year 1581 an army of mice ſo overrun the Marches in Dengry Hundred in Eſſex, near unto South Minſter, that they gnawed the graſs to the very roots, and ſo tainted it with their venomous teeth, that a great and fatal diſtemper fell upon the cattle that afterwards grazed upon it. *Speed's Maps, p.* 31. *Chetw. Hiſt. Collect. cent.* 6. *p.* 162.

12. About the year 1610 the City of Conſtantinople and the countries thereabouts were ſo plagued with clouds of graſhoppers, that they darkened the beams of the ſun, and left not a green herb or leaf in all the country: they entered into their very bed-chambers, to the great annoyance of the inhabitants, being almoſt as big as dormice, with red wings. *Knowle's Turk. Hiſt. p.* 1308. *Clark's Mir. c.* 103. *p.* 481.

13. Caſſander, in his return from Apollonia, met with the people called Abderitæ, who, by reaſon of the multitude of frogs and mice, were conſtrained to depart from their native ſoil, and to ſeek out habitations for themſelves elſewhere; and fearing they would ſeize upon Macedon, he made an agreement with them, received them as his aſſociates, and allotted them certain grounds in the uttermoſt borders of Macedonia, wherein they might plant and ſeat themſelves. The country of Troas is exceedingly given to breed great ſtore of mice, ſo that already they have forced the inhabitants to quit the place and depart. *Plin. l.* 10. *c.* 65. *p.* 304. *Juſtin. Hiſt. l.* 15. *p.* 172.

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Zothmundus deſtroys the fleet of Henry III. by diving, and ſcuttling the bottoms of the ſhips, 521. a. 8.
Zuingerus, Theod. his genius for acting, 519. a. 10.
Zyto, a conjurer, his tricks, 535. a. 2.

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